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SCRIPTURAL COMMUNION WITH GOD;

OR,

THE PENTATEUCH,

AND THE

BOOK OF JOB;

ARRANGED IN HISTORICAL & CHRONOLOGICAL ORDER,

IN SUCH MANNER

THAT THE BOOKS AND CHAPTERS MAY BE READ AS ONE CONNECTED HISTORY,

IN THE WORDS OF THE AUTHORIZED TRANSLATION;

NEWLY DIVIDED INTO SECTIONS;

FOR

Families and Individuals;

WITH

INTRODUCTIONS AND PRAYERS; AND NOTES FOR THE STUDENT AND INQUIRER.

BY THE

REV. GEORGE TOWNSEND, D.D.

CANON OF DURHAM;

AUTHOR OF "THE HISTORICAL AND CHRONOLOGICAL ARRANGEMENT OF THE HOLY BIBLE."

"According to the present state of learning in many of its branches, and in none more than in that of Religion, we seem to be busied in shaking the leaves of the tree of knowledge, and making a stir among *them*, instead of reposing beneath its shade, or gathering its fruit; which last are the satisfactions of other and better studies, such as bring the *substance* of Divine Truth and its *use* more nearly together."

Preface to Davison's Inquiry into the Origin and Intent of Primitive Sacrifice.

IN TWO VOLUMES.

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THREE reasons compel me to request the subscribers, and readers of these humble labours, to consider the first division of my work completed with this Sixth Part, and Second Volume, which is terminated with the death of Moses, and the conclusion of the Pentateuch. The *first* is, that increasing years, and the failure of sight, forbid me to hope that I shall be able to proceed through the whole Bible on the enlarged scale of the present Commentary. The *second* is, that I am anxious to go on to the New Testament—to finish my Commentary on that part of Divine revelation, and to publish it, not in serial parts, but when it is completed. The *third* is, my wish to redeem my promise, and present to the world the last and third volume of my work on Ecclesiastical and Civil History; in which I trust to submit to the Catholic Church, as the results of my studies of its history, the development of a plan, system, or foundation, on which may be built the hope of the removal of that greatest curse, which now afflicts mankind,—the disunion of the believers in the religion of Jesus Christ. The progress I have already made in this present work on the Arrangement of the Bible, and the completion of the two first volumes

of my Ecclesiastical and Civil History, justify the demand and the expectation that I should endeavour to complete them. To commence such undertakings at my present age would be most presumptuous: but to endeavour to finish my task, in the one instance by the completion of the Commentary on the New Testament; and in the other, by terminating the Third and last Volume of the History, may be regarded as an imperative duty. I am encouraged to persevere in my efforts by the remembrance that both in four of my Dedications in the two volumes which are now submitted to the world,—the Dedications to the Pope, to the Powers of Europe, to the Queen, and to the Prelates of the Catholic Church,—and in the two volumes also of my History, I have commenced those views of the possibility of the ultimate reunion of the Christian Church, which I trust I shall live still further to establish, explain, and illustrate. Whatever be the increasing infirmity of my failure of sight, I am willing to sacrifice both sight and life itself, in the endeavour, Utopian as some may deem it, to promote this great object. Milton could rejoice in the consciousness that he had sacrificed his sight in his noble task, the defence of Liberty. I am willing to make the same, and a greater, sacrifice in the pursuit of a nobler object,—that for which Christ prayed, which the Prophets predict, and which the Church daily implores from its God. Convinced that this better union of Christians, whatever be the present appearances of its utter impossibility, will eventually bless mankind, I adopt his language, and

> "Argue not
> 'Gainst Heaven's hand or will, nor bate one jot
> Of heart, or hope; but still bear up, and steer
> Right onward."

Animated by these feelings, and hopes, and principles, I trust to be enabled to persevere, till death finds me still employed, and still intent, on such pursuits. The reader will, I doubt not, accept my apology for thus terminating the first part of my present labour with the Pentateuch, and will join with me in hoping that I may complete both the New Testament and my History within a period not very far distant. If it please God to enable me to do so, I will then go on to the continuation of the Historical Books, with the Prophecies and Psalms, as they occur in the order of the Scriptural narrative in my Arrangement of the Bible.

I only add, that if the reader shall find as much satisfaction in studying the early portion of the Word of God, with the Titles, Introductions, Prayers, and Notes to the several Sections, as I have done in the course of this work; he will understand, and possess, and enjoy, as much of perfect peace, and perfect happiness, as can possibly fall to the lot of a Christian in this world of sorrow, and temptation, and sin, and death.

GEORGE TOWNSEND.

College, Durham,
Sept. 12, 1849.

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SCRIPTURAL COMMUNION WITH GOD;

OR, THE

HOLY BIBLE,

ARRANGED IN HISTORICAL AND CHRONOLOGICAL ORDER,

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FOR

FAMILIES AND INDIVIDUALS;

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AND

NOTES FOR THE STUDENT AND INQUIRER.

BY THE

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PART IV.

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3. PORTIONS OF SCRIPTURE. EXODUS xxiv. 1, 2. DEUTERONOMY v. 30, 31. EXODUS xx. 24—26, and xxiv. 3—18.
4. PRAYER. That as we know both the law of God and the will of God, we make a covenant with God, with the blood of the great sacrifice, having our hearts sprinkled from an evil conscience; and so ascending higher and higher in communion with God, from a true conversion from evil, to rejoicing in the imitation of Christ, to the attainment of that peace with God which passeth all understanding; that we may find the cares and troubles of life to be the sources of our greatest praise, and the sense of God's presence to be the purest enjoyment of the soul.
5. NOTES. On the arrangement of the passages of Scripture in this Section.—On the altars and sacrifices of the Mosaic Law.—On the expression, "the paved work of a sapphire stone," and "as it were the body of heaven in its clearness."—On the expression, "on the elders of Israel he lay not his hands."—On the gradations in the spiritual life, and the three gradations of approach to God.

SECTION 106.—p. 210.

1. TITLE. As the heaven of heavens cannot contain the invisible Spirit of God, yet the Spirit of God dwells in the humble and contrite heart; so though Mount Sinai could not contain the visible manifestation of His Glory, the promise is given, that the visible glory of God should be manifested in the sanctuary which Moses is commanded to build. Free-will offerings to God are the result of covenanting with God. The ark of the covenant, covered with the mercy-seat, and surmounted with figures of the cherubim, is to be placed within the sanctuary. The probable meaning of these commands. God promises to commune with the people from the visible glory between the cherubim.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. EXODUS xxv. 1—22.
4. PRAYER. That as we know God's law, and have made a covenant with Him by the sacrifice of Christ, we may offer Him, with a willing heart, our affections, our substance, and ourselves to His service; that we build up the sanctuary of God in the world around us, and in our hearts within us, according to the pattern which God hath set before us in the Gospel of His Son; that our hearts, like the ark of God, rest in heaven, adorned with the crowns of gold and the graces of His Spirit, and rejoice in communion with God in His mercy-seat in heaven.
5. NOTE. On the ark, the cherubim, and on the making of the sanctuary and its furniture; the ark of the covenant and its furniture with the cherubims, after the pattern which Moses was caused to see in the Mount.

SECTION 107.—p. 218.

1. TITLE. God is revealed to us as the Lord of the world, of the Church, and of the soul. Those who commune with God daily at His mercy-seat, will rejoice to meet Him weekly at His holy table. Moses is commanded to make the table on which the show-bread was placed, which was to be eaten at the end of the week by the priests. A candlestick of gold, with its lamps and ornaments, the emblem of the Church and of the soul, is ordained for daily light in the holy place. Every thing in the service of God must be of God's appointment, and not of man's invention.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. EXODUS xxv. 23, to the end.
4. PRAYER. That God would prepare a table before us in the wilderness of life, as the God of the world, the Church, and the soul; and that He would enable us to walk in light before Him, as the God of Creation, Redemption, and Sanctification;—and that the Creator would bless us by His Providence, the Saviour by His mediation and atonement, the Holy Spirit by His influence and power; and that the holy, blessed, and glorious Trinity may be revealed to our souls and dwell in our souls, as believers in His mercy, in creation, revelation, and hope.
5. NOTE. The minuteness of the directions given by the Almighty to Moses respecting the structure and furniture of the tabernacle, is consistent with a philosophical estimate of the greatness and glory of the Deity.

SECTION 108.—p. 225.

1. TITLE. We learn from God's Revelation, that it is harder to save a soul than to create a world. The construction of the Tabernacle; its curtains, boards, breadth, and length, considered as a type of the identity of the one united visible and invisible Church of God—the emblematical design of the Holy of Holies, with the mercy-seat; of the Holy Place, with the veil of the table of show-bread, of the golden candlestick, and the altar of incense.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. EXODUS xxvi. 1—35; xxx. 1—10; and xxvi. 36, 37.
4. PRAYER. That as the tabernacle in the wilderness united the Holy of Holies with the Holy Place, so it will please God to enable us in the unity of the Church of England to commemorate the death of Christ, the true sacrifice, as at the altar of burnt offering:—to offer up our prayers, as at the altar of incense—to walk in the light of the preaching of the Holy Gospel, as in the light of the golden candlestick—to commune with God as at the table of show-bread—till we pass through the veil of death, to the true Holy of Holies, and dwell with God and Christ for ever.
5. NOTE. The tabernacle in the wilderness the type of the Universal Church on earth, and in heaven, and of every national Church.

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SECTION 109.—p. 233.

1. TITLE. Jesus Christ, as the pre-existent Angel Jehovah, is as certainly the Institutor of the minute ritual of the Jews, as He is the giver of the command that we approach to God through Him, and love one another; and as the Christian studies the law of Christ, the Jews studied the law of Moses, as the alphabet of the learning of immortality.—The altar of burnt offering, and the probable meaning of some of the enactments concerning it.—The court of the Tabernacle, and the manner in which Churches should be built.—The oil for the lamps, and the manner in which prayer should be offered.
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3. PORTION OF SCRIPTURE. EXODUS xxvii.
4. PRAYER. That as we believe the institutions of the law of Moses to have been given by the Great Head of the Church, to separate the Jews from the idolaters, and to direct their minds to Christ; we may also seek in the types and shadows of the law new motives to holiness, and ever new knowledge of Christ;—that we may know Him as our sacrifice, and offer at His altar—visit His courts with praise and joy, and look and long for the better Church in heaven, after our worship and communion with the Church on earth.
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2. INTRODUCTION.
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3. PORTION OF SCRIPTURE. EXODUS xxix. 26, to the end.
4. PRAYER. That we begin upon earth the happiness of heaven, by dedicating and consecrating our souls to God, as the sons of Aaron were consecrated to the service of the tabernacle; that we lift up our souls to God, as a heave offering,

and devote our souls to Him, in holy thought, as a wave offering; that we put on us the robes of righteousness, and daily, morning and evening, with purity, praise, and cheerfulness, offer to Him our hearts and souls, that Christ may dwell in us.

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DEDICATION

TO

THE SOVEREIGNS OF EUROPE,

ON THE POWER OF CHRISTIAN PRINCES TO PROMOTE THE REUNION OF CHRISTIANS:

BEING AN INQUIRY IN WHAT MANNER AND TO WHAT EXTENT THEY MAY FOLLOW THE EXAMPLE OF CONSTANTINE, AND PROMOTE,—BY SOME JOINT ACT OF INFLUENCE AND AUTHORITY,—ON PRINCIPLES FOUNDED ON SCRIPTURE, SANCTIONED BY ANTIQUITY, AND ALIKE USEFUL AND ACCEPTABLE, TO THE SOVEREIGNS, CHURCHES, CLERGY, AND LAITY OF THE NATIONS WHOM THEY GOVERN (WHETHER WITH OR WITHOUT THE CONCURRENCE AND SANCTION OF THE BISHOP OF ROME),—THE PREDICTED UNION OF CHRISTIANS FOR WHICH THEIR COMMON SAVIOUR PRAYED.

I. *Introduction.*

II. *Present state of the world. The hope and prospect of continued peace.*

III. *Religious dissensions alone prevent the harmony and love, which is the best foundation of the hope of continued peace.*

IV. *Some power to lessen these evils is given, by the Providence of God, to the Christian Sovereigns, who have succeeded Constantine in his Empire.*

V. *Parallel between the condition of the Christian world in the age of Constantine and in the present day, in three respects:*

First. *In the very general cessation of the legal infliction of unnecessarily severe, or cruel, or sanguinary punishments, on individuals or communities, for holding or teaching opinions which are not detrimental to morality nor society; though they are neither sanctioned by the secular nor Ecclesiastical Government; while the power to consider the effect or tendency of all opinions, whether civil or religious, is still claimed by those Governments.*

Secondly. *In the abuses of toleration among Christians, after the cessation of persecution.*

Thirdly. *In the anticipation of a great and overwhelming religious calamity, which unavoidably compels the attention, and demands the vigilance of the most tolerant Sovereigns.*

VI. *The* Remedies *for the evils, and the plans of good adopted by Constantine, may be wisely followed by his successors in the Empire, in the following seven particulars:*

1. *His impartiality between the Controversialists.*
2. *His upholding his own supremacy, without acknowledging the supremacy of the Bishop of Rome.*
3. *His consulting the Catholic Episcopacy.*
4. *His adopting a Catholic, but not a Papal Creed.*
5. *His maintaining the Universal Episcopate, and the Canons of the Universal, not the Roman, Church.*
6. *His care to extend the knowledge and reception of the Scriptures.*
7. *His sanctioning the primitive Liturgies of the Church, and the worship of Christ as divine.*

SECTION I.

INTRODUCTION.

In the name of the Lord Jesus Christ, the Prince of the kings of the earth (Rev. i. 5), the only Saviour of the souls of men—whether of the Emperor or Prince on the throne, or of the peasant in the cottage, or of the beggar in the highway—this inquiry, in what manner the example of Constantine, the first avowed Christian Emperor, in endeavouring to promote the union among Christians, may be imitated in the present age; is dedicated to the Christian Sovereigns of Europe, who divide among themselves the chief portions of the dominions of that Emperor;—by one of their fellow Christians who prays for the common happiness and prosperity of the Universal Church of Christ; and who believes that the Providence of God, by whom alone Kings reign, and Princes decree justice, has entrusted the crowns and sceptres of Europe to the charge of their present holders, for this express purpose;—that they may remember the Christian name they bear, the solemn account they must give, and the objects for which Christian Sovereigns rule; and endeavour, therefore, to promote the peace of Christ's Church, the extension of Christ's kingdom, the knowledge of Christ's truth, and the union of Christ's disciples.

SECTION II.

Present state of the world. The hope and prospect of continued peace.

This unusual, and therefore as it will be deemed by many, absurd, and unreasonable mode of endeavouring to direct the attention of Christian rulers, and of Christian people, to the accomplishment of the greatest and most glorious service which can be rendered to the Church and to the world, is suggested

to the writer by the contemplation of two most remarkable facts which characterize the age in which he lives; the general cessation of war, and the no less general cultivation of the arts of peace. In every former period of the history of the world, from the day in which Cain killed Abel, to the wars of the French Revolution, with the single exception of the period when the Prince of Peace came upon earth, there has not perhaps been, among the civilized portion of mankind, a discontinuance of war so universal and so continued as that which has prevailed in Europe throughout the present generation. Neither has this peace of thirty years' duration been employed, as all former periods of cessation from war, merely in preparation for renewed combats, and in the anticipations of future battles. Since the termination of the long and angry contest which precipitated France upon Europe, and Europe upon France, a new era may be said to have commenced. The personal caprice or ambition of individual Princes is no longer permitted to be a source of war. The approbation or disapprobation of their people is influential even with the most despotic monarchs. An European public mind has been formed by an European public press; so that every act of unreasonable persecution, whether political or religious, is discussed by unbribable censors; and the most powerful Princes are visited with a disgrace and scorn, which, though despised in particular instances, cannot be altogether destroyed; and which, like an external conscience, shall pursue them with reproach and remorse, till they either repent of the past, or avoid the repetition of such persecution for the future. The anxious desire of the most influential commercial nation to remove as much as possible all restrictions on commercial intercourse among nations;—the singular union of people, hitherto jealous and hostile, by means of railroads;—the admission of this principle into the laws of nations, that as an individual may be restrained from murder or violence by the interference of his neighbours, so also an ambitious State, Prince, or Potentate may be restrained by a confederation of endangered neighbours; and, therefore, that a congress of ambassadors may prevent or supersede an appeal to arms;—the disposition among the states of Christendom to mediate and to arbitrate, as Belgium and Holland referred their disputes to England and France; or as Britain and America referred their disputes to Russia and Holland; as the United States and Mexico called on the King of Prussia to mediate between them; as the Five Great Powers of Europe mediated between the Grand Sultan and the Pacha of Egypt:—these signs of the times, with many other proofs of the universal desire to cultivate the arts of peace, appear, in spite of some sinister forebodings, to predict the long continuance of peace, and the prolongation of an era which shall secure to the mass of mankind, greater temporal happiness, prosperity, and freedom than they have hitherto experienced; from the days of their primitive barbarism to their present period of improved and refined civilization.

SECTION III.

Religious dissensions alone prevent the harmony and love, which are the best foundations of the hope of continued peace.

One dark cloud alone threatens to disturb this fair horizon. The religion of love has been changed into the religion of hatred.—"See how these Christians love one another," was the language of antiquity. "See how these Christians hate each other," is the language of modernity. Neither mutual interest, nor courtesy, nor kindred, nor refinement, nor the restraint imposed on the manners, the countenance, and the demeanour, by the influence of courts, by the laws of good breeding, and by the self-possession required and imposed by the habits of high society; can prevent the silent expression of the bitterness of inward contempt and scorn which Christian feels for Christian, when a difference of opinion on the doctrines of Revelation, or on the decrees of a Church are suspected or known.—Their souls abhor each other. The clashing of their conclusions is a mutual and hateful crime. Where the freedom of the press is permitted,—and without that freedom there can be no liberty,—the various parties embody their opposite conclusions in their own journals, reviews, and volumes. They stereotype their glosses, their imperfections, their partial, and therefore erroneous, views. Every party has its hypocrites, its saints, and its martyrs. Their hypocrites promote their worldly objects by the affectation of zeal; their saints by their holiness of zeal; their martyrs by their devotedness of zeal: and the avarice or ambition of the hypocrite, the sincerity of the saint, and the patience of the martyr, unite alike in one painful tendency, the alienation of heart from heart, man from man, Christian from Christian.—Every where is mere attack and defence. Nowhere is there serene and calm discussion; and if we did not believe that the evil of this incessant agitation, in spite of the ignorance of such result by the agitators themselves, has been always overruled to the production of that high mental activity; which is the foundation of the inferior temporal improvements, discoveries, and happiness which adorn and bless the nations; we should indeed have cause to wonder that these great evils are permitted by the Creator and Ruler of all. Where the freedom of the press does not exist, not only are the partial advantages which result from the evils of these agitating controversies annihilated, but other severer, and deeper evils are engendered. So long as there is discussion in any form, there is hope. So long as the mental activity which proceeds from the united zeal of the hypocrite, the saint, and the martyr, is permitted to exist, one ray of light from heaven beams through the contending elements of the chaos. Where there is no freedom of the press, where no deliberating senates permit their arguments to be recorded, where no priesthood allows its teaching to be controverted, examined, and discussed; there, while equal hatred arises, and more bitter scorn is enforced against the accidental expression of a difference in religious conclusions; there, there prevails also the mental death of intellect, the spiritual

death of the soul, the darkness which no light pierces; and which is shown and known to be both death and darkness, by the unconsciousness of their victims to life and light. There the child of God, the spirit of man, never grows. The stationary reason of sloth and jealousy, paralyzes human thought. The mind and soul of man, which the Creator designed to be always progressing in the happiness which arises from the constant exercise of its intellectual powers, is stunted, stultified, and degraded. It is in theology, as it has been, and is, in the studies of astronomy, botany, chymistry, and every science. As the visible creation, revealed in matter to the senses of man, is so formed that the mind perpetually improves in the knowledge of astronomy, botany, chymistry, and every science—though astronomers, and botanists, and chymists, and philosophers have had their opposing theories, and have hated and persecuted each other—and as the result of their freedom of discussion has ended in the extension of knowledge, the establishing of truth, and in perpetually new discoveries in every department of science, which delight, astonish, and bless mankind;—so also has the same divine hand formed the invisible creation, which is revealed in His Scriptures to the souls of men. As the mind of man improves by the study of astronomy in the knowledge of the world above him, so the soul improves by the study of Revelation in the knowledge of another world above him, the world to which he is going; where the glory of the Creator, the Redeemer, and the Sanctifier shall be developed more fully; where are the spirits of the departed and other sentient beings, than either God or man.—As the knowledge of botany delights the admirer of the Creator in His lower, though lovelier works, so also does the knowledge of the plants and flowers of the Paradise of God in His Holy Church, in His Holy Scriptures, delight and please us.—As the knowledge of chymistry develops the deep mysteries and the retiring secrets of the visible world; so are there to be found in Revelation the development of the secrets of God, and of the heart, the mysteries of the future state, the profound inquiries, the holy metaphysics relating to the power of God, on the mind of man, from which ever fresh springs of delight in God are found; and ever new motives to good, and ever new causes of inward silent joy and peace, in the studies which are the anticipation of immortality, surprise, and gratify, and bless us. *As the studies of science are not intended to be merely the causes of controversy and the fountains of perpetual hatred;* so neither are the studies of theology designed to be merely the causes of controversies, and the fountains of perpetual hatred. Theologians, like astronomers, botanists, chymists, and philosophers, may have long opposed each other; but the final result of their discussions, where the freedom of the press is admitted, shall ever be, that truth shall be elicited, and peace founded upon truth be anticipated. With that freedom, whatever be the evils of discussion and agitation, is perpetual, moral, and spiritual improvement. Without that freedom of the press, is the repose of mental death; but both with and without that freedom, this, and this alone, is common to all, the hatred of Christian to Christian, the deep and bitter enmity of believer against believer, in the common Christianity.

If these undoubted truths applied to England alone, or to France alone, or to

any other kingdom alone, in which these controversies and discussions among Christians prevailed, the remedy for the hatreds which result from them might be safely left to the Legislatures and the Churches of their respective countries. If the agitations of the Popery and Protestantism of England and Britain were left to the British people alone—if the Jansenism and Jesuitism, the Romanism and Protestantism of France were confined to France alone—if the disputes between the old and new inhabitants of America were unknown beyond the districts where they occur—if the opposition in Russia between the Romanists in the Polish provinces and the Greek Church, over which their Emperor presides, were limited to the Russian empire—if the contests between the Jesuits and the Calvinists of Switzerland penetrated no further than their own rocky cantons—if the collisions between the movements in Prussia excited no interest beyond the boundaries of the districts which they agitate; then, then the quieting of the various commotions which disturb these communities might be safely left to their own civil and ecclesiastical authorities, to popular control, approbation, or contempt, or to the public law of the countries in which they respectively arise;—but the disease is neither partial, nor local, nor limited: it is universal.—The hatred of Christian to Christian endangers the general peace, and threatens perpetual war to every European community.—A river flowing through many and various provinces, so long as it is restrained within its banks, benefits all with its commerce, and pleases all with its beauty; but when it breaks its barriers, and overleaps its boundaries, no distinction is then made between the invisible lines and nominal divisions which separate kingdom from kingdom, and the possessions of the peasants and people of one language, from the possessions of the peasants and people of another language.—So it is with religion. When the river of the water of life commenced its course from Jerusalem, freely flowing between its banks of Scriptural truth, and Catholic union, it blessed and cheered the heathen lands it first began to move in; but when those holy banks and barriers were broken through, neither the order of the Churches, nor the landmarks of states and provinces, preserved them from the deluge of hatred and error, which has not yet subsided. The Arianism of Alexandria, could not be entrenched within the borders of the diocese of its birth. It convulsed the Roman Empire.—The decisions of the Bishops of Rome desolated Europe and Asia. The new discipline of Calvin in Geneva, gave civil wars to France, long agitations to England, perpetual divisions to Scotland, and ceaseless vexations to every part of Christ's Holy Church, where its claims to favour are mooted. Now, even now, the assumption of universal supremacy on the part of Rome, sometimes appealing to the people against their rulers, sometimes appealing to their rulers against the people; now upholding, as in Ireland, remembrances, which, but for the leaven of perverted religion, might gradually become obsolete and forgotten; now flattering, as in France, national prejudices, which might be insensibly removed, under the joint influence of a paternal government at home, and the peaceful neighbourhood of England abroad;—so prevents the present possibility of union, that the squabblings of its rashest subjects, in a petty island in the Pacific, endanger the tranquillity of all Europe, because the cry of

religion is heard on both sides, and the national honour is mistakenly identified with attachment to clashing creeds. Our divisions, like fevers, arise from marshes, but they desolate cities. They are invisible in their origin, but they are deadly in their effects. Like Milton's morning mist in Eden, an evil spirit is in them; and peace and happiness are banished from the children in the garden of the Church; as peace and innocence were banished from their parents in the garden of that original Paradise.

SECTION IV.

Some power to lessen these evils is given by the Providence of God, to the Christian Sovereigns, who have succeeded Constantine in his Empire.

Is there then no remedy? none, none whatever for this state of things? Must the quarrels of Churches continue for ever? Has the Providence of God, which governs the civilized, and moral, and Christian world, commanded His servants, the Prophets, to predict the coming of the day when the kingdoms of the world shall so become the kingdoms of Christ, that He, the Prince of Peace and Truth, shall govern them, and of His dominion there shall be no end? and shall there be no means of checking the bitter hatreds which now make those kingdoms the kingdoms of the evil one? Shall the world have hitherto been ruled by that Providence, upon the principle that God from evil produces a greater good, than if that previous evil had not existed; and shall we never hope to see the dawning of the predicted day, when this monstrous evil also shall be overruled for good? Shall we never see one ray of light beam from Heaven, through the darkness of this chaos? Shall the man who hints only at the possibility of peace among Christians, be still thought the weakest of fools, and the suggestion of any plan of peace be deemed a proof only of insanity resulting from benevolence, which, though it elicits approbation, compels a smile? It cannot be. *There must be some remedy in the dispensations which God's Providence ordains, for all the evils which God's Providence permits;* and it is our duty, as it is our privilege and happiness, to endeavour to discover that remedy, and to promote, to the utmost of our power, the reunion of Christians.—I judge of others by myself; and I believe, therefore, that the secular powers of Europe would be actuated by the same motive, and be anxious to discharge the same duty. I believe also, that as it is the bounden duty of the Imperial, Regal, and Electoral rulers of Christendom, to accomplish this great benefit to their subjects—and no attempt has hitherto been made by them to diminish or to assuage the mutual hatreds which alienate Christian from Christian,—I believe the reason of such seeming neglect of their highest and noblest duty, to have proceeded from no indisposition to consider the best mode by which their worthy object may be effected; but from the fact that no scheme or plan for the union of Christians has been hitherto suggested, or submitted to their consideration. I believe that if any mode could be devised by which the mass of religious dissension and fierce

hatred could be lessened; neither the humility nor the obscurity of the proposer, nor any partial objections, nor any selfish opposition from whatever quarter it might proceed, would or could prevent the final consideration, and the eventual adoption, of some such plan. I venture then to make one humble effort to supply this deficiency, and to solicit the attention of all the three great classes of mortal, sinful, dying men, who are interested in the promotion of this useful object; the People, the Priesthood, and the Rulers of the civilized and Christian world.—And I implore them all, before I presume to submit to them the draft of the project for the reunion of Christians, which I believe might be wholly or partially adopted by them all; to permit me to mention to them that one, one principal foundation of my hope, which appeals alike to them all, and which forms at once the best apology for the writer, and the best reason for thoughtful contemplation with the reader.

The foundation, then, of the appeal which I presume to make to the people and to the priesthood, but more especially to the secular powers within the Church of Christ, is, the remembrance that *one, one only remaining bond in spite of all their divisions and their hatreds, still binds them together.* It is this, that whatever be their titles of distinction, difference, division, and alienation, one, *one holy name remains*, which *is alike common to them all;* which is the pride of all, the boast of all, the hope of all. It is the banner under which they fight; the epithet by which they are willing to be described; the appellation by which they express their love to God, their duty to man, their respect for themselves, their patriotism to their country, and their benevolence to all mankind:—*that name is Christian.* Their Religion is the *Christian* Religion; their Faith, the *Christian* Faith; their God, the *Christian* God; their present duty, the *Christian* duty; their future confidence of the happiness of that immortality in which they will remember the actions and principles of their lives, is the *Christian* confidence of immortality, which is established upon the conviction that "their common Redeemer liveth." This is the foundation of my presumption.—What, what I ask, is implied by the retaining of the one holy name of CHRISTIAN, by the mortal, sinful, dying, accountable race around me, whether they be the Laity, the Priesthood, or the ruling class of mankind; who, whether they be called of the Greek Church, or Lutheran, or Calvinist, or Protestant, or Romanist, or Papist, or Tramontane, or Ultramontane, or by any other title of separation, still, still boast of the common name of *Christian?*—Does the common word denote a common Faith? If so, what is that Faith? Does it denote a common Deity? If so, what is that Deity? Is there a Christianity independent of the names, Lutheran, and Calvinist, Protestant, or Papist? If so, what is that Christianity? What is that mass of truths which is common to all Christians? and cannot that mass of common truths be made the solid foundation of the one common duty, Peace, Peace and Union?—If there be one Christianity, one mass of truths, common alike to all Christians, upon which the hope of peace and union among those Christians may be founded, and if our dissensions, divisions, and hatreds still continue; to whom must the distracted nations look for the realization of that hope, but to their Secular Rulers; whose prosperity is founded on the happi-

ness and morality of their People, whose interest it is to promote the union of Christians; and whose holy name of Christian reminds them as much, as constantly, and as certainly of their duty to their Creator, Redeemer, and Sanctifier, as it reminds the humblest of the Priests, or the meanest of their People?—*The Christian rulers of Christian Europe must be the originators of Christian union among the Christian people of Europe. Their subjects cannot originate this union.* Their subjects are guided by their respective Priesthoods, or they are guided by their own conclusions; but they have neither the power of miracle to convince, nor of authority to control each other.—They may possess the freedom to form opinions, the talents to invent them, and the learning to defend them. They may proselytize many or few, but their best efforts will be neutralized by those who are interested to oppose them, unless the conclusions to which they arrive in support of union be enforced or recommended by a higher authority than that of the most learned private individual. *The Priesthood cannot originate such union.* The Priesthood, the Christian Priesthood, the Ministry which Christ appointed, shines, it is true, like the sunbeams upon the palace without honour, and upon the cottage without degradation; but the dark clouds of their respective divisions have lessened their glory and obscured their light; and if the divided Priesthood of any one country in Europe could unite in recommending to their equally divided countrymen the adoption of any new plan of union among themselves; that recommendation would be regarded only as a pious opinion. It could not bear the authority and force of law, unless it possessed also the sanction and decree of the secular legislature. If, too, it were possible that the Priesthood and the Legislature of any one country were to unite in upholding such union among themselves; they could not enforce the adoption of the same plan upon the Priesthood and Legislature of the countries that surround them.—If, too, even the whole Christian Priesthood of Europe could unite in proposing and urging upon the People one great scheme of Christian Union, such Christian wisdom and conduct would be entitled to, and would receive, the utmost attention and respect; but it could not become the law of Europe unless the Christian Legislatures of Europe welcomed and enacted its adoption as a part of their universal international code. But this, this is the union, which the Christian should desire to establish. It is the union of the People, the Priesthood, and the Princes of Christian Europe in one universal international Christian fusion of divisions, hatreds, and opinions. As the European, American, and Asiatic states, are already united and bound together by one general, universal, international, beneficial mass of regulations, respecting commerce, war, peace, prevention of revolutions, invasion of neighbours, piracy, slavery, criminals, and other matters of the like nature; so also may there be (aye, and so on one day there will be,) an universal, international, beneficial mass of regulations, respecting the Christian happiness, the Christian peace, the Christian union of all the believers in Christ's Holy Faith.—And as the former international system could not have been effected by the councils of statesmen without the decision of the Christian legislatures they instructed, so also it is that the latter international system cannot be effected by the opinions of the Priest-

hood without the decisions of the Christian legislatures, whom they thus counsel and persuade. Therefore it is, that the nations of Christian Europe must anticipate the bonds of their Christian union from their secular Christian governments, and not from the authority of the irrespective Priesthoods.—"*I appeal unto Cæsar*," said the great Apostle of the Gentiles when the divisions between himself and his countrymen threatened alike his own life and the public peace; and the successors and followers of that Apostle, must still say in the midst of their convictions of the value of the Christian Priesthood, *I appeal unto Cæsar*.—I appeal to the universal secular Christian powers, that they combine to protect their subjects from the consequences of their subjects' divisions.—In this sense, and in this spirit, do I now make my appeal to the united Sovereigns of Europe. I appeal as a Christian, to Christians; as a believer in Christ's Religion, to the believers in the same Holy Faith; as one who must appear before the judgment-seat of Christ, to others who, whatever be their rank and greatness upon earth, must no less die, and be buried, and appear before the same tribunal.—All this is implied by the one common name of *Christian*. As an European *Christian* subject, I appeal to the European *Christian* Cæsar. Nor will I, nor can I believe, however long the interval may be between the suggestion and the adoption of some such plan of union among Christians as that which I am about to submit, that it will be finally and perpetually disregarded. I cannot believe that the answer which some princes might possibly be inclined to give, when their participation in the endeavour to restore peace to the Christian Church might be urged upon them, will always be the only reply which shall be made to the appeal of a brother *Christian*. I cannot believe that the answer of the Christian sovereign will always be—
" Away, away, I can do nothing, nothing in this matter. *The Providence of*
" *God indeed has invested me with the purple robe, the golden crown, and the*
" *jewelled sceptre; but I in return for His bounty can do nothing, no, nothing for*
" *His glory*. I rule over a divided people, and I lament their divisions, but I
" can do nothing, no, nothing to promote that union among them, which Christ
" predicted, for which He prayed, and for which He died. I am contented to
" provide for the temporal happiness of my subjects, to extend their commerce,
" promote their comfort, secure their protection, defend the public peace, and
" study their worldly welfare; and though I acknowledge that union in religious
" conclusions would aid every effort, and strengthen every law which aimed at
" the perpetuation of these blessings; yet long experience has taught me to
" despair of being able to contribute by any effort to such union; and I *can* do
" nothing, and I *will* do nothing, therefore, to remove the hatreds and divisions
" of my people, and reconcile Christian with Christian. I leave their souls to
" God, their opinions to the Priest, their conduct to the law; and though I know
" that such answer befits rather a heathen ruler than a *Christian* prince, so
" numerous are the difficulties, so obstinate the divisions, so fierce the hatreds,
" between Christian and Christian, that I will make no effort, no attempt to
" remove them, though I bear the *Christian's* name, believe the *Christian's*
" faith, and expect the sentence of the *Christian's* Judge." It is impossible, I say, that such language should be held uniformly, and for ever and for ever; and

in the humble hope, and in the firm conviction, that it will please God, in the course of that Providence which ordereth all things, to make it the undoubted interest, as it is the bounden duty, of *Christian* Princes to command their Senates, their Priests, their Legislatures, and their People, to act with them in making some great efforts to restore union to Christians; I appeal to their united authorities, as to the successors of the first *Christian* Emperor. I call upon them in the name of *His* Saviour, and *Their* Saviour, to inquire in what manner, and to what extent, as they wear his mantle, and wield his sceptre, they may imitate the example of Constantine, and promote the reunion of Christians.

SECTION V.

Parallel between the condition of the Christian world, in the age of Constantine, and in the present day.

In what manner, and to what extent then, it will be asked, may the Christian Sovereigns of the world be expected to attempt this great object, the reunion of Christians? How are they to act? Where are they to begin? Who shall be the originators, who shall be the conductors, who shall be the completers, of this imaginary scheme of the reunion of Christians? Even if they be willing, and if they be anxious to accomplish this great purpose, as a part of their religious duty to God, their moral duty to themselves, and their imperial or regal duty to their subjects, in what mode can they hope to begin, conduct, and perfect any plan, by which they may reconcile their people, diminish the mutual contempt and the common hatred of their Christian subjects, and increase the happiness of their Christian nations? What mode can be devised to effect these noble objects?

If History, I answer, be rightly defined to be philosophy teaching by examples—if it be, like the Scripture itself, the record of the government of the world, by the mysterious Providence of God—if it be not merely an old almanack, uselessly registering the foul winds and the fair weather, the stormy nights and the sunny days of the irrevocable past—we are certainly justified in the belief and hope, that we may always deduce from its eventful pages some useful instruction for Subjects, Priests, and Princes: and the inferences we may thus draw from history, can only be rendered useful, by showing that the circumstances from which the reader is to derive instruction, are parallel to those in which the reader may be placed.—If the student desires to submit to the Princes or subjects of a state, any conclusions which shall be of general utility; he must be able to prove the applicability of such conclusions to the persons whom he addresses, by the general parallel between the state of the past, and the state of the present. *My first object therefore shall be to draw the parallel between the state of the Roman world, in the reign of Constantine, and the state of the Christian world at the present day.* And because the reign of Constantine continued many years, and the edicts respecting religion, at one period, were

contradictory to those of another, we will select the year of the Council of Nice, and the year preceding it (A.D. 324, 325), as the precise time between which and the present age, the proposed parallel may be drawn.

When we have considered this *parallel* between the circumstances of the age of Constantine and the present, we will consider the REMEDIES adopted by Constantine for the evils of religious dissensions and hatreds; the extent to which his example may be followed; and the manner in which the painful experience of fifteen centuries, warns the Churches of Christ that his errors must be avoided.

We will, then, consider the *Results* of the interference of Constantine, and the probable RESULTS of some effort on the part of the Sovereigns of Europe, to be guided by the wisdom, or to be warned by the errors, of his example. Mankind is the same in all ages, and the same causes, under the same circumstances, may be expected to produce the same effects. If then a *parallel* can be rightly drawn between the Universal Church in the days of Constantine and our own—if it can be no less rightly shown that the very *remedies* which Constantine adopted, may be wisely adopted, though to a certain extent only, in the present day, then the conclusion may be drawn, that as the measures of Constantine were attended, till he altered his policy, with the most beneficial results to the discipline, faith, and peace of the Churches, so the same consequences may follow at present; and that if we reject the unwiser part of his remedies, we shall be saved from the more injurious results which were blended with the good he effected. The application of similar remedies to similar evils, by the Christian Sovereigns of the day, may be attended with similar effects. If all this can be shown, then the hope that the efforts of Christian Princes to promote union among Christians, to speak peace on earth, may not be utterly, and altogether theoretical, vain, and useless.

A parallel, then, may be drawn between the circumstances of the Universal Church in the days of Constantine, and in the present day, in these three respects.

First. In the very general cessation of the legal infliction of unnecessarily severe, or cruel, or sanguinary punishments, on individuals or communities, for holding or teaching opinions which are not detrimental to morality nor society, though they are neither sanctioned by the secular nor ecclesiastical government; while the power to consider the effect or tendency of all opinions, whether civil or religious, is still claimed by those governments.

Secondly. In the abuses of toleration among Christians after this cessation of persecution.

Thirdly. In the anticipation of a great and overwhelming religious calamity, which unavoidably compels the attention, and demands the vigilance of the most tolerant sovereigns.

In each of these respects, a most remarkable similarity may be shown to exist between the age of Constantine and our own.

First. *Let us consider the discontinuance of persecution, and the continuance of the claim of the power to control opinion.*

The experience of eighteen centuries has been required to solve the problem implied in the questions: What is *persecution?* What is *toleration?* What are the *rights of conscience?* What is the *authority of Governments?* What are the *privileges of the people* in matters of religion? Experience alone is beginning to instruct nations in the manner in which that one duty may be discharged by all, which is common alike to Princes, Priests, and People, that they should first save their own souls by the right use of the truth which God has revealed to them, and then extend the knowledge of that truth to others. Experience alone has proved to them, that nations are then only wisely governed, when they each regard themselves as one large religious family, where the ruler is but as the religious and kind father in the midst of an adult family; and where the subjects are but the religious and dutiful children of that parent.—The authority of the ruler, as a parent, therefore, in matters of religion, extends only to the power of declaring to his children the conclusions he believes to be beneficial. The privilege of the people, as his children, in matters of religion, extends only to the liberty of proposing objections, or submitting their opinions, without disobedience and without rebellion. The priest explains to both the extent of the authority and the value of the objection; and the common happiness of both depends on the perpetually upholding the love of truth in the magistrate, and the love of truth in the people; and in the ceaseless and intense dedication of the intellectual influence of the whole community to the holy subjects which are not of the earth, earthy. And this view of the subject alone, explains the meaning of the words *persecution*, *toleration*, and the *rights of conscience*. And this alone explains also the essential difference between the pagan, the papal, and the English laws, which now discontinue persecution, while they uphold the power to control opinions.

Persecution, then, is the infliction of punishment for the expression of opinion, neither detrimental to morality nor society, but unsanctioned by the magistrate through needless fear of its tendency or novelty; while *Toleration* is the exemption from all such punishment. The *rights* of *Conscience*, therefore, denote the privilege both of the magistrate and of the people, to form, and express all such opinions, as are neither detrimental to morality nor society. These opinions can only be rightly formed by the exercise of the reason or judgment, according to our opportunities of instruction; and because the peace of society, as well as the present and future happiness of every individual, are always identified with the opinions and conclusions which men form of their duties; therefore it is, that the Sovereign, the Priest, and the People, are alike interested in the power and permission to reason, think, and form the opinions which thus constitute their happiness. This common, universal privilege of reasoning and enquiring, is the property and birthright of all; and when it is possessed by all, it prevents *persecution*, by limiting the power of the magistrate in questions of Religion; while it grants to that same magistrate the rights of conscience in framing laws, and proposing his own opinions to the people; and it no less enforces and establishes *toleration*, as the result of the same privilege on the part of the people.—The possession, that is, of the abstract right on the part

of Sovereigns, Priests, and People, to reason, to conclude, and to submit those conclusions to each other, constitutes the only solid foundation for the cessation of *persecution*, the continuance of *toleration*, and the mutual *power* to allow or control opinion; and when the Magistrate, the Priest, and the People, may combine to grant, and to possess among each other, the privilege of reasoning, enquiring, and concluding, then only the foundation is laid for the vigilant prevention of the abuses both of authority and liberty. It is evident that this must be. The most strenuous or the most liberal opponent of *persecution*, who grants to the magistrate the power to think, reason, and commend his conclusions to the state; must receive with respect and obedience the reasonings and the arguments, and submit with patience to the laws by which the magistrate would prevent civil wars at home, and foreign wars abroad, by controlling the expression of opinions which undeniably led to both. The most zealous advocate of *toleration*, even in America itself, would prevent, if possible, the very existence of the sect of the Thugs,the worship of the Goddess Bhawanee, the incense of the sacred pickaxe, and all other rites of Thuggism, which make murder an act of homage to the Deity. The sincere opinionist, whether pagan, papal, or sectarian, who sincerely believes that he must render service to God, by actions which injure man, cannot be permitted to plead either his sincerity, or the *rights of conscience*, as apologies for his wrong. Unlimited *toleration*, therefore, is an absurdity, an impossibility, or a crime on the part of the magistrate. It never has existed in fact; and it exists in America itself only in theory. If there be a difference between right and wrong, between one religion and another, between those who serve God, and those who serve Him not, every Sovereign, Priest, or People, who possess the power to form their own happiness, by reasoning and enquiring; is interested in demanding that, whatever may have been the abuses of authority, the abuses of liberty shall not be dangerous to human happiness.

Unlimited, indiscriminate toleration, declaring one faith to be as worthy of our approbation as another, is only another word for that total indifference to Christianity itself, which is the greatest of all national crimes. It cannot be established in any country without the greatest danger to the moral improvement of the people. It is the pronouncing the sentence of spiritual death by the united voice of the Magistrate, the Priest, and the People. It is the utter degradation of a nation. It is the preference of Scylla to Charybdis.

The regarding nations as large religious families only, not merely explains to us the meaning of the familiar and much abused words—Persecution, Toleration, and the rights of conscience. It explains to us the essential difference between Pagan and Papal laws, which both before, during, and after the reign of Constantine, upheld the severest and most cruel persecutions—and the English laws, which now discountenance persecution, while they uphold the power for the sake of the public good, thus to control opinion.

The difference between the Pagan and Papal laws and the English law, consists in the difference between the theory on which they are each founded, and therefore on the severity of punishments which they inflict for the same crime, the forming and expressing opinions which are not sanctioned by the magistrate.

The difference between the basis on which they are founded may be thus stated. The English law is established on the very supposition I have now mentioned, that the magistrate is the parent; and the people are the adult children: both of whom are alike invested with the same holy birthright, the privilege of forming and expressing opinions. The people, as the adult children of the family, after vainly endeavouring to persuade their Sovereign to change his opinion respecting the Church of Rome, limited the toleration of the Sovereign himself; and made that compact which is the sole title of the ruler to the throne; that the Chief Magistrate of England should not hold, and not enforce the opinion, that the Church of Rome should be the ruler, of the rulers and people of England.

The laws of Pagan Rome respecting religion, which resulted in the sanguinary persecution terminated by Constantine, were founded on the principle we now condemn; that individuals in private life, unpermitted by the magistrate, committed a crime against the state when they proposed novel opinions to the people. The Pagan legislators never distinguished the man from the citizen; or recognized the right of a man to say, under any influence or any pretence whatever, "Woe is me if I preach not the Gospel!"—"the Deity will destroy "the higher happiness of which my soul is capable, if I do not endeavour by "moral persuasion alone to overthrow the gods, the altars, the religion you "honour and love. True it is that the rulers do not desire me to preach this "novelty; they will punish me; they will eventually slay me; the priests do not "ask my aid, they will banish me from their society. The philosophers do not "solicit my interference. They are absorbed in their metaphysical speculations, "and will endure and love those intellectual discussions only which call forth the "mental powers, and excite the admiration of the hearer; while they neither improve the heart, affect the conscience, nor influence the life. The scholars, the "literary men of the age, do not require my zeal; they are absorbed in the beauties "and elegancies of their poets and their orators. They are contented with the "cultivation of the mind, the refinements of taste, and the last efforts of the wit; "and the Gospel, which their common Deity commands me to preach to them, "is foolishness, and the preacher of that Gospel is a fool. The common people "do not ask my interference. They are absorbed in their daily labours, their local "pursuits, their occasional recreations, and, in common with their patrician "superiors, their gross revellings or their abominable idolatries; and from them "I expect only scoffs and insults, and deep and bitter scorn. All, all, ruler, philosopher, priest, scholar, the people of the middle rank, and the people of the lower "rank, will alike deride and persecute me; yet woe is me if I preach not the "Gospel!" This was that abstract Christianity which the Pagan legislatures could not comprehend, which they could not tolerate, and which the whole spirit and tendency of their laws laboured to suppress. True it is that Cicero[1] reasons

[1] Hanc igitur video sapientissimorum fuisse sententiam, Legem neque hominum ingeniis excogitatam, nec scitum aliquod esse populorum, sed æternum quiddam, quod universum mundum regeret, imperandi prohibendique sapientiâ. Ita principem legem illam et ultimam,

very beautifully that the principles of law are divine and eternal, and independent of human enactment, because they are but the will of the Deity[2]; but the Roman law considered the magistrate to be the dispenser and the interpreter of that divine will; and neither King, Consul, Dictator, Tribune, Senate, nor Emperor, ever appear to have once thought of the great principle of Christianity, upon which the whole Catholic Church of Christ, (considered as a society of persons, who have exercised their reason, and believe because they have done so,) is, and must be built; namely, that every individual, as the guardian of his own soul, and as the friend of the souls of others, is empowered to form and to submit his religious faith to others[3]. The laws of Pagan Rome, notwithstanding the theory of its greatest orator and philosopher, taught the people (A.U.C. 445) that whatever might be the national distresses, no new modes of propitiating the Deity were to be allowed; the gods of Rome alone ought to be worshipped; and that worship ought only to be offered according to the customs observed by their ancestors[4]. Neither was this law temporary nor occasional. Similar enactments were made when the Senate was justly alarmed at the progress of immorality at Rome under the influence of the initiators of the people into the mysteries and rites of the Bacchanals. The Consul then reminded the assembled Senate that their ancestors prohibited any foreign religious rites; that they banished wandering sacrificers and diviners from the assemblies of the people, whether in the circus, the city, or the forum; that they burned their books, and abolished every form of worship, but that which the laws of Rome established: for this severity was the only means of preventing the destruction of religion[5]. The nearest approach to toleration, however,

mentem esse dicebant, omnia ratione aut cogentis, aut vetantis Dei; ex qua illa lex, quam Dii humano generi dederunt, recte est laudata. Est enim ratio mensque sapientis, ad jubendum, et ad deterrendum idonea . . . . . Neque enim esse mens divina sine ratione potest, nec ratio divina non hanc vim in rectis pravisque sanciendis habere: nec quia nusquam erat scriptum, ut contra omnes hostium copias in ponte unus assisteret, a tergoque pontem interscindi juberet, idcirco minus Coclitem illum rem gessisse tantam, fortitudinis lege atque imperio putabimus: nec si regnante Tarquinio nulla erat Romæ scripta lex de stupris, idcirco non contra illam legem sempiternam Sex. Tarquinius vim Lucretiæ attulit.—Cicero, De Legibus, lib. ii. § iv. Opp. iv. 332, 333, edit. Lutet. fol. 1565.

[2] Quamobrem lex vera atque princeps, apta ad jubendum, et ad vetandum, ratio est recta summi Jovis.—Cicero, De Legibus, lib. ii. § iv.

[3] Even Dio Chrysostom, who makes the general religious sense of all mankind, the ἔμφυτος ἅπασιν ἀνθρώποις ἐπίνοια, to be the first source of religion, never imagines that the expression of opinions resulting from the participation by an individual of this universal sense is to be permitted.—Rose's Neander, Church of the first three Centuries, vol. i. page 81.

[4] Nec corpora modo affecta tabo, sed animos quoque multiplex religio, et pleraque externa, invasit; novos ritus sacrificando, vaticinando inferentibus in domos, quibus quæstui sunt capti superstitione animi: donec publicus jam pudor ad primores civitatis pervenit, cernentes in omnibus vicis sacellisque peregrina atque insolita piacula pacis Deûm exposcendæ. Datum inde negotium Ædilibus, ut animadverterent, ne qui, nisi Romani Dii, neu quo alio more, quam patrio, colerentur.—Livy, lib. iv. cap. xxx. tom. i. p. 378, edit. Amst. 1678.

[5] Quoties hoc patrum avorumque ætate negotiun est magistratibus datum, ut sacra externa

was made at this time. After the criminals were punished, a clause was added to the law, that if any person deemed the observance of such religious ceremonies required by the gods, and essential to the right performance of his duty to them; he might petition the Prætor, and the Prætor might lay the case before a full Senate; and permission might be granted that five persons might be present, with their consent, at a foreign sacrifice, provided they had no common fund set apart for religious services; nor a president over their sacred rites, nor an appointed priest[6]. This, in fact, amounted to a prohibition; and can scarcely be called an exception to the general law, which is expressly quoted by Valerius Maximus as the common law of Rome[7]. The same exclusive principle is laid down by Cicero as one of the fundamental laws of antiquity. He deemed it essential to the safety and peace of the state, that no man should be permitted to pay homage to any gods but those which are acknowledged and recognized by the state; and that the temples in which they worship should be those only which their ancestors allowed. So we may interpret the words. Even in their own families they were to observe only the ancient rites[8] of religion. And other laws of the same nature might be referred to, as proving the same point, namely, that the abstract privilege granted to every soul of man to inquire, think, form, and express his own religious conclusions from the

fieri vetarent, sacrificulos vatesque foro, circo, urbe prohiberent, vaticinos libros conquirerent comburerentque, omnem disciplinam sacrificandi, præterquam more Romano, abolerent? Judicabant enim prudentissimi viri omnis divini humanique juris, nihil æque dissolvendæ religionis esse, quam ubi non patrio, sed externo ritu sacrificaretur.—Livy, lib. xxxix. cap. xvi. tom. iii. p. 578, edit. Amst. 1678.

[6] Senatus consulto cautum est, si quis tale sacrum solenne et necessarium duceret, nec sine religione et piaculo se id omittere posse, apud prætorem urbanum profiteretur, prætor senatum consuleret, si ei permissum esset, cum in senatu centum non minus essent, ita id sacrum faceret, dum ne plus quinque sacrificio interessent; neu qua pecunia communis, neu quis magister sacrorum, aut sacerdos esset.—Livy, lib. xxxix. cap. xviii. tom. iii. p. 581, edit. Amst. 1678.

[7] I subjoin the Summary of the Laws on Religion, given by Valerius. He wrote in the reign of Tiberius.

De peregrina religione rejecta.

1. Bacchanalium sacrorum mos novus institutus, cum ad perniciosam vesaniam iretur, sublatus est.

Lutatius, qui primum Punicum bellum confecit, a senatu prohibitus est, sortes Fortunæ Prænestinæ adire. Auspiciis enim patriis, non alienigenis, rempublicam administrari oportere judicabant.

2. C. Cornelius Hispallus prætor peregrinus, M. Popilio Lænate, Cn. Calpurnio Coss., edicto Chaldæos intra decimum diem abire ex Urbe atque Italia jussit; levibus et ineptis ingeniis, fallaci siderum interpretatione, quæstuosam mendaciis suis caliginem injicientes. Idem, qui Sabazii Jovis cultu simulato mores Romanos inficere conati sunt, domos suas repetere coëgit.

3. L. Æmilius Paulus consul, cum senatus Isidis et Serapidis fana diruenda censuisset, eaque nemo opificum attingere auderet, posita prætexta securim arripuit, templique ejus foribus inflixit.—Valerius Maximus, lib. i. cap. iii. p. 39, edit. Lugd. Bat. 1670.

[8] Separatim nemo habessit Deos: neve novos, sed nec advenas, nisi publice adscitos, privatim colunto. Constructa a patribus delubra in urbibus habento. . . . . Ritus familiæ patrumque servanto.—Cicero, De Legibus, lib. ii. cap. viii. p. 334.

evidence which Revelation, Reason, and the Church submit to him, was totally unknown to Pagan and Heathen Rome [9].

Such, then, were the laws of the empire when Christianity began its aggressions on the mass of immorality and corruption which had overspread the world. The whole family of man had apostatized from the ancient patriarchism and the worship of the one Creator, to follow the innumerable superstitions, which, however uniform or diversified, or gross or elegant, or vulgar or refined, were all united in this one point; that they continued the curse upon the soul by separating morality from religion, and alienating the spirit of man from his only happiness. Under the influence of such laws [1], Christianity may be justly said to have been in one constant state of persecution. Thirty-four emperors ruled from Tiberius to Constantine. The *nature*, *extent*, and *intensity* of the persecution, or persecutions, have been gravely and fiercely discussed [2].

The number of the greater or more active persecutions have been fixed at ten, or at six; but under the influence of such laws, the professors of the Christian faith were subject to constant, unwearied, unintermitted persecution, arising from the same combined causes, and variously ending in exile, misery, and death. As it was with the Master, so it was with His followers. Whether the laws against their faith were enforced or not by the Edicts of the Emperors, it was with them as with Christ and His immediate Disciples. No actual Edict was issued by Tiberius to cause the crucifixion of Christ. No such Edict was necessary to cause the persecution of His followers. The public law was their persecutor, and the populace clamoured for their destruction. The philosopher derided them and encouraged the populace. The Pagan devotee, who sought the favour and protection of his idle deities, swelled the cry against them. Sometimes the Magistrates tempered with clemency the severity of the imperial decrees. Sometimes the Emperor checked the cruelty of the Magistrate, while the executioner and soldier were alike at hand; as unconscious of cruelty as the hook, the sword, or the fire with which their victims were exterminated, to accomplish the decree either of the superior or inferior Magistrate. Neither was it till the Edict of Gallienus (260) that the common reproach of the vulgar was removed. "The law does not license you. The law does not sanction your secret meetings. The law does not recognize your ceremonies, rites, and faith [3]."—But as Christ by His patience and endurance, and by

[9] Neander, vol. i. p. 80, &c., has collected many. The whole of his chapter on this subject will amply repay perusal.

[1] One of the best summaries of these laws, and of the account also of the state of the early Church, and of the empire under their influence, is that of Neander, History of the Christian Religion, &c. &c. &c., vol. i. p. 80—180.

[2] The names of Kortholt (De Decem Persecutionibus), Ruinart (Acta Sincera Prim. Martyrum), Dodwell (xith Dissertation on Cyprian), Gibbon (with Guizot's and Milman's notes on the celebrated xvith Chapter), Bishop Kaye (Lectures on Tertullian, 114—158), will occur to the student.

[3] "Non licet esse vos," says Tertullian, was the common language of the populace. I refer the student to Neander on this point.

withholding the exercise of His Divine power, by which He might have inflicted personal torments upon His very enemies when they were subjecting Him to sufferings and death, went forth conquering and to conquer; so did His followers proceed from the seventy places, countries, and districts, mentioned in the Acts of the Apostles as the first scenes of their labours [4]; secretly or openly, abroad or at home, by their lives and by their teaching, effectually and surely conquer the conquerors of the world. They neither rebelled against princes nor conspired against governments, nor repelled force by force; yet they were persecuted till the world was threatened with a return to barbarism; and the very civilization of the empire was threatened with destruction if the persecutions were continued. The toleration of Christianity, therefore, was enforced upon their imperial rulers by severe necessity and prudent policy; before it was sanctioned by the wavering conclusions, or the religious principles, or the public profession of Constantine. This permission of toleration may be undoubtedly imputed to worldly motives alone. The decision of Constantine, and his probably sincere conversion to the imperfect Christianity which permitted him to combine much of his former veneration for Paganism with his new homage to Christ, can only be imputed to the motives declared by himself, asserted by his biographer, and confirmed by his whole history. Constantine declared that his first impressions in favour of Christianity were produced by the answer of one of the Pagan sacrificers to the question,—"who those just men might be against whom the persecuting Edicts were enacted [5]."

[4] Consult Fabricius, Salutaris Lux Evangelii toti Orbi per Divinam Gratiam exoriens, &c. Hamburgh, 1771, p. 83—92.

[5] Euseb. Vit. Const. lib. ii. c. li. *ἠρομήν τότε κομιδῇ παῖς ὑπάρχων, πῶς ὁ κατ' ἐκεῖνο καιροῦ παρὰ τοῖς Ῥωμαίων αὐτοκράτορσιν ἔχων τὰ πρωτεῖα, δείλαιος, ἀληθῶς δείλαιος, πλάνῃ τὴν ψυχὴν ἠπατημένος, παρὰ τῶν δορυφορούντων αὐτὸν, τίνες ἂν εἶεν οἱ πρὸς τῇ γῇ δίκαιοι πολυπραγμονῶν ἐπυνθάνετο, καί τις τῶν περὶ αὐτὸν θυηπόλων ἀποκριθείς, Χριστιανοί δήπουθεν ἔφη.* This has not been sufficiently observed by his biographers. His conversion has been attributed to the supposition that he saw the shining cross in the heaven. But he had long been previously "disposed to protect and embrace Christianity, which his "father indeed had greatly favoured." (Jortin, Rem. on Eccles. Hist. vol. iii. p. 159); and this disposition was produced by the cause I mention.

We still require a good dissertation on the early persecutions, and on their gradual effect upon the Pagans. It does not seem to be generally known, that whatever were the laws of Rome respecting the licitæ or illicitæ religiones, repeated edicts were published by the Emperors in favour of Christianity. The arguments of Gibbon (chap. xvi. Milman's ed. vol. ii. p. 447) compel us to reject the tradition preserved by Tertullian, that Tiberius, on the report of Pontius Pilate, requested the Senate to place Christ among the gods of Rome; but the same patient suffering which excited in Pilate, pity, surprise, and desire to release Christ Himself, seems to have been felt by other magistrates. As Pilate felt but contempt at the clamour of the Jews, when he said, "Behold your king," so Domitian [1] despised and released the reputed relatives

[1] Euseb. Hist. Eccl. iii. 20. *Τούτους [sc. τοὺς ἀπὸ γένους Δαβὶδ] ὁ Ἰουδκατος ἤγαγε πρὸς Δομετιανὸν καίσαρα, ἐφοβεῖτο γὰρ τὴν παρουσίαν τοῦ Χριστοῦ ὡς καὶ Ἡρώδης . . . . Ἐφ' οἷς μηδὲν αὐτῶν κατεγνωκότα τὸν Δομετιανὸν, ἀλλὰ καὶ ὡς εὐτελῶν καταφρονήσαντα, ἐλευθέρους μὲν αὐτοὺς ἀνεῖναι.*—Tom. i. p. 226. ed. Heinich.

His father had protected the Christians in Britain. The tyrant who suspected his father and oppressed himself, persecuted the Christians. He observed the firmness, the devotion, the holiness, the patience of these just men. They were not free from human infirmities; but they were neither cruel, revengeful, licentious, nor abominable as were their persecutors; and he was unavoidably impressed with admiration at the contrast. This seems to have been the foundation of his change. He was ignorant of the true God; but there can be no reason to doubt either his own declaration, that he favourably observed the conduct of the Christians; neither may we doubt the testimony of Eusebius[6], that he remarked the miserable end of many of the Emperors who had been most devoted to the service of the Gods of Paganism; and that he sought, therefore, some other Deity whom he might worship and implore to be propitious to him. He remembered, says Eusebius, the prosperity of his father, who had hesitated to worship the Gods of Paganism, who condemned

of our Saviour. The rescript of Trajan to Pliny, implies the consciousness of perfect safety to the State, whatever might be the secret meetings of the scattered Christians[2]. The Edict of Antonine is not supposed to be genuine[3]. The Edict of Gallienus[4] merely commanded that none should injure (*ὥστε μηδένα ὑμῖν ἐνοχλεῖν*) the Christians, and that their cemeteries, *κοιμητήρια*, be restored[5]. *Maxentius* found the Christians at Rome so powerful, that he courted them by affecting to be a Christian, and commanded the suspension of the persecutions—*τὸν κατὰ Χριστιανῶν ἀνεῖναι προστάττει διωγμὸν, εὐσέβειαν ἐπιμορφάζων—τὴν καθ' ἡμᾶς πίστιν—καθυπεκρίνατο.*—Euseb. viii. 14. The Notes of Gibbon, Milman, and Guizot, on the character of Maxentius, should be read.—Gibbon, ch. xvi. The Edict of the dying Galerius (311), confessed the impossibility of restoring Paganism, by acknowledging that, though he had desired to restore the old religion, he found it advisable to grant to the Christian Society in all parts of the empire, the freedom of possessing their private opinions[6]. Two years after, the Edict of Milan was published, and the doctrine of toleration became, for a time, a principle of the Roman law.

I may observe here, that the student will derive much instruction from comparing the references and remarks of Guizot and Milman on Gibbon; though neither they nor the sneering infidel upon whose labours they comment, display the least proof of that high spiritual-mindedness which the men of the world call weakness. With all their care on the subject of references, however, the student will sometimes be misled when he endeavours to verify them. For instance: in the notes of Gibbon on this very Edict of Milan, an author is quoted by Gibbon, who, strange to say, had no existence; and neither Milman nor Guizot have observed the incorrectness. After quoting Lactantius in note 14, reference is made to Cæcilius; and in note 15, reference is again made to Cæcilius: whereas Cæcilius is but the prenomen of Lactantius, whose name was Lucius Cæcilius Lactantius Firmianus.

[6] Vit. Const. ii. 54. In the Edict which Constantine addressed to the provinces of the East, he gives an interesting account of the reasonings which passed through his own mind, and induced him to embrace Christianity. One of these reasons was, that he could not but notice that those persons who had been most forward in persecuting the Christians, and had consulted the oracles to find authority for so doing, were punished by God for their cruelty and irreligion.

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[2] Gibbon, ch. xvi.

[3] Milman's Notes on Gibbon's xvith chapter.

[4] Euseb. vii. 13.

[5] Euseb. vii. 13.

[6] *ἀφορῶντες εἰς τὴν ἡμετέραν φιλανθρωπίαν καὶ τὴν διηνεκῆ συνήθειαν, δι' ἧς εἰώθαμεν ἅπασιν ἀνθρώποις συγγνώμην ἀπονέμειν, ... ἵνα αὖθις ὦσι Χριστιανοὶ, καὶ τοὺς οἴκους ἐν οἷς συνήγοντο, συνθῶσιν οὕτως, ὥστε μηδὲν ὑπεναντίον τῆς ἐπιστήμης αὐτοὺς πράττειν.* Euseb. Hist. Eccl. viii. 17. tom. iii. p. 76.

the conduct of his predecessors. He contrasted the felicity of his father with that of the worshippers of idols; and he resolved to worship the God of his father. He called, therefore, says Eusebius, upon that God, and in offering that invocation, he believed that he saw the sign of the cross in heaven. This appearance, however, took place ten years after the Edict of Milan; and I only mention it to infer from the whole narrative of his conversion, that the same anxious train of reflections which eventually led Constantine openly to profess himself a Christian, was the probable cause of the singular extent of toleration which he allowed and enforced[7].

"The Edict of Milan," says our great historiographer, "was received as a "general and fundamental law of the Roman world[8]." It constituted the real trophy of Christianity; for it was won by faith and patience. It decreed and established the most unlimited toleration. It did not, however, rescind the power of the Emperors to declare the Religion of the Ruler the Religion of the Empire. *It left untouched the authority of the Sovereign to decide what faith and worship should be approved or condemned;* and Constantine, towards the close of his reign, availed himself of this omission to determine by law which of two clashing creeds should be proposed by the Emperor to the approbation of his subjects; instead of leaving Christianity to fight its own way, as it had hitherto done, by moral persuasion and Scriptural reasoning. He ruined his own noble work of establishing unlimited toleration by enforcing the reception of undoubted truth, in the same manner, though not to the same extent, as his Heathen predecessors had enforced the Pagan error. He compelled by severity the acceptance of that Holy Truth, which he ought only to have commended by the continuance of the same toleration, aided by the weight of his station, the influence of his example, and the authority of his own Christian zeal; but not by the force of law, nor by any penal enactments.—One part of his example to be followed by his successors is, that of the toleration of opinion to the utmost degree compatible with the safety of the state. One part of his example to be avoided is the deviation from his own principles.

It is not necessary to translate the whole Edict. The summary of its enactments is thus given by Gibbon.—The salutary regulations which guard the future tranquillity of the faithful, are framed on the principles of enlarged and equal toleration; and such an equality must have been interpreted by a recent sect as an advantageous and honourable distinction. The two Emperors proclaim to the world that they have granted a free and absolute power to the Christians, and to all others, of following the religion which each individual thinks proper to prefer, to which he has addicted his mind, and which he may deem the best adapted to his own use. They carefully explain every ambiguous word, remove

[7] The Edict in the original Latin is given in Lactantius, de Mortibus Persecutorum.—Lactantius, vol. ii. p. 286—293, Utrecht, 1793, edited by Paulus Bauldri. The student should peruse the learned notes of the various Commentators collected in this edition. The Greek translation of the Edict is given by Eusebius, Eccl. Hist. lib. x. c. 5.

[8] Gibbon, cap. xx. Milman's ed. 1838, vol. iii. p. 238.

every exception, and exact from the governors of the provinces, a strict obedience to the true and simple meaning of an Edict, which was designed to establish and secure, without any limitation, the claims of religious liberty. They condescend to assign two weighty reasons which have induced them to allow this universal toleration: the humane intention of consulting the peace and happiness of their people; and the pious hope, that by such a conduct, they shall appease and propitiate *the Deity*, whose seat is in heaven. They gratefully acknowledge the many signal proofs which they have received of the Divine favour, and they trust that the same Providence will for ever continue to protect the prosperity of the prince and people [9].

Such was the Edict of Milan, which gave unlimited toleration, and therefore a complete triumph to Christianity. We will briefly compare the toleration thus granted by Constantine, as the result of the contest of primitive Christianity against Pagan error; with the toleration granted by the successors of Constantine in Europe, as the result of the contest of the same Christianity against Papal error. As Paganism is nothing but the corruption of the one true Religion in its early form; so Popery is nothing but the corruption of the one true Religion in its later form. In both cases the same Truth contended against the same wickedness in the world, and the same persecutions from the rulers of the world. It demanded the same toleration, and it will obtain the same success.

The whole chequered history of the civilized world and of the Christian Church, may be denominated the record of the results of the departure by Constantine from the principle of his own Edict of Milan. As he retained the power of his predecessors, to decide what Religion should be sanctioned by the state; so did his conduct soon, too soon, demonstrate his resolution to follow their example in declaring that the refusal to adopt, and to adhere to the opinion of the Sovereign, should be deemed a crime, punishable with confiscation, exile, and death. The decision of the Emperor was orthodoxy. Opposition to his conclusions was heresy. Heresy was an offence against God, and a crime against His representative. It could not, therefore, be punished too severely, and Christianity, the peaceful and holy religion of Jesus Christ, was disgraced at the moment of its proudest triumph; when its imperial convert wrested the sword of persecution from the conquered Pagan, and girded it on the victorious Christian; and when Constantine, departing from his own principles of toleration, not only condemned a doctrine or an opinion as erroneous, but committed the goods of its holder to confiscation, and his person to exile, torture, or death.—Papal Rome is at least innocent of the crime of originating persecution. The crime, the foul crime of Papal Rome, is its unrelenting adherence to the cruel policy of the Christian Emperors; and still persevering even in the present day, and to the present hour, to retain among its articles of Faith, the profession of attachment to the ancient canons [1], which avow the worst principles of persecution, and justify therefore the continuance of our ancient jealousy in spite of much seeming im-

[9] Milman's Gibbon, vol. iii. cap. xx. p. 238, London, 1838.

[1] Creed of Pope Pius, Art. xii.

provement, and innumerable professions of change, on the part of many of its most zealous adherents. The crime of the persecution of Christian by Christian began by Constantine, when he passed the law which not only commanded that the books of Arius should be burnt, but that the possessors and concealers of such books, on refusing to burn them, shall be put to death[2]. It was continued by his immediate successors, who, whether Arian or Orthodox, banished or burnt their opponents with equal impartiality and cruelty. The foul stain pollutes every page of Ecclesiastical History. The Spanish Bishop Priscillian was burnt at Treves, by the usurper Maximus (385), sixty years after the Council of Nice, on the charge of heresy, by his brother Bishops, without any proof either of wickness or treason[3]. Very needless is the task to prove by references and quotations that the plague-spot of persecution, cruelty, and torture, and blood, and fire, deeply stains the records of every generation of Christians, from the days of Constantine till the dawning of the present era. The enactments of the successors of Constantine were embodied and enlarged in the Code of Theodosius, which not only punished known and avowed heresy, as a capital crime, but decreed the additional cruelty of searching for the supposed offender[4]. Leo the Great, who lived between Theodosius and Justinian, continued and increased the severity[5]. The Code of Justinian was no less polluted with blood[6]. The sceptre of the Emperors of the West fell into the hands of the Bishops of Rome; and their Church—I speak it to the honour of the Romish Prelates—knew more repose than its imperial protectors had granted. The increasing corruptions in the doctrines of the Church did not prevent the zeal of Christians, nor the extension of the knowledge of the Gospel. The controversies were less frequently concluded by the sword and the fire, though capital punishment still remained for heresy. The days came on when the opposition to an ever-increasing list of novelties, corruptions, and errors, became more powerful and more influential; and the severest penalty that man can inflict upon man, was applied in vain to enforce the decrees of Councils, and the Bulls of Popes. The very parliament of England became infected with the general contamination; and the wars of the two Houses of York and Lancaster became the silencer of the thunders of the Vatican, and of

[2] Socrates, Scholast. i. 9.

[3] Baronius, Ann. 385, § 24.

[4] Every Roman might exercise the right of public accusation; but the office of *Inquisitors* of the Faith, a name so deservedly abhorred, was first instituted under the reign of Theodosius.—Milman's Gibbon, vol. v. cap. xxvii. p. 32.

[5] Epistola Leonis Papæ ad episcopos per Italiam. "Aliquanti vero, qui ita se demerserant, ut nullum his auxiliantibus posset remedium subvenire, subditi legibus, secundum Christianorum principum constituta, ne sanctum gregem sua contagione polluerent, per publicos judices perpetuo sunt exilio relegati. . . . . Aliter enim nobis commissos regere non possumus nisi hos, qui sunt perditores et perditi, zelo fidei Dominicæ persequamur, et a sanis mentibus, ne pestis hæc latius divulgetur, severitate qua possumus abscindamus."—Labb. Concil. iii. 1295.

[6] Manichæis [Manichæi?] etiam de civitatibus pellendis [pellendi?] et ultimo supplicio tradendis [tradendi?] quoniam his nihil relinquendum loci est, in quo ipsis etiam elementis fiat injuria.—Codicis lib. i. de hæret. et Man. lib. viii. edit. fol. Lugd. 1553, p. 62.

the decrees for burning heretics. In vain the vacillating Henry assumed the united power of the Pagan Emperor and the Papal Bishop; and declaring his own opinion to be orthodoxy, and the opposition to that will to be heresy, burnt alike, for that heresy, the Papist and the Lutheran. In vain the fires of Mary were kindled in Smithfield and Oxford; or the fires of Alva in the Low Countries; or the fires of Francis, in Paris. The patience which established the Edict of Milan, has compelled the recurrence by all the Sovereigns of Europe, either in a greater or less degree, to the theory of toleration embodied in that decree by Constantine; and though England alone, after the lapse of fifteen centuries from the era of the first imperial convert, has combined the most unlimited toleration which the public safety can admit, with the principle, that the State and the Sovereign must remain the guardians of the Religion of the People; yet all the Sovereigns of Europe, without one exception, have departed from the example of Constantine, Theodosius, Justinian, and the Popes, to this extent at least; that they no longer venture to decree the ancient severe and cruel penalties upon such of their subjects as withhold assent to their religious opinions. *Europe has returned, after fifteen centuries of vexation, to the same point at which Europe had arrived after three centuries of persecution by its Roman Emperors.* None, no, not one of the European Sovereigns would now publish an Edict, decreeing even the banishment from their capitals of every schismatic or heretic, who might be discovered by the inquisitors of heretical pravity. "There's the smell of the blood still" in many of their countries; but the darkness of Papalism, like the darkness of Paganism, is passing away; and the time is at hand when the light will shine brighter and brighter, and the toleration of enquiry will be again united with the authority of Christian laws, in States and Churches. The whole catalogue of the independent States of Europe proves the truth of the prospect, and confirms the hopes of the believer in the promises of prophecy, and in the greater happiness and progress of mankind.

Russia allows the co-existence within its ample territories, of the Papist, the Protestant, and the Greek. The will of the autocrat is not the creed of the people. *Austria* protects alike the Protestant-Lutheran of Germany, Hungary, Bohemia, and Moravia. *France* professes to extend to all its subjects equal ecclesiastical privileges, and equal political rights. *Holland*, *Denmark*, *Sweden*, inflict no punishment upon the objectors to the faith of their rulers. *Prussia* sighs and longs for a better union among its people; and though insulted by the refusal of the priests of its Papal subjects to sanction the toleration which is granted by the public law; still yields the most enlarged permission to those priests to convert its Protestant population to its own conclusions. *Sardinia* may exult that its ancient treaties with England prevent its monarch from becoming an exemption from this better list of sovereigns; when, if report speaks truth, the king would use other methods than those of moral persuasion to convert the Protestants of the valleys. *Tuscany* permits, though it vigilantly watches over, the effect of a more enlarged indulgence to its people than the laws of the Bishop of Rome would otherwise allow. *Bavaria* checks its jea-

lousy of an anti-papal Christianity, and permits the toleration it abhors. The *Minor States of Germany* do not permit their patriotism to be destroyed by their differences. *Spain* itself uselessly contends against the beams, which would disperse the darkness of its religious and political chaos. *Belgium*, whatever be the cause—whether it "lets I dare not, wait upon, I would," or whether it desires to be an exception to the general list—*Belgium*, though it successfully rebelled against one Protestant sovereign to receive another, does not persecute the Protestant people. *Naples* and *Rome* themselves grant to the heretics who visit their shores, the privilege of worshipping the God of Christianity according to their own belief; and though their sovereigns withhold the general toleration from the people, even to them the influence of the common European freedom will extend the knowledge of a purer faith ;—while *England*, so imbued with the love of truth, that it invites the exercise of the enquiring spirit of its people to the real value of the religion which its rulers support and establish—so imbued with attachment to freedom, that it combines with the existence of that establishment the toleration of its most inveterate opponents—and so conscious of its strength, that, contrary to the approbation of its best patriots, it even educates the children of those inveterate opponents ;—presents the best proof and pledge to the world, that the principles of the Edict of Milan, in spite of their obscuration by the errors of fifteen centuries, constitute the triumph of Christianity and the happiness of a nation. The example of Constantine, before he committed the great errors which the experience of fifteen centuries must condemn, has been unconsciously followed by England. And the time has come when we may hope that the powers of Europe may be persuaded to imitate the joint example of Constantine and England; and endeavour to promote the peace of the world and the union of Christians, upon the double basis of the most extended toleration to their subjects; and the well-defined authority of secular Princes, in matters of religion, over Churches, Priests, and People.

A parallel may be drawn between the circumstances of the Universal Church in the days of Constantine, and in the present day,

Secondly. *In the abuses of toleration among Christians after this cessation of persecution.*

Though sects and heresies were found in the Christian Church, from the very days of the Apostles till the Edicts of Gallienus (311) and of Milan (313), they were restrained by the influence of their brethren, or by the pressure of the dominant Paganism, from disturbing the general peace of the Empire.—In the year 311, however, about the very time when Diocletian, two years before his death, was still planting his cabbages at Salona, and lamenting the inefficacy of persecution and cruelty to destroy Christianity—the schism of the Donatists in Africa began to endanger the public tranquillity. On the death of Maxentius (312), the provinces of Africa became a part of the empire of Constantine. Instead of acceding to the peaceful occupation of these rich and fertile territories, he found the Churches and the people so torn and agitated with controversies, that the interference of the imperial authority seemed to be essential to the prevention of open war between the contending parties. In the pre-

ceding year (311), on the death of Mensurius, Bishop of Carthage, the Archdeacon Cæcilian had been elected in the usual manner, by the Clergy and People, to the vacant office. Whether from haste or discourtesy, however, they had omitted to require the consent of the Bishops of Numidia to this election. In consequence of this omission, and on the pretence that Cæcilian had been consecrated to this office by Felix of Aptungis, a Bishop who was reported to have been guilty of Traditorism, or of surrendering to the officers of justice, during the Diocletian persecution, copies of the Holy Scriptures, to be destroyed or burned; a Council of Bishops, headed by Donatus, pronounced the election of Cæcilian to be void, and appointed his deacon, Majorinus, in his place. The people of Carthage refused to accept Majorinus. The contending parties became mutually exasperated against each other. Both appealed to Constantine, who had lately (313) proclaimed the triumph of Christianity by his edict of unlimited toleration. In that year, Majorinus died, and the schismatic Donatus was appointed, by his brethren, Bishop of Carthage.

The Edict of Milan had granted unlimited toleration to all the subjects of the Roman Empire; and no exception was consequently made in favour of any real or supposed heretics, whose opinions were not approved by the Churches. In the Edict of Milan, the Emperor commanded that the churches which had been taken from the *Christians*, should be restored to the Christians[7]. No historian has informed us of the precise causes for which this part of the decree was qualified; and, instead of the word Christians, as used generally, a decree was issued to Anulinus, which directed the restoration of the churches, not to Christians generally, but that the estates which had belonged to the Catholic Church of the Christians should be restored[8]. This expression, "the Catholic Church," did not occur in the Edict of Milan. It is not impossible that the difference of expressions was inserted in the rescript of Anulinus, because of the demand of the Donatists, that the Decurions, or persons who had held the estates of the Christians during the persecution, and had not as yet completed their restoration, hesitated to return them to the Donatists, though they were willing to surrender them to those Christians whom they called and believed to be the Catholic Church; that is, to those Christians who had not broken the ancient communion with their Bishops, canonically appointed. The Donatists appealed to Constantine. They called themselves the Catholic Church. They requested to be judged by the Bishops of Gaul. Constantine, who desired, as a sovereign, to preserve the peace of the empire, complied with their petition; and commanded the chief Bishops of France, Cologne, Autun, and Arles, to consider the question. The Bishop of Rome, for many reasons, was the most influential Bishop of the West. Melchiades was commissioned to act with them. In his letter to Mel-

[7] Euseb. Eccl. Hist. l. x. c. 5. . Καὶ τοῦτο δὲ πρὸς τοῖς λοιποῖς εἰς τὸ πρόσωπον τῶν Χριστιανῶν δογματίζομεν, ἵνα τοὺς τόπους αὐτῶν εἰς οὓς τὸ πρότερον συνέρχεσθαι ἔθος ἦν αὐτοῖς . . . . τοῖς αὐτοῖς Χριστιανοῖς ἄνευ ἀργυρίου καὶ ἄνευ τινὸς ἀπαιτήσεως τῆς τιμῆς ὑπερτεθείσης δίχα πάσης ἀμελείας καὶ ἀμφιβολίας ἀποκαταστήσωσι.—Tom. iii. p. 254.

[8] Euseb. l. x. cap. v. tom. iii. p. 256.

chiades he again declared his veneration to the Catholic Church, his hatred of schism, and his anxiety for union among the Bishops[9].

The synod at Rome consisted of three Gaulish and fifteen Italian prelates, at which Melchiades, the Bishop of Rome, presided[1]. Other Bishops were added to the former, so that the whole tribunal consisted of nineteen. The two parties were heard[2], and the Donatists were condemned. They were dissatisfied. They appealed again to the Emperor. Constantine summoned another council to meet at Arles, anxiously inviting Chrœstus, the Bishop of Syracuse, Sylvester, the Bishop of Rome, and others, to terminate the dispute. Sylvester excused himself from attending. The rest met eleven months after the former. Cæcilian was again declared the Bishop of Carthage. This was done after a judicial inquiry had been held in Africa, before the secular magistrates, into the charges against Felix, the consecrator of Cæcilian, and his acquittal of Traditorism. Still dissatisfied with the decision against them, the Donatists appealed to Constantine in person: and no objection was made either by Chrœstus of Syracuse, Sylvester of Rome, Cæcilian of Carthage, nor any Bishop of the Catholic Church, to the power of the Emperor to establish or reverse the decision of an ecclesiastical court or council. Throughout the whole history, indeed, we find that the secular power alone was considered supreme. "In settling this controversy and restoring peace, the Bishop of Rome did nothing, and the Emperor everything. In the numerous transactions, the Bishop Melchiades appears only once, and then not as supreme head of the Church, but merely as the Emperor's *commissioner*, charged with the execution of *his* commands. No Papal ordinance, no appeal to the court of Rome, no dernier decision was here ever thought of. So the ecclesiastical law of Africa, in that age, had no article respecting the authority of the Pope. On the contrary, from the commencement till the final subjugation of the Donatists, we everywhere meet with the *Emperor*, imperial trials, imperial commissioners, imperial laws, imperial punishments, imperial executive officers, all in full operation[3]." Constantine decided against the Donatists (Nov. 10, 316). The result is known. He had not violated the Edict of Milan, which allowed toleration. That was continued to the utmost against the Pagans who had persecuted them. The Donatists had themselves appealed to the Emperor. Every attention had been paid to their appeal; but they reproached the Emperor, and imputed to him unjust motives, undue influence, and corrupt decision. Their conduct, not their

[9] Euseb. H. E. x. 5. Ὁπότε μηδὲ τὴν ὑμετέραν ἐπιμέλειαν λανθάνει, τοσαύτην με αἰδῶ τῇ ἐνθέσμῳ καθολικῇ ἐκκλησίᾳ ἀπονέμειν, ὡς μηδὲν καθόλου σχίσμα ἢ διχοστασίαν ἔν τινι τόπῳ βούλεσθαί με ὑμᾶς καταλιπεῖν.—Tom. iii. p. 259.

[1] An argument has been derived from this command of Constantine to Melchiades, in favour of the Papal supremacy, whereas the rescript of Constantine proves the very reverse. If he had been supreme, he would have decided the controversy of his own authority, and not from the decree of the Emperor. "Melchiades," says Du Pin, "non ex propria auctoritate, sed quia electus fuerat judex a Constantino, in hac causa, pronuntiavit."—De Antiqua Disciplina, quarto, Paris, 1691, Dissert. ii. p. 158.

[2] October 2nd and 3rd, 313, in the Palace of the Lateran, in Fausta's apartments.

[3] Soames's Mosheim, vol. i. bk. ii. cent. iv. part ii. chap. v. note, p. 378, col. 2.

religious opinions, induced the Emperor to banish some, and to inflict capital punishment upon others. This severity increased the evil. What had been schism was becoming rebellion. Another plan was adopted. After five years of severity, Constantine, following the advice of the governors of Africa, granted the people full liberty to adhere to either party, without interference or reproof. But as neither the decisions of the Bishops of Gaul, Syracuse, Italy, or Africa, had prevailed, to induce them to live in peace; so neither did the renewal of the extensive toleration he had granted them, induce them to submit to the unanimous decision of every court to which they had appealed. Violent commotions and tumults agitated and distressed the whole province of Africa: and though it is not certain that the Circumcelliones, or Donatist murderers and fanatics, who took up arms and desolated Africa with fire and sword [4], were known before the time of Constans, the successor of Constantine; it is certain that all the efforts of Church and State, of Bishops, and of the Emperor, were alike unavailing: and the schism of the Donatists, one of the darkest spots in history, continued in spite of the unrefuted and unrefutable reasoning of Augustine, in spite of the punishments inflicted not on their opinions, but on their vices; with various fortunes, much crime, and mutual intolerable persecution, till it sunk into a state of insignificance in the sixth century.

The history of the schism of the Donatists; the folly of its commencement; their inconsistency in its progress, by rejecting the authority of the tribunals to which they had appealed; their exasperating resistance to the civil and ecclesiastical power, when no injustice was known, and when therefore no necessity existed for resistance;—their infatuated murders, their mad aspirations after needless and unrequired martyrdom; their frantic suicides; their bitter hatred not merely of their opponents, but of all who were not of their communion; their absurd excommunications of all other Churches, Bishops, Priests, and People, who were not united with them; their unblushing declarations that they alone were the one true Catholic Church of Christ; their divisions among themselves; and their unrelenting bigotry, their savage cruelty, their fierce dogmatism, and their intolerable assumption, constitute altogether one of the darkest pages of ecclesiastical history.—The Papal writers have compared their Protestant opponents to the Donatists, and have pointed out many coincidences between them. I cannot enter into this controversy. I can but say, that the doctrine of toleration has been and is still abused by all parties, since the general cessation of persecution, in the mutual hatreds and contempt of which I have spoken.—*The Church of Rome abuses its toleration*, by refusing to repeal one line of the unauthorized law, which sanctions every principle of the ancient persecutions, and compels the jealousy of the Churches of Christ. It retains its demand to rule; instead of consenting to the restoration of the primitive equality of Episcopal Churches.—The

[4] They were called *circumcelliones* (*vagrants*), or by contraction *circoliones*, from the (*cellæ*) *cottages* of the peasants around which they hovered, having no fixed residence. They styled themselves *agonistici* (*combatants*), pretending that they were combating and vanquishing the devil. It cannot, however, be proved that the *circumcelliones* appeared on the stage before the time of Constans.—Soames's Mosheim, vol. i. bk. ii. cent. iv. part ii. chap. v. note 6, p. 379.

anti-Papal Episcopal Churches of England, America, and Scotland, abuse the general toleration by neglecting their bounden duty of ceaselessly appealing to Christians, to the world, and to Rome, to re-establish the ancient unity of the Catholic Church.—The Presbyterians abuse the general toleration by continuing without cause their aversion to the ancient and primitive ordinance of Christ and of His Apostles; that there should be in His Churches teachers who ruled, teachers who did not rule, and assistants to both; that is, Bishops, Priests, and Deacons. —Many of our sects and opinionists abuse their toleration by making the permission granted them by the public law, to depart from the communion of the Church, their only rule of faith. Toleration is not only then abused when Princes, Priests, or People, hate, torture, and murder each other. Toleration is abused, it is made a stumbling-block to the peaceful Christian, who desires to adhere to the Apostolic Church and Creed, when it is made the source of every indefensible schism, which destroys the repose—and of every fanciful and unscriptural heresy, which destroys the faith—of the purer and anti-Papal Churches. The private judgment of every human being is alike appealed to by the Protestant, Papal, or Infidel instructors of the inquiring. Private judgment is the foundation both to our faith, our conscience, and our actions; but that private judgment is abused—and the toleration, therefore, which freely and properly secures that exercise of the private judgment to all, is then also abused—when the Protestant, in the exercise of his private judgment, rejects the evidences of the Primitive Fathers, because their teaching has been mingled with errors. It is abused by the Papist, when in the exercise of the same private judgment, he refuses, with strange inconsistency, the exercise of the same private judgment to others. It is abused by the Deist, when he substitutes metaphysical theories for the evidence of the facts upon which the common faith, both of Protestant and Papist, is alike founded; and when he would reduce all belief to fancy, imagination, and folly; and throw suspicion, jealousy, hatred, and therefore scorn and insult, upon the Christian Prince, Priest, and People.—These are the abuses of toleration; and they bring us to the third parallel between the age of Constantine and the present day.

Thirdly. *The next parallel between the age of Constantine and the present day, consists in the rise, progress, and success of a false and unscriptural philosophy, which threatens the very existence of Christianity.*

The greatest curse that can afflict the soul of man, is to live and die without faith and hope in a divine Redeemer. The literal interpretation of the assertion that the Word which was made flesh, was not only human, but divine; that it was God, and with God, and possessed, therefore, eternity, and all other attributes of God, has been ever regarded as the sum and substance of the Christian Faith. Christianity may be defined—the Religion which teaches the worship of Christ; and a Christian may be defined to be His worshipper. A Mahometan believes Christ to be a prophet; and the most undeniable proof exists, that he who believed Christ to be more than a prophet, but less than divine, was not admissible into the Christian Communion[5]. When Constantine, therefore,

[5] This is not the place to discuss this subject; but the works of Burton, Testimonies of the

became a Christian, he received the truth of the Deity of Christ, and became a worshipper of Christ [6]. It was, however, in the Primitive Church as in the present day. All errors, and heresies, and schisms, and divisions among Christians, have proceeded but from one source. It is this—the intervention of human reason between the belief in the evidences of Scripture, and the belief in the conclusions of Scripture. The Christian and the Heretic both believe in the truth that God has given to the world the Revelation recorded in the Scripture. The Christian receives, therefore, without further inquiry, all that is revealed; and the Primitive Church and the whole Catholic Church, from the beginning till the days of Constantine, may be justly called the keeper, the witness, and the depository of those conclusions which all Christians thus received without any further inquiry than whether they were revealed. The Heretic, on the contrary, instead of thus receiving the revealed truth, interposes his reason between the general belief that the Revelation is true and the Church is justified in its conclusions; by making that reason the judge of the truth or falsehood, the probability or the improbability, of the doctrine revealed and taught. They then invent some theory of explanation and interpretation whereby to reconcile the truth to their reason; and because revealed truth, whether it relates to God, or man, or to the means by which God imparts His blessings to man, consists in each instance of many propositions which seem to clash with each other, and therefore appear to the reason of man to be contradictory to each other;—therefore it has ever been, that definition is added to definition, subtlety to subtlety, and theory to theory, till the simple truth is forgotten, or buried either under a load of learned, perplexing, intricate controversies, or of dark, mysterious, metaphysical systems.—Whether the Church of Christ be harassed and confounded with the system of Calvin, or the system of Pelagius, or with the definitions of Justification by the Council of Trent, or with the definitions of the Presence of Christ which led to the heresy of Transubstantiation —all, all proceed from the presumption of human reason, departing from the custom of the Primitive Church, which betrayed "no signs of intellectual "curiosity in the tenor of its Catholic expositions; nor possessed the ambition "(while it implicitly believed) to account for the representations of the "truth given us in the sacred writings [7]." This was not the case in the days of

anti-Nicene Fathers to the Divinity of Christ, Oxford, 1836, Bulli Judicium Eccl. Cath., Waterland, Burgh, &c. &c. &c., ought to be familiar to every student.

[6] The Life of Constantine, by Eusebius, furnishes many proofs of this assertion. The following may be selected:—He built at Jerusalem an oratory (*οἶκον εὐκτήριον*), in honour of the spot rendered sacred by our Lord's resurrection. (Vit. Const. iii. 25.) The same book (iii. 30) contains an epistle *πρὸς Μακάριον περὶ τῆς τοῦ μαρτυρίου τοῦ Σωτῆρος οἰκοδομῆς*, and the following chapter gives an interesting account of the splendour of the materials employed. He took much pains in endeavouring to convert his Gentile soldiers to Christianity (iv. 19), and drew up a short prayer for the use of the army (iv. 20); he strictly prohibited sacrifices to the heathen gods, gladiatorial games, and the impure rites of Paganism (iv. 25); and by the strictness of his own conduct, to place before his subjects a pattern of Christian morality and holiness.

[7] I quote the very words of Mr. Newman, with the exception of the parentheses.—History

Constantine. The Scriptures were believed by the Church to declare the Divinity of Christ. The rise of the heresy which resulted from the attempts of human reason to discover the manner in which this truth could be either explained or reconciled with other truths; is traced from the learned sophists of Antioch and Alexandria, from the Judaizing Gnostic Cerinthians, Ebionites, and Nazarenes, from the learned Lucian[8], the Aristotelian sophist, Paul of Samosata[9], to the time of the schism of the Donatists, and the alarm of Constantine, for the repose of the provinces of Africa. It was at this dangerous period that the Bishop of Alexandria, the diocesan of Arius, one of the public preachers of Alexandria, and, as some suppose, master of the catechetical school of that place, in a public meeting of the Clergy of Alexandria, accused the Bishop of Sabellianism[1]. Alexander, the Bishop of Alexandria, hesitated for some time to condemn Arius, though the more zealous Christians of the diocese were anxious for his decision. The heresy extended to other Churches. Arius was at length excommunicated by Alexander, after his opinions had been condemned by a council of one hundred Bishops (320). The excommunication and condemnation were alike unavailing to stop the progress of the heresy. Constantine interfered, and wrote to the leaders of both parties in vain[2]; and a furious civil war appeared to be about to desolate the whole Empire, when the Emperor resolved to appeal neither to the Bishop of Rome, to the Bishops of Gaul or of Italy, nor to the provincial Councils of Alexandria or of Africa. He summoned the first general Council. In that Council he obtained the solemn sentence and decision of the Universal Church to the truth of the disputed doctrine—and that decision, in spite of his own subsequent unjustifiable

of the Arians of the Fourth Century, p. 241. Very much do I grieve over one sentiment in this otherwise admirable work, which seems to militate against the doctrine of Toleration,—that the individual who is confident enough to publish his innovations, "should meet with no mercy; "he assumes the office of the tempter, and, so far forth as his error goes, must be dealt with "by the competent authority, as if he were embodied evil. To spare him is a false and dan- "gerous pity. It is to endanger the souls of thousands, and it is uncharitable towards himself." —Newman's Arians of the Fourth Century, p. 253. This ought not to have been written. Truth flourishes most when error is developed and manifested; and that error must be subdued by moral persuasion, and an appeal to Revelation, not by want of mercy, and the dealings of the most competent authority.

[8] He edited the Septuagint.—Newman, p. 7.

[9] He was deposed (circ.) A.D. 265. For an account of his errors, see Euseb. lib. vii. c. 27. The chief was this: Τούτου δὲ ταπεινὰ καὶ χαμαιπετῆ περὶ τοῦ Χριστοῦ παρὰ τὴν ἐκκλησιαστικὴν διδασκαλίαν φρονήσαντος, ὡς κοινοῦ τὴν φύσιν ἀνθρώπου γενομένου.—Tom. ii. p. 385. The sneers of Gibbon are no refutation of the justice of the censure passed upon the errors of the Bishop of Samosata. Zenobia, his patroness, inherited and sanctioned the Judaizing Gnosticism which explained away the Divinity of Christ.

[1] Socrates, Eccl. Hist. l. i. c. v., tells us, that Alexander φιλοτιμότερον περὶ τῆς ἁγίας Τριάδος ἐν Τριάδι μονάδα εἶναι φιλοσοφῶν, ἐθεολόγει. Ἄρειος δὲ . . . οἰόμενος τὸ Σαβελλίου τοῦ Λίβυος δόγμα εἰσηγεῖσθαι τὸν ἐπίσκοπον, ἐκ φιλονεικίας κατὰ διάμετρον εἰς τὸ ἐναντίον τῆς τοῦ Λίβυος δόξης ἀπέκλινε.

[2] Euseb., Life of Constantine, l. ii. 64—72. In these chapters he writes as a man deeply impressed with a sense of his duty as conservator of the public peace, and responsible for the employment of the power which he had attained.

wavering—in spite of the follies of his sons, and of all the efforts of the anti-Athanasian party—has ever remained, from that hour to the present day, the one unalterable Creed of the Catholic Church of Christ, and one of the common foundations, therefore, of the ultimate union of all the Churches who worship the Divine Redeemer.

Similar danger to that which threatened the existence of Christianity in the days of Constantine, threatens it at present.—As in the midst of the disputes between Pagan and Christian, the dark form of Arianism excited the alarm of the Emperor, and endangered the tranquillity of the Empire; so it is that in the midst of the disputes between the Papist and the Protestant, the dark form of infidelity endangers at once the general peace, and the common Christianity of Europe. .It might have been supposed that the effects of the old infidelity of France, which was undoubtedly one chief cause of the first French Revolution, would have been regarded as a lasting warning both to Princes and People. The false philosophy of Germany, however, in all its various forms, like the dry rot in the beams of the tabernacle, or the pestilence that walketh in darkness, or the destruction that wasteth at noon-day, is beginning to sap the Literature, infect the Religion, and annihilate the Christian hope of millions. The Deism of England has poisoned the continent. The system of *Kant*, that human reason alone is the guide, to reject or retain as it pleases, the discoveries of Revelation;—the system of *Semler*, that Jesus Christ and His Apostles spake those things only which were accommodated to the prejudices and opinions of their hearers;—the systems of *Wegscheider*, *Baüer*, *Gabler*, *Eichhorn*, *De Wette*, and their brethren, that the narratives of the Bible, the fall of man, the deluge, &c. &c. &c., are not to be regarded as actual occurrences, but as muths or fables, or narratives invented to clothe the ideas of the authors;—these, together with the whole hypothesis of Neology, by whatever name it be called, whether Rationalism, or Naturalism, or any other; constitute only one festering mass of loathsome infidelity, in which the spiritual death of one Church, or Society, or individual Christian, differs only from the spiritual death of another; as the incipient corruption of the body which is but just ready for the grave, differs from the complete corruption of the longer buried; or from the dust and ashes of the more wasted tenant of the sepulchre.—There are varieties in the stages of the corruption of the continental infidelity; but they are only the varieties of the one spiritual death, the death of the soul of man, once more self-murdered by the apostasy of its reason from God. Here flourishes the Atheism of Schelling, identifying nature with God.—There the Pantheism of Hegel, assuring us that there is no other God, but the inward principle of development, which is ever working, moving, and manifesting itself in the world.—Strauss denies the very History of Jesus Christ, and the individuality of the Deity as the Creator of His own world. Baüer makes the New Testament to be pure fiction. De Wette would dissolve the Old Testament into fictions, traditions, and mistakes. Even Neander himself would change the inspired Scriptures into mere human, uninspired composition;—while in the very city of John Calvin, the Holy Truth, which alone constitutes the faith of Scripture and the hope of man, is impugned and denied; the atone-

ment of Christ, the work of Christ, from the eternity which is past, to the eternity which is before us, is derided as a fable, and Geneva is more hateful than Rome.—If the Christian had not that faith in God which can remove mountains, and look beyond reason to Revelation, beyond man to God, beyond this world to the other; and see one wise Providence planning and accomplishing, by means of the Gospel, the ultimate recovery of the human race from the effects of its own folly, its abuse of reason, and its corruption of the Catholic Faith of the one Church of God; we should have cause to despair for mankind. Every hope of arriving at the condition to which the Holy Bible declares we shall attain, would seem to be visionary and absurd.—With these men, the miracles of the word of truth are exaggerations; Prophecies are dreams, and their fulfilments are coincidences; Inspiration is an imposition, and the Canon of Scripture a fancy; man is a mere mortal, dreaming, anxious animal; Deity itself is neither the cause, the author, the Creator, nor the Ruler of all things, but necessity, nature, or fate [3]. And the most anxious lover of the freedom of inquiry, and of the doctrines of toleration, while he laments the errors of the Church of Rome, is compelled to wish that some remedy could be provided for the diseases of the Nations; and that this remedy should be provided by their Princes and Sovereigns, as the Controllers of their Priests, the Fathers of their People, and as equally interested with the Priest and the People in the teaching of the Scriptures and Churches, of the God and Father of us all.

SECTION VI.

From considering the parallel circumstances of the age of Constantine and the present day, we are to enquire what remedies were adopted by Constantine for the evils which then afflicted the Church; and whether any, or what similar remedies, whether with or without the sanction of Rome, may be adopted at present.

We learn from the foregoing statement, that the four great objects which Constantine, when he embraced Christianity, and which every secular prince and

[3] I have not stopped to give the references to Rose—State of Protestantism in Germany: London, Rivingtons; to Pusey—Historical Enquiry into the probable causes of the Rationalist character lately predominant in the Theology of Germany: Rivingtons, London; Mill—Observations on the application of Pantheistic principles to the Theory and Historic Criticism of the Gospel; Dewar—German Protestantism, and the right of private judgment in the interpretation of Holy Scripture: Oxford, 1844; who have given admirable accounts of the Infidel Apostasy of Germany; as I presume their works are familiar to the student. I am but acquainted with some of the works of Semler, Wegscheider, Bauer, Strauss—The knowledge of sin is not wisdom—and I cannot therefore recommend the student to read these books, merely to refute them. I may however affirm, that I am confirmed in my belief in the mercy and wisdom of God, as they are developed in the Gospel of the Old and New Testament, and in the Faith of the Primitive Church, of the uncorrupt period of the Church of Rome, of the Church of England, and of the Fathers, and Reformers,—from a patient and persevering effort to know as much as possible of the sneers, the arguments, and the reasonings of Infidelity.

potentate ought now to keep in view, were the same. These duties are, to promote union among Christians, *first*, by diminishing the deadly hatred between Christian and Christian; *secondly*, by preserving the authority of the chief magistrate in matters of religion; *thirdly*, by securing toleration to all persons, so far as might be consistent with the public good; and, *fourthly*, by protecting the truth of Revelation, whether against Paganism, Arianism, Popery, Sectarianism, or Infidelity.

On inquiring into the *remedies* for evils, and the plans of good adopted by Constantine, we shall find that his example in endeavouring to promote the union of Christians may be wisely followed by his successors in the empire in the following seven particulars.

1. His impartiality between the Controversialists.
2. His upholding his own supremacy, without acknowledging the supremacy of the Bishop of Rome.
3. His consulting the Catholic Episcopacy.
4. His adopting a Catholic, but not a Papal creed.
5. His maintaining the Universal Episcopate, and the Canons of the Universal, but not the Roman Church.
6. His care to extend the knowledge and reception of the Scriptures.
7. His sanctioning the primitive Liturgies of the Church, and the worship of Christ as divine.

The powers of Europe, if they desire to secure the peace and happiness of their subjects, and to promote the union of Christians, would certainly do much to accomplish these great objects, by acting on these principles, and commending them to the Universal Church.

1. *They may imitate Constantine in his impartiality between the Controversialists.*

I must beg to be forgiven for speaking truisms. That Prince, or King, or Emperor alone possesses a royal mind; he or she alone is fit to govern States and Churches, and Priests and People; that Sovereign alone is the representative of the God by whom kings reign; who looks with equal eye upon all his subjects, and refuses, as a portion of his duty to the God who raised him above his fellows, to be the head of one party only, among a divided and distracted nation. The sincerity of the conversion of Constantine has been questioned; his motives have been impugned, his religion has been derided; but on one point at least, all parties are agreed, that for the sake of his own happiness, and for the sake of the common good, he desired the peace and union of his Empire; and all his measures, whether they were successful or unsuccessful, were intended to diminish the miseries which resulted from the mutual hatred of his people. When, therefore, he found in the case of the Donatists, that the appeals to the foreign or provincial Councils, the reference of the dispute to the Bishops of Rome and of Italy, the decisions of the secular Court of the Vicar of Africa[4],

[4] Gibbon (Milman's edit., vol. iii. cap. xxi. p. 302) says, "The controversy was solemnly "tried in five successive tribunals, which were appointed by the emperor, and the whole pro- "ceeding, from the first appeal to the final sentence, lasted above three years."—Tillemont also mentions five.—Mémoires, Paris, quarto, 1704, vol. vi. article xxvi. p. 61.

and all his other efforts were useless to prevent division; and when the peace of the Churches was again further endangered by the Arian controversy; he resolved to summon the first universal Council of the Catholic Church, to obtain their decision on the controversy. He wisely believed, and the experience of fifteen centuries has proved him to be right, that the universal Church, whatever might be the opposition for a time to the decisions of such a Council, would eventually find some effectual diminution of its mutual bitter hatred, by receiving its right conclusions. This, however, was but one proof of his impartiality. Before the Council met, before its deliberations began, he gave to the world other demonstrations of his impartiality between the two great parties which convulsed the Roman world. He wrote to both Alexander and Arius, the Bishop and Presbyter. He begins his letter to Alexander and Arius by declaring that his reason for interfering in the controversies of the empire was twofold: to make one notion of Deity common to all nations[5], and next to restore its former health to the diseased body of the Empire[6]. He had attempted the former object by conviction, the second by severity. After some observations, he proceeds to reprove both Alexander and Arius[7]. He reproved Alexander for originating the controversy, by asking the questions, which Arius had not answered satisfactorily, and he reproved Arius for his answers. He affirms the utter impossibility of satisfactorily answering the questions which may be always raised respecting the nature of the Deity; and the danger lest the common, or uninformed people, should unavoidably fall into blasphemy or schism[8]. He reminds them that they did not differ on the meaning of the commandments, and exhorts them to imitate the examples of the philosophers, who though they disagreed, were not disunited[9]. He implores them to study union, and he conjures them to restore to himself his former tranquil days and unanxious nights[1]; for he could take no rest when his

[5] This beginning of the letter is in Eusebius, de Vita Const. lib. ii. c. lxiv. lxv. *Πρῶτον μὲν γὰρ τὴν ἁπάντων τῶν ἐθνῶν περὶ τὸ θεῖον πρόθεσιν.* Valerius prefers *διάθεσιν*, or *πρόληψιν*. Edit. Reding, p. 567, edit. fol. Cantab. 1720.

[6] *Τὸ τῆς κοινῆς οἰκουμένης σῶμα καθάπερ χαλεπῷ τινὶ νοσήματι πάσχον κακῶς, διορθώσασθαι προὐθυμήθην.* Euseb. de Vita Const. ii. c. lxv.; but see the note of Valesius, ut supra, and the corrections and additions which he there suggests. It is impossible, consistently with any moderate limits to this essay, to discuss every various reading to the passages referred to in the text of Eusebius.

[7] Eusebius, de Vit. Const. ii. 69, thus addressed the conflicting parties: *Ὅτε γὰρ σύ, ὦ Ἀλέξανδρε, παρὰ τῶν πρεσβυτέρων ἐζήτεις, τί δή ποτε αὐτῶν ἕκαστος ὑπέρ τινος τόπου τῶν ἐν τῷ νόμῳ γεγραμμένων, μᾶλλον δ' ὑπὲρ ματαίου τινὸς ζητήσεως μέρους ἐπυνθάνου, σύ τε, ὦ Ἄρειε, τοῦθ' ὅπερ ἢ μήτε τὴν ἀρχὴν ἐνθυμηθῆναι, ἢ ἐνθυμηθέντα σιωπῇ παραδοῦναι προσῆκον ἦν ἀπροόπτως ἐντέθεικας; ὅθεν τῆς ἐν ὑμῖν διχονοίας ἐγερθείσης, ἡ μὲν σύνοδος ἠρνήθη.*

[8] *. . . . ἐξ ὁποτέρου τούτων, ἢ βλασφημίας, ἢ σχίσματος εἰς ἀνάγκην ὁ δῆμος περισταίη.* Euseb. de Vit. Const. l. ii. c. 69; but see again Valesius' Note, and the wording of the passage in Socrates, Gelasius, and Nicephorus, there referred to.

[9] I am not considering the propriety or impropriety of the opinions of the emperor, or the nature of the dispute;—Mr. Newman's arguments (History of the Arians, &c.) in favour of the absolute necessity of the setting forth its creed by the Universal Church, are unanswerable;—but showing only the impartiality of Constantine at this time.

[1] *Ἀπόδοτε οὖν μοι γαληνὰς μὲν ἡμέρας, νύκτας δ' ἀμερίμνους.* Ib. cap. 72.

Empire was thus disquieted by their controversies, and he wished to thank God for the common union and liberty which he desired for all mankind. Such was the substance of his letter, and it breathes the spirit of a Sovereign, zealous and anxious for the general good.

The next proof of the impartiality of Constantine was shown on the meeting of the Council.

Not only was the Empire divided between Paganism and Christianity, as the Christian world is now divided between Protestantism and Popery, but the various Bishops of the Churches mutually accused each other, and presented libellous petitions[2] against each other to the Emperor. Constantine directed that all should be burned. He implored and exhorted them to forgive each other, as Christ had commanded them, as they themselves hoped for the pardon of their own sins from Him. He entreated them, for the sake of their common Christianity, to study peace, and to establish truth, and required them to proceed to the business of the Council, that the controversies of Christians might be lessened, and the union of Christians be promoted both by their decision and by their example[3].

Of the example of Constantine, in summoning and appealing to the Council of Nice, I shall speak immediately; but if the secular princes of Europe will indeed attempt to bless their people, by endeavouring to diminish their mutual religious hatreds, they will certainly imitate his princely impartiality in appealing with equal affection to the parties which divide the nations. As Constantine made no distinction, before the Council of Nice, between Arius and Alexander, they may declare, both to the Papist and the Protestant, that they will regard them both with equal political affection; and that the mutual accusations of their past histories, and the bitterness of their present exasperations, shall be considered only as warnings of errors to be avoided; as beacons to guide the conduct of Princes in future; as monuments of past evils, and not as topics of unalterable and perpetual reproach. When Luther became the mouth of Europe, in embodying the remonstrances of Kings, and the indignation of the People, against the additions to the primitive Christianity, which had gradually accumulated in the course of the periods justly called the dark ages[4], the Bishop of Rome,

[2] Βιβλία δεήσεων—Socrat., &c., l. i. cap. viii. p. 20, edit. Reding, fol. Cantab. 1720.

[3] If the student will compare the accounts of Eusebius, de Vit. Const. l. iii. cap. 12 (p. 583, edit. Reding), and Socrates, Hist. Eccl. l. i. cap. viii. (p. 18 of the same edition), he will perceive that I have endeavoured to give the substance of Constantine's addresses.

[4] An objection has been lately urged by some writers to the expression, "the dark ages." It is said that the mediæval ages of the Church, in which flourished ecclesiastical architecture, the monastic institutions, and the Papal and Conciliar additions to the creeds of primitive antiquity, ought not to be thus designated; because the Church and the State abounded with learned men, and there was intense devotion, both among Princes and People.—It is, indeed, most true, that there was much learning and much devotion; but the ages in question are still justly called the dark ages, for the same reason that we call the night dark,—not because there is no light whatever, but because the sun does not shine upon the world. The moon may give her borrowed light; the stars may pour forth their radiancy; comets may excite the admiration of the sleepless, and the fears of the superstitious; while meteors in the heavens may astonish the gazer, or meteors in the marshes may bewilder or destroy the wanderer;

partial Councils, and assemblages of Bishops under the sanction and controul of the Pope, were all appealed to in vain[5]. Cruel executions, under the Papal system, in England, Spain, and the Low Countries, with the miserable retaliations by the Protestants, and the long tale of painful vengeance inflicted by both parties on each other, have alike failed to produce their conversion or their union. The open warfare, the burnings of heretics, and the murderous hunting down of the Papists, have alike ceased. Both parties, however, still remain, encamped as it were on the field of controversy, waiting for some third party to become their reconciler and mediator. The earthly friend to effect this object can only be the united sovereignty of the secular princedom, which has succeeded Constantine. The powers of Europe can alone follow the example of the impartial Emperor. Elevated above the mists and fogs of the disputes of their divided people, they alone can burn the clashing libels of the Protestant and Papist. They alone can refuse to hear the charges of apostasy, cruelty, persecution, and heresy, mutually alleged against each other, by the religionists over whom they rule. They alone can say to priests and people, to Protestants and Papists, to sects and Churches,— "We are resolved to attend to none of your wretched accusations; we commit, "with Constantine, every libellous petition to the flames, and we resolve to "revise anew the whole system of religion; to restore the triumphs of the primi- "tive Christianity, which preceded the very existence of all the divisions of the "last fifteen hundred years; to assign the victory to neither, but to revive only "that faith and discipline which the Divine founder of Christianity gave to the "world before the words Papist or Protestant were known, or Hildebrand and "Innocent, Wycliffe and Luther, Calvin and Ignatius Loyola existed. We will

and light may proceed from all these, and by all these united, the darkness may be lessened; but still it is night, and still the darkness remains, for the sun shines not; and neither his morning beams, his mid-day brightness, nor his evening splendour, declare the continuance of the day. So it was also with the mediæval ages. There was light, but the sun of Scripture did not shine upon the world of the common people. The holy books were not read by the priests in the churches, in their own language, to the masses of the ignorant believers. The moon of the Church gave its borrowed light; the clergy shone in their varied glory as the stars; the Bishops of Rome, the Hildebrands, and the Innocents, and the Pascals, and the Alexanders, like the comets of their own superstition, "from their horrid hair shook pestilence and war;" while the subtle and the profound doctors shone like meteors among the marshes of their metaphysics, and bewildered the understandings of their followers. But this, the learning of the schools, was not scriptural knowledge. It was but the substitute for the religion which gives the reason to God, at the moment when it proffers to Him the affections, the life, and the will. Some light shone, but it was the darkness visible to the thoughtful Christian, who lamented the setting of the sun of primitive Christianity, or who anticipated the brightness of its rising again. See Maitland's work—The Dark Ages, 1 vol. 8vo, London.

[5] *E. g.* Council of Lateran, March 16, 1517. Luther's appeal to the Pope, 1518, and March 9, 1519. Diet of Worms, May, 1521. Confederacy of Bishops and Princes at Ratisbon, under Campeggio, 1524. Diet of Spires, April 19, 1529, where the word Protestant was first used. Conferences at Smalkeld and Marpurg, in the same year; with many others, till the assembly at Trent, 1546, and the English convocations in the reigns of Mary and Elizabeth.

"make one great effort to prevent the renewal of the intolerable sorrows which "have resulted to our subjects from the quarrels of Churches and Christians; and "we will begin that effort by imitating the example of the impartiality of Con- "stantine, and establishing the peace of Europe upon the principles which you "shall all confess to be the basis of the common Christianity."—If it were possible that the present appeal could receive the attention of the secular powers of Christendom, and if they thus resolved to imitate the impartiality of Constantine, the way would be then prepared for their successful adoption of the next part of his example.

2. *Constantine upheld his own supremacy, without acknowledging the supremacy of the Bishop of Rome.*

Throughout the whole history of the attempts of Constantine to promote the union of his Christian subjects, we meet with no allusion to the supremacy of the Bishop of Rome. When Melchiades, the Bishop of Rome, had been appointed by the Emperor to consider the dispute between Cæcilian and Donatus, not only were many other Bishops associated with him, as his equals and brother assessors[6]; but when the court or Synod at which Melchiades presided, as Bishop in his own city, had failed to conciliate the contending parties; Constantine assembled another Synod, with equal authority[7], to meet at Orleans, in France, under the Presidency of Chrœstus, Bishop of Syracuse; who was provided with a chariot at the public expense, by Latronianus, a principal magistrate[8] of Sicily. The name of the Bishop of Rome is omitted altogether from this rescript. Reference is made neither to his person nor authority. Constantine assumed and exercised the supreme power of appointing that bishop as the judge, in ecclesiastical affairs, whom he deemed fit and worthy; and no remonstrance, no objection to his conduct, was made by the Bishop of Rome. When the schism of Arius too, began to disturb the Universal Church, Constantine took no notice of the Bishop of Rome, but commanded Hosius, the Bishop of Corduba, to whom he was much attached[9], to proceed to Alexandria with the letter to Arius and Alexander, and allay the dissension. When the Council of Nice met, we merely read of the Bishop of Rome, that he was absent because of his age[1], and his presbyters attended in his place; but we read nothing of his calling the Council, or assuming, or delegating authority. He possessed no more supremacy over

[6] In the Greek it is *τῶν κολλήγων ὑμῶν*, borrowed evidently from the Latin. No instance of this word is given by Suicer in his Thesaurus.

[7] The student is requested to compare the Greek of the two rescripts to Melchiades of Rome, and to Chrœstus, Bishop of Syracuse.—Euseb. Eccl. Hist. x. v.

[8] He was the Corrector, a term which appears under a variety of forms. See Suicer, voce *κορρίκτωρ*, Eutrop. ix. 9. Several inscriptions given in Gruter's Collection, contain examples of this word.

[9] Socrat. Schol. Eccl. Hist. lib. i. c. vii. *γράμματα πρὸς Ἀλέξανδρον καὶ Ἄρειον πέμπει δι' ἀνδρὸς ἀξιοπίστου, ᾧ ὄνομα μὲν ἦν Ὅσιος, μιᾶς δὲ τῶν ἐν τῇ Ἱσπανίᾳ πόλεων ὄνομα Κουδρούβης, ὑπῆρχεν ἐπίσκοπος, πάνυ τε αὐτὸν ἠγάπα, καὶ διὰ τιμῆς ἦγεν ὁ βασιλεύς.*

[1] Socrat. Schol. l. i. c. viii. *τῆς δέ γε βασιλευούσης πόλεως ὁ μὲν προεστὼς, διὰ γῆρας ὑστέρει· πρεσβύτεροι δὲ αὐτοῦ παρόντες, τὴν αὐτοῦ τάξιν ἐπλήρουν.*

Constantine, than an English Archbishop or Bishop possesses over the Sovereign of England. When he visited Rome, after the defeat of Maxentius, he paid no other homage to the Bishop of Rome than to all the other Bishops, whom he welcomed to his table, and treated with the utmost courtesy and respect[2]. In his hortatory address to the Provinces, on the errors of Paganism, no mention is made of any deference peculiarly due to the Bishop of Rome above all other Bishops of the Universal Church[3]; neither does Eusebius allude to any authority of the Bishop of Rome, in his comment on the imperial Edict[4]. The same silence, so remarkable, if the Bishop of Rome had supremacy over the whole Church of Christ, is observed in the history of the meeting, assembling, and concluding of the Council of Nice. No allusion to him occurs in the speech of Constantine, at the commencement, nor in the account of his entertainment to the Bishops at the termination of the Council[5]. Throughout the whole of the long oration of Constantine to the Convention of the Saints, which he dedicated to the whole Church of God[6], and which may be called a conspectus of the Christian religion, and of the history of his own life, he does not even make the slightest allusion to the supremacy of the Bishop of Rome, or mention even his name; though he speaks both with approbation and disapprobation of the conduct of the citizens of the great city[7]. The only acknowledgment he made of any authority, not emanating from himself, is that which he declares to have been possessed equally by all the Bishops of the Church of Christ. You, he said, are Bishops within the Churches; I am the bishop of all things without the Churches[8]. I am appointed by the Almighty to rule in every thing, but in those acts of episcopal authority, which are essential to the internal Government of the Churches of God. He allowed no supremacy of one Bishop over others. He was ignorant of the papal authority, power, and pretensions. He wielded his own sceptre. He wore his own crown. He confessed God alone to be his superior; and the Bishops of the Churches were his subjects, as well as the meanest of his people.

Till the Sovereigns of Europe imitate this part of the example of Constantine, there will be no peace among their subjects, no union among Christians. The Papal supremacy alone, the claims to spiritual power—the ecclesiastical pretensions of the Bishop of a country not included in their own dominions, over their own Bishops, Priests, and People, ever has been, and ever will be, the chief source of all the divisions and disunions which separate and alienate Christians. So long as the subjects of any kingdom receive laws from any earthly authority but that of their own secular Prince, there is no hope of a remedy for the evils

[2] *Βασιλεὺς δ' αὐτὸς τοὺς τοῦ Θεοῦ λειτουργοὺς συγκαλῶν, θεραπείας καὶ τιμῆς τῆς ἀνωτάτω ἠξίου . . . . ὁμοτράπεζοι δῆτα συνῆσαν αὐτῷ, ἄνδρες εὐτελεῖς μὲν τῇ τοῦ σχήματος ὄφθῆναι περιβολῇ, ἀλλ' οὐ τοιοῦτοι καὶ αὐτῷ νενομισμένοι.*

[3] De Vit. Const. l. ii. cap. xlviii.—lx.

[4] De Vit. Const. l. ii. § lxi.

[5] De Vit. Const. iii. § xii.—xv.

[6] *παρὰ τοῖς μακαριωτάτοις τῆς καθολικῆς ἐκκλησίας πλήθεσι.* Vit. Const. iii. 17.

[7] *Μεγαλόπολις*, cap. 22.

[8] *ἀλλ' ὑμεῖς μὲν τῶν εἴσω τῆς ἐκκλησίας, ἐγὼ δὲ τῶν ἐκτὸς ὑπὸ Θεοῦ καθεσταμένος ἐπίσκοπος ἂν εἴην.* Vit. Const. iv. 24.

of which we complain. Unless the Bishops of the Universal Church unite with their Sovereigns, and resolve, in spite of all the oaths of obedience they have so mistakenly made to the Bishop of Rome—that they will reconsider, in the name of God, of Christ, of the Churches, and of mankind, the whole subject of the past and present controversies, with a view to their jointly promoting a better state of things; there can be no hope that the prayer of Christ can be answered, and Christians become united. "Princes of Europe," I would say, "as you are the representatives of God upon earth, imitate this part of the "example of Constantine. Take back the sceptres which the Bishop of Rome "has usurped from you. Make your own laws for your own subjects with your "own Bishops, Senates, Priests, and People. Allow no edicts to govern your "states and kingdoms but those which thus emanate from yourselves. Invite the "Bishop of Rome to act with you in your plans of good. If he accept your "invitation, hear his opinion, and consider it with impartiality as a brother "Sovereign in his own provinces; and as a partner in the Universal Episcopate "with his brother Bishops. If he accept it not, compromise no longer the truths "of Christianity, the independence of your dominions, or the liberty of your "Churches. In the name of the God of peace, speak peace to your people. In "the name of the God of truth, give the truth to your people. Be resolved to be "no longer fettered with the chains and manacles of an irresponsible interposer "between yourselves and God, and between yourselves and your people. Rouse "yourselves from your lethargy. Scatter the clouds and mists which prevent the "brightness of your own majesty from illumining and blessing your people. Be "resolved to make some united effort to lessen these bitter hatreds, and to promote the union of Christians."

3. *Constantine consulted the Catholic Episcopacy.*

As the Emperor himself did not know nor acknowledge any supremacy of the Bishop of Rome, so also is there no proof, none whatever, that the Bishops of the Universal Church possessed less freedom. No oath of allegiance, fealty, or obedience, was tendered to his brethren by the Bishop of Rome, or imagined or tendered by the Bishops. The Churches were as independent of each other as the Bishops of New York and of Edinburgh, are independent of the Metropolitan of England.—Though Constantine, after the Council of Nice, regulated by law the numbers and boundaries of the extent of the districts, and provinces[9], over which the respective Bishops presided; there can be no doubt that before the passing of the imperial enactments, the various sees which the unprotected and persecuted Church had appointed for itself, were as clearly defined and observed as the Diocese of Ohio or Michigan in America, or of Glasgow

[9] Bingham's Works, vol. i. lib. ix. cap. ii. p. 351.—Imperium omne, universumque Orbem Romanum Constantinus non uni sed quatuor Præfectis Prætoris regendum commisit, ut refert Zosimus, lib. ii. cap. 33. Singulisque suas assignavit dioeceses ac provincias. Has siquidem et Episcopatuum in multis exinde postea dependit subordinatio, ex Zosimo et Notitia Imperii referre est operæ pretium, quas familiares sibi ut habeant studiosi historiæ Ecclesiasticæ, non sine causa vehementer suadet Pagius ad a. C. 37.—Fabricius, Lux Evangelii, &c. cap. xiii. § iv.

or Edinburgh in Scotland, are defined and marked out, and acknowledged by the American and Scottish Episcopal Churches; though the legislatures of America and Scotland have taken no cognizance of the decisions of the Episcopalians of the two countries among themselves.—In this same manner the Bishops of the Primitive Church, and the Churches whose union composed the Universal Church, had maintained alike their respective charges and their mutual independence. They acknowledged no common superior. Their bonds of union were—the discipline of the Bishop, Priest, and Deacon; a certain number of doctrines which were embodied in short, simple, well-known, and universally received Creeds; and the Books of the Old and New Testament, by which this discipline and these Creeds were defended and demonstrated to be true. Each Church was the vigilant conservator of the fidelity both of itself and of its neighbour, without the supposition that any common superior was required to control them; as the States of Europe in the present day, by their mutual vigilance and self-control, respect and defend their mutually acknowledged rights, privileges, powers, and religion, without acknowledging the authority of any one among their number. To the Bishops of the Churches thus mutually independent of each other, Constantine made his appeal. He desired to prevent the continuance of the dissensions among Christians, by procuring the opinion and decision of the whole Church on the subjects, which divided them. All partial measures, as we have seen, had failed. The appeals which had been made to the Bishops of Gaul, of Rome, of Syracuse, and of Italy, in the matter of the Donatists, had not promoted peace. He probably believed that the decision of the Universal Church, assembled in one general council, would be so regarded by the disputants in the Churches; that the Arian controversy would be as certainly terminated by its authority, as the question respecting the compelling or not compelling the Christian converts to adopt the Jewish rites, had been amicably terminated by the decree of the council of the Apostles. As the day of Pentecost beheld the unanimity of the earliest converts, when devout men were gathered together out of every nation under the authority of the Apostles, so the general assembly of the successors of the Apostles, of the Bishops of the principal Churches, men whom Eusebius designates as distinguished for wisdom, eloquence, holiness, and patient endurance of severe suffering[1], and would, he believed, terminate this dispute by the influence of their names and votes, and accomplish the peace of the empire.—To obtain this desirable object, Constantine, by his own authority alone, as the secular head of the empire, commanded letters to be sent to the Bishops, desiring their presence at Nice. The Bishop of Rome did not summon it[2]. Constantine, as Emperor and preserver of the public peace, anxious to uphold the union of the divided Church, by his own authority, summoned by his imperial letters, from all parts of

[1] Euseb. de Vit. Const. l. iii. cap. 9. . . . . Τῶν τοῦ Θεοῦ λειτουργῶν οἱ μὲν διέπρεπον σοφίας λόγῳ, οἱ δὲ βίου στερρότητι καὶ καρτερίας ὑπομονῇ, οἱ δὲ τῷ μέσῳ τρόπῳ κατεκοσμοῦντο.

[2] The expression of Eusebius (Vit. Const. iii. 6) is, σύνοδον οἰκουμενικὴν συνεκρότει. Socrates (Hist. Eccl. i. viii.) says, that Constantine summoned the council as a type or image of the apostolic assembly, εἰκόνα χορείας ἀποστολικῆς ταύτην καθ' ἡμᾶς συστησάμενος.

his empire, the chief Bishops of the Churches. He appointed Nice in Bithynia for their meeting. To expedite their coming, he commanded the officers of the provinces to supply them with horses and carriages at the public expense[3]; and he attended personally the deliberations of the council, exhorting them to unanimity.

Thus far every Christian who desires the union of the Churches of Christ, will approve of his conduct; and the decision of the Council of Nice, in spite of the subsequent vacillation of the Emperor and the contests between his sons, has become the common bond of union to the Universal Church of Christ. The intolerant decree of Constantine, that the possessor of the books of Arius or of the Arians, who did not resign them at the command of the magistrate, should be punished with death[4], is utterly unworthy of the faith he professed to uphold. It was the acorn of that oak, the germ of that upas tree of persecution and death for heresy, which has brought upon Christianity its great reproach and curse. Good and evil are ever mingled in this world. The good of the Council of Nice is found in the solid foundation of truth which it has laid for the fulfilment of the prayer of Christ, that His Churches be one. The evil of the decree of the Emperor which concluded its deliberations, has been through so many centuries the basis of those fearful executions, massacres, and tortures, of which the descendants of the executioners and torturers profess themselves to be so much ashamed; that they exclaim against the remotest allusion to their former enactment, as a proof of the bigotry and even of the intolerance of those who thus remind them.

The former part, but not the latter intolerant and cruel part of the conduct of Constantine, may be safely imitated by the powers of Europe. An assembly or council of Bishops might be wisely collected from all the States, Kingdoms, and Empires, and Churches of the Universal Church, to consider the controversies, and to promote the reunion of Christians.

But as no mistake is so common as the supposition that the controversies among Christians are to be included under the two heads of Protestantism and Popery alone; and as the only question is—what is Christianity?—what was that Scriptural Faith and discipline, which united the Primitive Churches in one universal Church of Christ? so the undoubted testimony of the New Testament, and of all Ecclesiastical History, from the day of Pentecost to the day of the division of the East and West, affirms that the Bishops of the Churches summoned their brethren to deliberate and to decide on the controversies of the hour. They prove this fact also,—that though the councils or synods of a diocese or province might have been summoned by an individual Bishop, to regulate the discipline, or decide the disputes within their own province; yet the Bishops of the Universal Church were never summoned by one only of their number, and

[3] *οἷς μὲν ἐξουσίαν δημοσίου παρέχον δρόμου, οἷς δὲ νωτοφόρων ὑπηρεσίας ἀφθόνους*, is the expression of Eusebius, de Vit. Const. iii. 6.

[4] *ἐκεῖνο μέντοι προαγορεύω, ὡς εἴ τις σύγγραμμα ὑπὸ Ἀρείου συνταγὲν φωραθείη κρύψας, καὶ μὴ ἐνθέως πρυσενεγκὼν πυρὶ καταναλώσῃ, τούτῳ θάνατος ἔσται ἡ ζημία, παραχρῆμα γὰρ ἁλοὺς ἐπὶ τούτῳ, κεφαλικὴν ὑποστήσεται τιμωρίαν.* Letter of Constantine to the bishops and people, Socrat. i. 9.

there could, therefore, have been no oath exacted from them similar to that which has been slowly and gradually formed and exacted by the Bishops of Rome. The whole testimony also of Ecclesiastical History affirms, that each of the first six general councils was summoned not by any one Bishop, or by a select few only of the Bishops of the Universal Church; but that they were uniformly summoned by the Emperor[5], as the secular head of the empire. The first council mentioned in the book of the Acts, on the subject of the compulsory enforcement of a Jewish rite on the Christian converts, was called together by the whole number of the Apostles. All the Bishops of the Universal Church are interested in the fulfilment of the prayer of Christ: if a certain portion of their number could meet from all parts of the Universal Church to deliberate on the reunion of Christians, all the Churches whom they represented would be deeply concerned in their conclusions; but the secular power alone can possess the authority which shall summon them.—The Bishops of the British, Russian, Swedish, American, and Scottish Churches, would not meet at the summons of the Bishop of Rome. The Bishops of France, Germany, Spain, and Italy, would not meet at the summons of the Bishop of Canterbury, of the Bishop of Moscow, New York, or Edinburgh; yet all these countries are interested in the cessation of religious divisions and hatreds, by means of councils. If the Bishop of Rome, as a temporal prince, attempted, without first exercising his ecclesiastical authority by rescinding the Bull of Pope Pius, to summon this new council, the powers who are not in communion with him would refuse to sanction the assumption of the authority. If any one prince, not in communion with Rome, attempted to summon the council, the princes who honour the secular Sovereign of Rome would hesitate to attend it. The assembly, therefore, can be called together only by the authority of the united Sovereignty of Europe, resolving to promote peace, and to prevent the threatened war among their subjects. To do this effectually, they must agree among themselves on the qualifications of their representatives, and on the principles upon which they shall proceed. The qualifications of their ecclesiastical or of their lay representatives, for both might be admissible to such an assembly, must necessarily be; that they should be bound by no oath whatever to promote the peculiar claims, creeds, discipline, nor authority of any one particular Church, whether of Rome, Russia, England, France, or Germany; nor be fettered by any allegiance whatever to any Church, Bishop, or Metropolitan. And that the pleading such oath or deference to such authority, must be considered and declared to be a disqualification for the right discharge of the duty entrusted to them by the common sovereignty of Europe. They should be sworn to be guided in their deliberations by the Scriptures, and by the decisions of the Universal Church alone, before the division of the Churches of the East and West, or not later than the date of the sixth general council.

While they would be permitted to consider and receive any useful suggestion, whether from Protestant or Papist, whether ancient or modern, from Bernard, the

[5] The Roman Schism, illustrated from the Records of the Catholic Church, by the Hon. and Rev. A. P. Perceval, London, 1836, p. 7—17.

last of the Fathers in the twelfth century, from Luther, Calvin, and the Reformers, or from the last writer in the communion either of Rome or England, they should be sworn to recognize no Divine authority, but that of the Holy Scriptures; no human authority, but that of the Universal Church before the sixth general council; no tribunal in this instance, but that of the secular Christian Sovereignty of the existing Universal Church.—The effect of summoning a council on such a plan, will be to throw the whole of the controversies between Christians into the hands of councils, constructed upon the primitive plan; it would rescind the authority of all the councils which had been summoned by the Bishops of Rome, and not by the secular authorities; it would, in short, un-Trent and un-Lateranize the Church of Rome, and restore the influences of the early councils alone;—it would annihilate the silly, yet deadly exasperations which arise from the recriminations of the modern Papist and the modern heretic. The names of Hildebrand and of Innocent, of Henry and Elizabeth, of Luther and Calvin, might be all in one sense consigned to oblivion. And ecclesiastical councils, like political congresses, might be always appointed by sovereigns and nations to prevent the controversies and hatreds of their Churches and people, from embodying themselves in the shape of armies; and inflicting upon Europe, and upon the Universal Church, the miseries and horrors of an universal war.

The manner in which the council may be proposed, its members elected, its subjects of debate assigned, and its powers determined, and limited, must be the subject of the dedication to the next part of the present work.

4. *Constantine adopted from the Council of Nice, a Catholic, and not a Papal nor sectarian creed.*

The desired union among the Churches of the Universal Church cannot be effected on the basis of the compromise of mutual error, or the expediency of unlimited toleration. The foundation of their union, whatever be the forbearance they may exercise on some points, must be a certain mass of truths, and these truths must relate to the God they worship, the souls He has created, and the means by which a blessing from God is imparted to the soul. In the primitive Churches, when their independence upon each other was unbroken, every Bishop gave to the members of his Church a summary of belief drawn up by himself, or derived from his predecessors, or borrowed from his neighbours. This summary was the bond of union between himself and his people; and many of these summaries are preserved in ecclesiastical records[6]. When the Council of Nice had completed its deliberations, the Bishops agreed upon a Creed, or Summary of Truths, which should form the bond of union between all the Churches. This Creed was originally concluded at the words, "I believe in the Holy Ghost," and to this clause was added that fatal precedent which occasioned so much evil: the Catholic and Apostolic Church pronounced a curse on those who believed and said those things respecting the Son of God, which the council condemned. The council was right in its doctrine, but its anathema became a fatal precedent to every individual Christian, every heretic, and every Church, to

[6] Bingham's Works, vol. i. book· cap. vi. § ii. iii. p. 35.

confirm their conclusions by inveterate and unrepealable curses. They destroyed the very hope of reconciliation, by the exasperation of the mutual dealing of eternal damnation[7]. The rest of the Creed was added by the Council of Constantinople against the Macedonians, who denied the Divinity of the Holy Ghost. The words, "and from the Son," were added to the Creed by the Bishops of Spain, and were received as truth by the Bishops of France. They were not received by the Bishop of Rome and the Bishops of Italy, till the year 883, in the Pontificate of Nicholas I. They had been strenuously rejected by the Bishop of Rome, Leo III., eighty years previous to their adoption by Nicholas. He professed to believe in the affirmation that the Holy Ghost proceeded from the Son; but he decided for the continued omission of the words from the Creed, because they had not been originally inserted by its framers. Because it had been now read for some time in the Gallican Churches, he proposed that it be omitted in the reading of the Creeds in the Royal Chapels, that its abolition might become gradual in France, from the imitation of the king's example. He refused to sanction the addition, and commanded that two copies of the Creed without the disputed clause be engraven in Greek and Latin on two tables of silver, and placed near the tomb of St. Peter, as the Creed of the Church of Rome. The act and decision, however, of the infallible and unchangeable Church of the year 809, did not prevent the same infallible and unchangeable Church from rescinding its former most solemn decree. The Churches of Russia and the East still reject this clause; the Churches of Rome, France, Spain, and the West generally, and among them the Church of England, retain the clause thus sanctioned by Spain, France, and Rome. The Athanasian Creed has been received by all the Apostolical Churches of the West and East, and is adopted by the Episcopal Churches of Scotland and America. The Apostles' Creed is also received in all Churches of the Holy Catholic Church. The Creed of Pope Pius is received by all Churches and Christians who are in communion with the Church of Rome; and those who do not receive this Creed, are deemed by the Bishop of Rome, and by the Churches who hold communion with him, to be unworthy of the name of Christian, to be no part of the Christian Church, but to form a portion of the unchristian and unconverted world.

Such are the four Creeds which, when taken together, may be said to express the Faith of every Episcopalian Trinitarian Christian; that is, to express the Faith of all those who would have been called, through the first fifteen centuries of the Church, Catholic Christians.

In his letter to the Churches concerning the Council of Nice, Constantine declared his wish that the Catholic Church should be one[8]; he desired, therefore, that its Faith or Creed might be one.

The Christian powers of Europe must be supposed to have the same wish.

[7] The Nicene Creed affirms that the Holy Catholic and Apostolic Church *ἀναθεματίζει* those who hold that there was a time when the Son was not, or before He was begotten, or that He was made of non-existents, or that He was made of other substance or essence, or that He was created, or liable to conversion or change.—Socrat. i. viii. p. 22, edit. Reding. See also the Creed at p. 24.

[8] *Σωτὴρ μίαν εἶναι τὴν καθολικὴν αὐτοῦ ἐκκλησίαν βεβούληται.* Euseb. de Vit. Const. iii. 18.

The only question is, in what manner the four principal Creeds, the Apostles', the Nicene, the Athanasian, and the Creed of Pope Pius, can be framed into one Catholic Creed or Symbol, which shall receive the approbation of the Churches of the Universal Church.

The answer to the question may be thus given:—

Let every proposition in the four Creeds which is universally received by every Episcopalian Trinitarian, be retained in its present form without alteration. Let every proposition which is not thus universally received be expressed in the very words of the Holy Scripture; and *let the one true Catholic Creed, which might thus be drawn up by the General Council, be declared to be the Creed of the Catholic Church of Christ.*

Let us apply this mode of reasoning, then, to each of the four Creeds.

The only clause of the Apostles' Creed which is received with hesitation, is the expression, "He descended into hell." This hesitation arises from the ambiguity of the word, which denotes alike the place of the punishment of the souls departed and the place of their separate existence. This is not the place to enter upon the discussion, in which sense the clause was believed when the Creed was drawn up. If, however, the words of St. Peter, in the book of the Acts, from which the expression was taken, be substituted for the phrase in the Creed. If it was said, "He was crucified, dead, and buried, He was not left in hell [9], the third day He rose again from the dead,"—the objection would be obviated, and the Catholicity of the clause in question be restored to the very few, who object to its reception in its present form.

The Nicene Creed, to which Constantine assented, so far as the words, "I believe in the Holy Ghost," and which, in its present form, as the Council of Constantinople has left it, with the exception of the words which declare the procession of the Holy Ghost from the Son as well as the Father, may be made acceptable to the Churches of the East, as well as to those of the West, by pursuing the same plan. The expression to which the Eastern Churches object is, "Who proceedeth from the Father *and the Son.*"—Certain warrant of Scripture, according to the words of the Church of England [1], prove the truth of the affirmation; but that truth would be neither compromised, weakened, nor denied, by using the very words of Scripture which declare it, and in which therefore all would agree. If the clause of the Creed were changed into the very words of our Blessed Saviour, in which He assures us of the certainty of the doctrine, no objection could be made to the Creed by the Oriental Christian. The words might be, "I believe in the Holy Ghost, the Lord and Giver of life, "who proceedeth from the Father; who is sent forth from the Son [2]; who, "with the Father and the Son together, is worshipped and glorified." Let but this change be proposed, and accepted by an Universal Council, and this portion of the wall of partition between Christians, would be broken down.

The Athanasian Creed is universally received as the summary of the con-

[9] Acts ii. 31. [1] Art. VIII. [2] John xv. 26.

clusions of the Catholic Church, in the first four general Councils, on the four great Controversies respecting the Divinity of Christ and of the Holy Spirit; and it requires, therefore, no consideration in this place. It might be advisable to alter the expressions, "Without doubt, he shall perish everlastingly," and "he cannot be saved," into some declaration of the fearful probability that the rejecter of the doctrine of the Trinity, and of the Divinity of Christ and the Holy Spirit, will probably be included among those to whom the words of Christ were spoken, "He that believeth not, shall be damned [3]."

There remains, then, but the fourth Creed, the Creed of Pope Pius—the bond of union to the Churches and Christians which maintain communion with the Church of Rome, or submit themselves to the supremacy of the Bishop of Rome. This Creed being in many of its articles utterly unscriptural, is compiled of more unmanageable materials. The Creeds of the Church Universal, or the the Confessions of faith of any particular Church, can be only considered by the authority which ordained them. If the Creed of Pope Pius be regarded as the symbol drawn up by the Bishop of Rome, the Bishop of Rome may declare it to be open to reconsideration [4].

If the Bishop of Rome enacted the Creed without the authority of the Council of Trent, no objection can be proposed to its rescission.

If the Bishop of Rome enacted it, by and with the authority of a Council, another Council can give him authority to repeal it, or that same Council may reassume that authority with which it invested his predecessor. In either case, or in any case, the additions made to the primitive Creeds by the bull of Pope Pius must be rescinded, or remodelled, before there can be union among the Churches of the Universal Church.

Let us apply the test of Scripture to the Articles of the Creed of Pope Pius. They are always appended to the Nicene Creed; which forms, therefore, its introduction or preface, and with which the Universal Church (if the suggestion I have mentioned respecting the clause on the procession of the Holy Ghost be adopted) may be said to be agreed.

1. *I most firmly believe* that before the whole of the New Testament was written, the Faith of the Church of Rome was spoken of throughout the whole world [5], and, therefore, that there must have been *apostolical and ecclesiastical traditions, and other observances and constitutions;* and whatever of these can be shown to have been appoved by the Apostles, or to be useful in themselves, I am willing also *to embrace,* to approve, and accept.

2. *I receive the Holy Scriptures in the same sense that the Holy Church* throughout all the world, and the *Mother* Church at Jerusalem always did, *doth,* and *hath; to which* Church, considered as a Society of Christians, both Pastors and People, *it belongs,* by prayer, criticism, study, and evidence, *to judge of the true sense and interpretation of them; neither will I receive and interpret*

[3] Mark xvi. 16.

[4] See this proved at length in the Dedication to the Bishop of Rome, prefixed to Part iii. of this work.

[5] Romans i. 8.

them otherwise than according to the unanimous consent of the Fathers; if that unanimous consent, though it never has been found, can ever be discovered.

3. The third article requires to be entirely remodelled.

I do also profess, that there are two *Sacraments of the New Law, truly and properly so called, instituted by our Lord Jesus Christ, and* generally *necessary to the salvation of all men;* namely, *Baptism and the Eucharist;* and that there are many other ordinances, such as reading the Scriptures, holy conversation, and silent contemplation, which may be called sacramental, because the blessing of God may be said to attend them. In the same manner, *Confirmation, Penance, Orders, and Marriage,* may be attended with the blessing of God. The custom of anointing the sick with oil in the name of the Lord, was anciently observed as a means of their miraculous recovery; but its continuance is not commanded by an Apostle, nor by the Primitive Church. I receive and admit the received and approved rites of the Universal Church in the solemn administration of Baptism and the Eucharist, of Confirmation, Marriage, and Orders.

4. *I do embrace and receive all and every thing that hath been defined and declared by the Holy Council of Trent, concerning original sin and justification,* so far as those definitions and declarations are consistent with the Holy Scriptures, and the unanimous sense of the Fathers, if that can be found.

5. *I do also profess, that in the mass there is offered a* commemoration of the *true, proper, and propitiatory sacrifice of Christ for the quick and dead; and that in the most Holy Sacrament of the Eucharist, there is truly, really, and substantially,* but still spiritually only, *the body and blood, together with the soul and divinity of our Lord Jesus Christ, but that there is* no *change made of the whole substance of the bread into the body, and of the whole substance of wine into the blood, which change the* Church of Rome calls transubstantiation; but which the Primitive Catholic Church never taught, though it believed with the Church of England, that "the body and blood of Christ were verily and indeed received by the faithful in the Lord's Supper; and that their souls were as certainly refreshed thereby, as their bodies were refreshed by the bread and wine."

6. *I confess also,* that the Christ commanded the wine to be drank at the same time, and under the same circumstances as He commanded the bread to be eaten; and therefore, that whether, *under one kind only, whole and entire, Christ and a true sacrament is taken and received* or not; the Church of Christ has received no command and no authority to depart from the express law and institution of Christ.

7. *I do firmly hold, that there is* an invisible state, between the death and the resurrection of the body; but that the Holy Scriptures make no mention of *purgatory,* neither do they assure us *that the* condition of the *souls* of men *there detained* after they have left the body are either blessed by the blessings, cursed by the curses, or aided by the prayers, or *relieved* in any way *by the suffrages of the* faithful, who still remain upon earth.

8. *I do likewise believe that the Saints reigning together with Christ,* are in happiness with Him, and that if any actions of men upon earth could diminish

this happiness, it would be the belief *that they*, as well as Christ, *are to be worshipped and prayed unto.* I do believe that they may possibly *offer their prayers to God* for the happiness of the Universal Church, and therefore for *us;* and *their relics* may be safely respected as memorials of their existence, but not *venerated* as objects of the most inferior degree of worship.

9. *I do most firmly* believe and *assert*, that the use of images is expressly forbidden in the fourth commandment, and that *no images of Christ*, or of *the ever Blessed Virgin Mother of Christ*, were known for many centuries; *and* that all such images, and *images* also *of other holy persons*, can only receive *the honour and veneration due* to them, when they are removed from churches, considered as objects of art, and regarded only as efforts of human skill; and as hindrances and interruptions to that only true devotion which endures as seeing Him who is invisible, and whom no image ever has, or ever can represent.

10. I do affirm that the power of indulgences, considered as relaxations of canonical penance, must exist, if the Churches and Ministers of Christ possess the power to demand the canonical penance; but that such penances only ought to be commanded, which shall not require any indulgence or relaxation; and that the preaching of the repentance of the soul, is better than the exacting of any penance in the exercise of a doubtful, questionable, and most abused authority and power.

11. I do acknowledge, with the Council of Constantinople[6], that the Church of Jerusalem was the mother of all Christian Churches; that the Church of Rome is one only of many holy, Catholic and Apostolical Churches; and that neither Jesus Christ, nor the Apostles of Jesus Christ, nor the Churches of Jesus Christ, for many centuries called the Church of Rome the mother and mistress of all Churches; and I cannot therefore affirm that the Church of Rome is, in any sense whatever, the mother and mistress of all Churches; and I cannot, therefore, and I do not, and I will not promise and swear any true obedience to the Bishop of Rome, who is, only in the same sense as all other Bishops in the Universal Church of Christ, the successor of St. Peter and of his brethren. I acknowledge the equality of the Apostles, and the consequent equality of the Bishops of the Universal Church; and that all Bishops are equally Princes of the Church, and equally the Vicars of Christ; and that Episcopacy, not Papacy, was the institution of our blessed Saviour.

12. I do also, though with much doubt, receive and profess many things which have been delivered, defined, and declared by the sacred Canons and General Councils, especially the first six general Councils, though I receive as truths the decisions of the four first Councils, as they are summed up in the Creed, commonly called the Creed of St. Athanasius. I receive all that is consistent with the united testimony of these Councils, and with the testimony of the Holy Scripture; and whatever may be proved to be true or useful in the Council of Trent: and all things contrary to the Scriptures, the first six Councils, and to the

[6] The Roman Schism, illustrated from the Records of the Catholic Church, by the Hon. and Rev. A. P. Perceval, p. 32.

useful government of the Churches; and all heresies whatever, condemned, rejected, and anathematized by the Church, I do likewise condemn, reject, and so far as I am permitted by God's word, and by Christian charity, I anathematize.

This true Catholic faith, without which no man can be saved, which at this time I freely profess, and truly embrace, I will be careful (by the help of God) that the same be retained and firmly professed, whole and inviolate, as long as I live; and that, as much as in me lies, it be held, taught, and preached by those under my power, and by such as I shall have charge over in my profession, I, the said *N.* promise, vow, and swear, so help me God, and these his Holy Gospels.

Some such remodelling of the Creed of Pope Pius, in another meeting or council of the Universal Church of Christ, would preserve the Holy Scriptures, the three Creeds, the veneration due to Antiquity, Tradition, Councils, Fathers, and Churches. It would give to the Church of Rome its due place, and it would restore Episcopacy to the height from which the Papacy had dethroned it. The adoption of such a Creed, which would be truly Catholic, would *un-Poperize* the Universal Church. By confining the sworn veneration for the Councils to the first four, or to the first six General Councils, which were summoned by Princes, and not by the Bishops of Rome, it would *un-Trent* the Church of Rome, *un-Lateranize* the faithful in all Churches; and by upraising a standard, around which all Episcopal Trinitarians might rally, it would restore the hope of peace and union among Christians. The adoption of such a Creed would revive the Primitive Episcopacy; and the words of John Calvin [7] would be the motto for his followers, till every sectarian who believed in the Divinity of the Lord Jesus Christ, would rejoice to become united to the one Holy Universal Church of their crucified but glorified Redeemer.

5. *Constantine acknowledged and venerated the Universal Episcopate and the Holy Catholic Church.*

As the people of a nation form one society, though their opinions may differ on the expediency or inexpediency of the actions of their government, so also is the Universal Church of Christ represented as one society. As the people of Israel were one family, one nation, one Church, whatever were the sects and divisions among the tribes; so is the Universal Church the Holy Catholic Church of the same God, the revealed God of the spiritual Israel. There can, therefore, be no hope of union among Christians, no Evangelical alliance, upon the plan of many excellent persons, who imagine that the Church of Christ may

[7] Quoted in Marshall's Notes on the Episcopal Polity of the Holy Catholic Church, p. 305 and 311. "We shall find that those ancient Bishops sought to frame no other mode of Church-government than that which God hath prescribed in his word. . . . Let them give us such an hierarchy, in which the bishops may so bear rule, that they refuse not to submit to Christ, and to depend upon Him as their only Head; let them be so united together in a brotherly concord, as that His truth shall be their only bond of union; then, indeed, if there shall be any one who will not reverence them, and pay them the most exact obedience, there is no anathema but I confess them worthy of it."

be wisely regarded as a collection of isolated, separate congregations, bound by no common law of intercommunion. The spiritual Israel of God in the olden time uniformly made a portion of the visible Israel of God. Though all were not Israel who were of Israel, yet the bonds of union even to the spiritual Israel were, the outward ordinances of the law, which compelled the recognition of this principle, that the whole nation was one Church, one Universal Catholic Israelitish Church of God: and this bond of union was only then broken when idolatry was established among the tribes; and the outward and visible unity was destroyed by the same enactments which annihilated the spirituality of Israel. The Church of Israel was but a type of the future eventual condition of the Church throughout the world. The visible unity of the Church has been regarded as a dream, because of the usurpations of the Church of Rome, and the supposed necessity of one visible head of the Universal Church. The abuse of the truth, however, must not prejudice us against the truth itself; and all the efforts both of subjects and of princes should be directed to this one point—to make all the world, such as it would have been, if every independent patriarchal family and nation, instead of apostatizing from the worship of the God of Noah and Abraham, had remained stedfast in that worship; and as if every separate state and people had continued, like Israel, to be the people of God. Each would have retained its political independence. Each would have retained its spiritual worship. The King and the priest of the tribe would have remained one[8]; and man would have remained one family, without any necessity for the separation of the race of Abraham, to be the peculiar people of God.

Constantine, as the one ruler of the civilized world, acted upon these principles. While he upheld his own political supremacy as an undivided trust, he regarded his ecclesiastical supremacy as a trust divided between him and the Universal Episcopate. He acknowledged no political laws but those which had been enacted by his political predecessors. He sanctioned all the ecclesiastical laws which he found to have been enacted for the government of the Universal Church, not by one Bishop of one Church, but by the several Bishops for their several Churches; and received among them all, and by them all, as the bonds of mutual affectionate intercommunion with each other; and as the bonds also of the common unbroken ecclesiastical union.—"You are the Bishops," he told them, "or the ecclesiastical magistrates of the internal affairs of the "Church. I am the Bishop appointed by the Almighty over the external "affairs of the Empire and of the Universal Church[9]."—To every Episcopal Church, as a portion of this Universal Church, he gave the title Catholic, as a part of the one Catholic body. Thus he addressed his letter to the Church of Alexandria, "To the Catholic Church of Alexandria[1]." In his letter to Melchiades, the Bishop of Rome, he professes his veneration for the lawful, that

[8] Rex idem atque sacerdos.

[9] Euseb. de Vit. Const. iv. 24. *ἀλλ' ὑμεῖς μὲν τῶν εἴσω τῆς ἐκκλησίας, ἐγὼ δὲ τῶν ἐκτὸς ὑπὸ Θεοῦ καθεσταμένος ἐπίσκοπος ἂν εἴην.*

[1] Socrat. i. 9. *Κωνσταντῖνος Σεβαστὸς, τῇ Καθολικῇ Ἀλεξανδρέων ἐκκλησίᾳ.*

is, the Episcopal Catholic Church[2]. In his letter to the Churches, on the subject of the attendance of their Bishops at Nice, he declares that he assembled that council for the preservation of the one faith and one love[3] among the people of the Catholic Church; and that it was the will of Christ that His Holy Catholic Church should be one; for its members were nourished by one Spirit[4]. In his letter to the council of Bishops at Tyre, he expresses his wish to identify the peace of the Catholic Church with the prosperity of the Empire[5]; and he does this on all occasions, without once referring either to the supposed supremacy of Rome, or to the articles of faith which, since his time, have been gradually added to the Primitive Creeds; till they were embodied in that most unjustifiable act of usurpation, the Bull of Pope Pius, which declared these additions to be the faith of the Church. Constantine upheld the unity of the Catholic Church. He acted neither on sectarian principles nor on Papal principles, but as the head of the Empire, on Episcopal principles; and no event whatever in the history of the Churches of Christ has so materially contributed to the hope of the final predicted union of the Catholic Church, as the solemn establishment of the doctrine of the Divinity of Christ in the council summoned by Constantine; the decree respecting Easter; and the acknowledgment neither of the supremacy of Rome, nor the Catholicity of sects. The errors of Constantine may be avoided, while one part of his example may be followed; if the Powers of Europe who inherit his sceptre, shall be ever guided by the Holy Spirit to adopt his wise resolution, of endeavouring to prevent the universal war, which must result from the divisions among Christians. Unless they become unanimous in their determination that neither Rome shall rule nor sects shall rule, but themselves alone shall rule with the Catholic Episcopacy, while all, all Christians are tolerated, there will be no hope of peace either to the civilized world, or to the Universal Church of Christ.

6. *Constantine endeavoured to extend the knowledge of the Holy Scriptures to every member of the Catholic Church.*

He commanded Eusebius to provide copies of the Scriptures, to be read in the Churches[6]. I mention this, not because it is my intention to gild the gold of the Holy Scriptures by praising them, nor to paint these roses of Sharon or these lilies of the valleys by speaking of their sweetness and fragrance; but to express my conviction that there can be no hope of union among Christians until

[2] Euseb. Hist. Eccl. x. 5. *ὁπότε μηδὲ τὴν ὑμετέραν ἐπιμέλειαν λανθάνει, τοσαύτην με αἰδῶ τῇ ἐνθέσμῳ καθολικῇ ἐκκλησίᾳ ἀπονέμειν . . . . .*

[3] Id. de Vitâ Const. iii. 17. *τοῦτον πρό γε πάντων ἔκρινα εἶναί μοι προσήκειν σκοπὸν, ὅπως παρὰ τοῖς μακαριωτάτοις τῆς καθολικῆς ἐκκλησίας πλήθεσι, πίστις μία καὶ εἰλικρινὴς ἀγάπη, ὁμογνώμων τε περὶ τὸν παγκρατῆ Θεὸν εὐσέβεια τηρῆται.*

[4] Ibid. iii. 19. *τὰ μέρη . . . ὅμως ἑνὶ Πνεύματι, τουτέστι, τῷ θείῳ βουλήματι, θάλπεται.*

[5] Ibid. iv. 42. *Ἦν μὲν ἴσως ἀκόλουθον καὶ τῇ τῶν καιρῶν εὐκαιρίᾳ μάλιστα πρέπον, ἀστασίαστον εἶναι τὴν καθολικὴν ἐκκλησίαν, καὶ πάσης λοιδορίας τοὺς τοῦ Χριστοῦ νῦν ἀπηλλάχθαι θεράποντας.*

[6] Ibid. iv. 36. *πρέπον γὰρ κατεφάνη . . . . ὅπως ἂν πεντήκοντα σωμάτια . . . . ὑπὸ τεχνιτῶν καλλιγράφων καὶ ἀκριβῶς τὴν τέχνην ἐπισταμένων γραφῆναι κελεύσεις.* Ibid. iv. 37.

the Christian Princes of Europe resolutely insist on the revival of the custom of the Primitive Churches[7]; and adopt, therefore, the custom of the Church of England and of all the Antipapal Episcopal Churches in this respect, by commanding the reading of the Holy Scriptures, in their own language, in all their Churches throughout all their dominions. *The free and undisturbed possession of the Scriptures is the birthright of the whole human race.* They are not given to the Church alone. They are given to the world; that from out of the world the Church should be founded and built up. And that Prince or Sovereign betrays his chief duty to his people, who complies with the requests of any priesthood, and withholds the Scriptures from the masses of his subjects. Women, children, mechanics, catechumens, of all ages, were instructed in the Holy Scriptures by the Primitive Churches. They were never withheld from the people by the Bishops of the Primitive Churches; and their example and the example of Constantine must be imitated both by the Bishops of the Catholic Church and by the successors of Constantine in the Empire; if they would hope for the establishment of that peace and union, which can only be founded on that solid and unmoveable basis—the truth and knowledge of the Holy Scriptures.

7. *Constantine sanctioned the Canons and Liturgies of the Catholic Church, and worshipped Christ as Divine.*

That an universal canon law for the use of the Catholic Church could be framed from the primitive code of the Universal Church, and from the useful regulations in the various canon laws both of the Antipapal, and Papal Churches when reformed, could be easily proved. This, however, is not the time nor place; for the inquiry, however interesting, would be much too long to be inserted here[8].

That an unobjectionable universal Christian Liturgy could be easily compiled from the Primitive Liturgies, might be shown also at length, if this were the opportunity of doing so. The Liturgy of the Church of England and of the other Antipapal Catholic Episcopalian Churches must be regarded, whenever the Princes of Europe shall be induced to make an effort for the re-union of Christians, as almost faultless. The discussion of this point, however, must be deferred.

I only add, therefore, and I do so in the name of that Lord Jesus Christ, whom we profess to worship and to serve, that as Constantine praised Christ as the Creator and Orderer of all things[9], so his successors will praise Him by imitating the desire of Constantine to promote the union of the Church. As Constantine prayed to Christ to accept his offering[1], so they also will be

[7] Bingham, xiii. c. iv. § 7.

[8] I may mention Justellus, on the Code of the Universal Church, the Apostolical Canons, the Works of Van Espen, Gibson, Devoti, and Boehmer's Canon Law of the Protestant Churches, as containing all that would be necessary to enable a Catholic Jurisprudent to compile such a code.

[9] In his Oration, Constantine applies these titles to our Lord, and others which equally show that he entertained orthodox sentiments on his Divinity.

[1] Constant. Orat. ad Sanctorum Cœtum, cap. xi., edit. Reding, p. 686. . . . . *πάριθι Χριστὲ Σῶτερ ἁπάντων, καὶ τὸν περὶ τῆς σῆς ἀρετῆς κατακόσμει λόγον.*

resolved to prepare an offering which they may pray Christ to accept. As Constantine ascribed to Christ, the Saviour of all men, the praise and glory of his victory over his erroneous antagonists[2]; they also may combine to conquer the hateful discords which harass their Christian people. As Constantine appealed to Christ as his Judge, and trusted that the rewards of immortality by that Judge of the world might be assigned to him[3]; so the Princes of Christian Europe also may be willing to appeal to the Prince of Peace, who shall judge them, that they desire to promote the peace of His Universal Church. As the Roman Emperor expressed his gratitude to Christ for the prosperity of his Empire and people, and prayed for the continuance of that blessing[4]; so the Princes and Sovereigns of Europe may express their gratitude to the same Eternal Saviour, and pray for the peace of Jerusalem, and demonstrate their gratitude by imploring the blessing of their common Saviour upon some one anxious effort to promote the restoration of truth, peace, and union to the world. The time is at hand when the Christian Sovereigns of the world and of the Church must see their dominions afflicted with an universal war; or recovered by their means from the mutual hatreds which threaten this fearful result. With them alone, with the Christian Kings, Princes, Sovereigns, and Emperors of the civilized world and of the Holy Catholic Church, the power and the sceptre rest. They may resolve to consult together in what manner toleration may be granted to all—the papal supremacy be rejected, and the Catholic episcopacy be restored to its primitive domination. To them, and to them alone, in conjunction with that Catholic episcopacy assembled in Councils, in which their own advisers, as the representatives of Constantine, may be united—the magnificent and holy privilege is assigned to *fix the Creeds, declare the Canons*, and *compile the Liturgy, which shall be the bonds of union to all the Churches of the Holy Catholic Church.*—To them is committed the power of commanding that the Holy Scriptures shall utter their words of wisdom in every assembly of believers in the truth of that Holy Word. To them is granted the power of commending to their People the only worship which renders man acceptable to God, and God propitiated to man—the worship and service of Jesus Christ, whose name they bear, and whom they profess to serve. To them is committed the authority which can say to the Bishop of Rome, to the Bishops of the Papal and Antipapal Churches—to the Priests and to the People of all Churches: "As the Sabbath was made for man, and not "man for the Sabbath; so Churches were made for the People, and not the "People for the Churches: and we resolve, as the representatives of God upon "earth, to give and secure to our People the Religion which God has revealed,

[2] Ibid. p. 687. *καὶ τούτων μὲν σοι τὰ νικητήρια δίδομεν εὐφημοῦντες, ὦ Σῶτερ τῶν ὅλων.*

[3] Ibid. p. 688. *ὅπως οἱ δεξιῶς καὶ σωφρόνως βιώσαντες, κατὰ τὴν τοῦ παιδὸς κρίσιν, δεύτερον βίον μακάριόν τε καὶ εὐδαίμονα λαγχάνωσιν.*

[4] Ibid. p. 714. *διὸ χρὴ τοὺς πάντας . . . χάριν ὁμολογεῖν τῷ Σωτῆρι τῶν πάντων, ἕνεκεν τῆς ἡμετέρας αὐτῶν σωτηρίας, καὶ τῆς τῶν δημοσίων πραγμάτων εὐμοιρίας ὁσίαις τε εὐχαῖς καὶ λιτανείαις ἀλλήλοις ἐξιλεοῦσθαι τὸν Χριστὸν ἡμῖν, ὅπως τὰς εὐεργεσίας αὐτοῦ διαφυλάττοι.*

"free as we can make it from the corruptions and errors either of antiquity "or modernity." Oh! Sovereigns of Europe, make but one effort to restore union to Christians—give mankind reason to conclude that you are willing to act upon this power—and the blessings of the Creator, the Redeemer, and the Sanctifier, will be upon you — the gratitude of the millions of Christians who compose the Holy Catholic Church will reward you—the consciousness that you have attempted to perform an acceptable duty to the King of all kings, and Lord of all lords, will comfort you in the hour when human consolations are unheard—and the names of the existing sovereigns who combine to effect this great work, will be handed down to posterity as the benefactors of their People and Churches; and as the restorers and rebuilders of the Holy, Catholic, and Apostolic Church of Christ.

Here, then, I conclude for the present. The proposer of this project—the persons to whom the first appeal may be most advisably made—the nature of the Council—the manner in which the commencement, the progress, the result, and the reception of their deliberations may be anticipated—with other topics of the same kind—will be considered in the Dedication to the next part of this work, to the Queen. I there purpose to inquire in what manner, and to what extent, the Christian Sovereign of Great Britian may originate among the Princes of Europe some plan or scheme for lessening the hatreds of Christians, promoting their reunion, and restoring to their primitive harmony the Churches of the Catholic Church.

SECTION XCI. EXODUS X. 1—20.

TITLE.—*If the inferences deducible from the facts recorded in Scripture are not applied by us to our own personal improvement, we make our faith and religious privileges, not only useless, but the means of our condemnation.—The personal instruction derivable from the contemplation of the ten plagues.—The eighth plague of locusts is sent in vain upon Pharaoh and the Egyptians.*

INTRODUCTION.—We have now considered the effect of the ten plagues upon the king and people of Egypt, and upon the nations of Canaan, forty years after the Exodus. Nothing is more usual among the readers and believers of the wonderful events recorded in Scripture, than their surprise at the hardening of Pharaoh's heart, and the refusal of the Egyptian court and people to comply with the demands of Moses and Aaron, that the Israelites should be permitted to depart from Egypt. This surprise, however, will vanish among all those who understand the deceitfulness of the human heart. When the prophet Amos made his appeal to a people who believed that temporal calamities were a proof of the indignation of the Almighty against the vices and crimes of his chosen people, he reminds them, in the strongest language, of the visitations by which the God of their fathers had appealed to them, but had appealed to them in vain. "I have smitten you with blasting and mildew . . . yet have ye not returned unto me. I have sent among you the pestilence. . . yet have ye not returned unto me. I have overthrown you . . . yet have ye not returned unto me[1]." And if the denunciations of the prophet were thus spoken against his own people,—if the Israelites, who ascribed all this temporal good or evil to the immediate interposition of God's providence, were impenitent and hardened, in the midst of national punishments; how much less ought we to be surprised at the conduct of the Egyptians, who imagined that their false gods could protect them against the antagonistical God of Israel! and how much more ought we to be surprised, that we, who are blessed with the light of the completed gospel, are so little influenced by our firm and undoubting belief in all the great truths of our religion—the life, miracles, passion, death, resurrection, and ascension of the Son of God! God appeals to us at present, as He appealed to the Egyptians of old; yet thousands, and tens of thousands, though they are convinced of the truth of Christianity, resist its influence—make their faith useless—change their religious privileges into a source of greater condemnation; and finally partake of the fate of the king of Egypt, but in a more fatal and more intolerable degree.—Was the first plague, the changing of the water into blood? The Christian who hears the appeal of the preachers of truth, and continues in sin, changes the waters of sanctification into the blood of vengeance.—Unclean spirits, like the frogs of

[1] Amos iv. 9—11.

Egypt, to which they are compared, (Rev. xvi. 13.) deceive the soul to its ruin.—Cares and vexations, like the lice of Egypt, torment him. Folly and imprudence, like the dead flies in the ointment, destroy his reputation for wisdom and honour (Eccles. x. 1). Temporal losses, like the murrain in the cattle, in which the wealth of the Egyptians consisted, are sent in vain, to remind him that this earth is not his rest. Sickness of body, like the boils and blains upon the Egyptians, their sixth plague, make the apostate from truth gnaw his tongue for pain, and blaspheme the God of Heaven (Rev. xvi. 11). The thunders of Sinai, the reproaches of conscience, the loud warnings of the death of friends, appeal to these men in vain. The locusts are sent; the sufferings and the sorrows, which are designed to lead them to repentance, smite them in vain. Infidel reasonings, absurd adoptions of the false and futile fallacies of the despisers of revelation, devour, like the typical locusts, the last remnant of the green pastures which give repose to the soul. Then the darkness of despair and death, the ninth plague of Egypt, is sent to punish the soul; and the last plague, the death of the first-born, the spiritual death of the soul, which ought, as the first-born in the patriarchal dispensation, to be in covenant with God, and favoured with the blessing of the first-born, concludes the mournful catalogue; and the apostate Christian, like the idolatrous Egyptian, perishes in the midst of the appeals which the God of mercy makes in mercy to the instructed yet resisting conscience.—Such is the personal instruction which may be derived from the history of the plagues of Egypt, and happy shall we be if we thus learn from the record of their infliction.—The present Section relates the severity of the eighth plague. The locusts were threatened. The precise time of their appearance had been mentioned, (Exod. x. 4.) that the king and the people might be assured that the plague was not a mere natural event. The courtiers expostulated with the king. Egypt is destroyed, they said, (ver. 7.) or, as the words have been rendered: "Wilt thou persevere till Egypt is entirely destroyed?" The king sent for Moses and Aaron: he professed his willingness to let the people go for a time, if they left, as hostages for their return, their families and their cattle (ver. 10 and 11). This was refused. Moses was about to establish a new dispensation, and he professes his ignorance, till further knowledge was imparted to him from above, of the nature of the sacrifices which God required of him; and he refused therefore to let the cattle remain in Egypt. The leaders of Israel were driven away from the public audience; but, at the precise hour in which they were threatened, the south-east wind brought the locusts, and the judgments of God were again accomplished to the very letter. Pharaoh's partial repentance followed (ver. 16 and 17). The locusts were removed; and then it was again, as it has been so often with ourselves, the cessation of sorrow, pain, and sickness, was followed by negligence, thoughtlessness, and impenitence. He refused to let the people go. He hardened his heart. He sinned against light and knowledge, and reserved for himself the severer calamities which he might have avoided, though they had been threatened at the beginning. We, too, are threatened with worse evils than any temporal calamity, however severe,—the blackness of the outer darkness, and the

second death, the death of the soul.—Happy and wise shall we be, if, before it be too late, we hear the warning voice of judgment, which is sent in mercy; and by our well-timed repentance in life, for sins committed, escape the more fearful calamity which confounded and destroyed the Egyptians—the darkness of despair that may be felt, and the spiritual death of the first-born—the eternal condemnation and death of the soul, that was dedicated at the beginning, and taken into covenant with God.

EXODUS X. 1—20.

BEFORE CHRIST 1491.

1 And the LORD said unto Moses, Go in unto Pharaoh: [a] for I have hardened his heart, and the heart of his servants, [b] that I might shew these my signs before him:

2 And that [c] thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou [d] refuse to humble thyself before me? let my people go, that they may serve me.

[a] ch. 4. 21. & 7. 14.
[b] ch. 7. 4.
[c] Deut. 4. 9. Ps. 44. 1. & 71. 18. & 78. 5, &c. Joel 1. 3.
[d] 1 Kings 21. 29. 2 Chron. 7. 14. & 34. 27. Job 42. 6. Jer. 13. 18. Jam. 4. 10. 1 Pet. 5. 6.

Eighth Plague.—Locusts.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the [e] locusts into thy coast:

5 And they shall cover the † face of the earth, that one cannot be able to see the earth: and [f] they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they [g] shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be [h] a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* † who *are* they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for [i] we *must hold* a feast unto the LORD.

[e] Prov. 30. 27. Rev. 9. 3.
† Heb. eye, ver. 15.
[f] ch. 9. 32. Joel 1. 4. & 2. 25.
[g] ch. 8. 3, 21.
[h] ch. 23. 33. Josh. 23. 13. 1 Sam. 18. 21. Eccles. 7. 26. 1 Cor. 7. 35.
† Heb. who and who, &c.
[i] ch. 5. 1.

BEFORE CHRIST 1491.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, [k] Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and [l] eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

14 And [m] the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; [n] before them there were no such locusts as they, neither after them shall be such.

15 For they [o] covered the face of the whole earth, so that the land was darkened; and they [p] did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

BEFORE CHRIST 1491.

16 ¶ Then Pharaoh † called for Moses and Aaron in haste; and he said, [q] I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and [r] intreat the LORD your God, that he may take away from me this death only.

18 And he [s] went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and † cast them [t] into the Red Sea; there remained not one locust in all the coasts of Egypt.

20 But the LORD [u] hardened Pharaoh's heart, so that he would not let the children of Israel go.

[k] ch. 7. 19.
[l] ver. 4, 5.
[m] Ps. 78. 46. & 105. 34.
[n] Joel 2. 2.
[o] ver. 5.
[p] Ps. 105. 35.
† Heb. *hastened to call.*
[q] ch. 9. 27.
[r] ch. 9. 28. 1 Kings 13. 6.
[s] ch. 8. 30.
† Heb. *fastened.*
[t] Joel 2. 20.
[u] ch. 4. 21. & 11. 10.

PRAYER.—LET US PRAY, *that we be preserved, by God's grace, from falling into the condemnation of those who believe the truth of Scripture, and the judgments of God upon others; but who never apply the threatenings of God to themselves—that we remember, as certainly as the ten plagues were sent upon the Egyptians, as Moses had foretold, so will every prophetic threatening and warning be accomplished upon the souls that refuse to repent.*

ALMIGHTY and merciful God! Creator and Father of the spirits of all flesh, who hast given to the souls of Thy creatures the Revelation of Thy holy will, that their ignorance may be banished, that their corrupt natures may be sanctified, and that their footsteps may be guided in safety from earth to heaven!

We praise and bless Thy glorious name, for our adoption into the family of Thy Church on earth, for the means of grace, the hope of glory, and for the possession and knowledge of Thy sacred word. We thank Thee for the mercy which has granted us even from our youth to know the Scriptures, which make the souls of Thy people wise unto salvation. As thou didst reveal to the ruler and to the people of Egypt the certain coming of Thy sore judgments, if they repented not of their evil deeds, and refused to obey the warnings of Thy servant Moses; so also do we believe that Thou hast revealed to us much sorer plagues and judgments, which shall remain on the soul for ever, if we hold the truth in unrighteousness, and receive the grace of God in vain.

As *Thou didst change into blood the water of the river of Egypt*, which Thy Providence designed for the health and refreshment of the people, and the glory and beauty of their land; so shall it be that the river of the water of life itself, which maketh glad the city of our God, shall become hateful and distasteful to the souls of the people, who hear the warnings of Thy prophets, and harden their hearts against them. O preserve us from the bitter condemnation of changing our blessings into curses—and from resisting the Holy Spirit of God, till the things which should have been for our health and strength, our life and glory, be an occasion of falling, and a source of deeper sorrow!

As *Thou didst send the frogs upon Egypt*, so hast Thou sent upon the souls that continue to despise Thee, strong delusions, that they should believe a lie. Save us from the snares of the tempter, from the falsehood of the worldly reasoners, and from the deceitfulness of our own hearts, which would persuade that Thy threatenings are spoken in vain; and that man shall not perish though he go on presumptuously to sin.—As *the plagues of lice and flies tormented* the bodies of the people who continued wilfully to sin against Thee; so has Thy word declared that trouble and anguish shall perplex the minds of those who go on to sin. Make the judgments Thou hast inflicted upon Egypt the warning to our hearts, that we sin no more, lest a worse thing than the plagues of Egypt come upon us.

As *the murrain upon the cattle* of the Egyptians destroyed their riches; and the boils and the blains upon the people destroyed their health, and spake Thy wrath against them; so dost Thou still curse the riches or destroy the health of those who fear not Thee; and so dost Thou send adversity upon those who forget Thee in prosperity. Save us, we pray Thee, from the sad necessity of receiving calamities and sorrows from Thy Fatherly hand, to bring us back to Thee; but enable us in the day of health, strength, youth, and prosperity, when the world smiles upon us, still to remember Thee, and to rejoice before Thee with gratitude, but with trembling.—As *the thunder and the fire from heaven* visited the land of Egypt, and the repentance of Pharaoh and of his people fled from their souls, when the plague of the thunder was removed; save, O save us, we pray Thee, from the sin of those, who suffer the punishments which Thy merciful hand inflicts to restore their souls to Thee; but who repent not of their sins against Thee; and while they gnaw their tongues with pain, blaspheme the God of heaven.

As *the locusts came forth at Thy command*, and devoured the land of Egypt, save us, we beseech Thee, from the more intolerable locusts, which Thy word has threatened to those who repent not of their evil deeds; who forsake Thy holy worship, and give to their idols of wood and stone, the worship which is only due to the Creator, Redeemer, and Sanctifier of the souls of men. Save us from the locusts of apostasy and of heresy, whose power over the souls of the wicked is placed in the mouth that speaketh proud things, to deceive, and

to betray to their ruin the souls that have not on their foreheads the seal of their God (Rev. ix. 3—10).

As the *darkness* which could be felt was sent upon the Prince and People of Egypt; enable us to remember the threatenings of that worse than Egyptian darkness—the outer darkness which shall be the portion of those who are driven out from the marriage-supper of the Lamb of God—the blackness of darkness which shall endure for ever upon those who reject the light of the glorious Gospel of the blessed God, and who now love the darkness rather than light, because their deeds are evil; and who shall inherit for ever and for ever the darkness of the wickedness they loved.

As *the first-born of the Egyptians*, from the first-born of the monarch on the throne to the first-born of the captive in the dungeon, were destroyed in a moment; so let us remember that Israel is Thy first-born—that all Thy Church and people, to whom Thy holy word has been sent, are dedicated as Thy first-born to Thee;—and that if we be not saved as Thine own spiritual Israel, by the faith which welcomes the blood of the Passover as the only means of our escape; we too shall perish in that worse destruction of Egypt, when the dead, small and great, shall stand before Thee, and Israel shall be separated from Egypt.—So may we lay to heart the instructions of Thy Holy Word. So may the warnings of God lead us all to repentance. Whatever may have been the destruction of the prince and people of Egypt, ever may we remember the sorer destruction of which those shall be thought worthy who hear and read these things which are thus written for our instruction—but remain under the power of evil, and the bondage of sin—and neglecting the very blood of the covenant, of the Passover, by which we are saved, do despite unto the Spirit of grace, which appeals to our souls in vain.—Save, Lord, and hear us, O King of heaven! when we call on Thee. O God of Revelation! who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word we may be delivered from Egypt, and be saved among the remnant of the true Israel.

We ask all, not in our own name, but in the name and for the sake of Jesus Christ, Thy Son our Lord; and in His words we sum up all our petitions, saying:—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE. *On the difference between the Patriarchal and Mosaical religious festivals. We must hold a feast to the Lord,* חַג יְהוָה לָנוּ or, *for a feast of Jehovah is appointed to us.* Exod. x. 9.

If the student will refer to Exod. v. 1, he will observe that the expression "hold a feast in the wilderness" is, in the Hebrew, וְיָחֹגּוּ לִי בַּמִּדְבָּר, and that this is the first time the word חַג 'feast' is used in the Pentateuch. The feast given by Lot (Gen. xix. 3), Abraham (Gen. xxvi. 30), Pharaoh (Gen. xl. 20), is מִשְׁתֶּה. The word חַג is referred exclusively to the religious festivals or feasts of the Jews. In this passage, and in Exod. v. 1, it alludes to any feast which the God of Israel designed to appoint. In Exod. xiii. 6, it is used with reference to the Sabbath after the Passover; and in Exod. xxiii. 14, and in other passages, it alludes to the three great festivals,—the Passover, the Pentecost, and the Feast of Tabernacles. Now the primary meaning of the word חָג is, to move round in a circle, and it is applied in this sense in Judges xxi. 19, to describe the festival at Shiloh, when the women of Shiloh were seized in their dancing by the remnant of the tribe of Benjamin. These religious dances made a part of the rites of the ancient heathens, and therefore we may justly conclude, of the patriarchal tribes from the beginning; for heathenism was only a corruption

of Patriarchism. They are supposed to have been the commemoration partly of the return of the seasons—of the vernal and autumnal equinox; and partly of the creation of the world—of the circle, or orbit, which presents itself daily to the spectator of the heavens. The book of Job was more ancient than the Pentateuch. The word is there used to describe the presence, and therefore the power, of God in the circuit of the heavens: (Job xxii. 14.) וְהוּג שָׁמַיִם יִתְהַלֶּךְ And in ch. xxvi. 10, "He hath compassed the waters with bounds," חֹק חָג עַל־פְּנֵי־מָיִם And it is probable that the word is used in both places in allusion to the religious festivals, which commemorated at once the power of the Creator, the creation of the world, and the return of the seasons. We have no means of ascertaining to what extent the celebration of these originally religious dances had become corrupted in the days of the Pharaohs. We know that eventually they became associated with every form of folly, licentiousness, and riot. Now, it must have appeared a strange and unmeaning excuse to Pharaoh and his courtiers, that Moses and Aaron demanded permission to go into the wilderness to celebrate a חָג, a common, well-known, patriarchal religious festival to the Creator of the world. Or even if the eternity of the world, and not the creation of the world, was believed by the Egyptian philosophers, it must have appeared equally strange that the Israelites should have made this request; because they might have observed the festival, and danced the religious dances, in the land of Goshen. Moses however refused to do this; and the reason of his so doing, is given in this verse and in the 26th verse of the chapter. 'A festival is appointed by the Lord to be held by us,' is the meaning of the Hebrew in this place; and in the 26th verse we read, 'we know not with what sacrifices, or in what manner, we are to serve Jehovah, the Creator of the heavens, the earth, and the seasons, until we have arrived at that place, where his will is to be declared to us.' This is the meaning of the 26th verse, and the whole passage therefore may be thus interpreted:—"The time has arrived, when the God of the patriarchs, whom the fathers of you the Egyptians, and of us the Israelites, worshipped, is no longer to be adored in that precise mode which he had originally commanded. He is about to make a distinction in the nature of his religious ordinances, between us and you; and He has commanded us to learn His will respecting His new ordinances, out of this wicked and idolatrous country; away from the dominion of you, our cruel oppressors; in that place, where He has declared that He will meet us. What His new mode of worship will be, what will be the sacrifices He will ordain, the ordinances He will decree, the statutes He will command, we know not. But we must and we will leave Egypt, and then we will begin to establish the difference between ourselves, as the peculiar and chosen people of God; and you, the corrupters of the ancient faith, and the persecutors of the children of Abraham."—The result is known. From that time, the distinction between Israel and Egypt began, partly by the appointment of the ordinance of the Passover; and partly by the additional festivals which were appointed in the wilderness, and on which all the Jews attended, as the Egyptians were accustomed to attend, by hundreds of thousands at a time, upon the festivals of their own religion, as mentioned by Herodotus, and referred to by the commentators; whose works I always presume, as I have mentioned in the Introduction to vol. i., to be in the possession of the student[1].—The feast which Moses and Aaron were about to hold, was still to be the worship commemorative of the one true God, but with new sacrifices, rites, and ceremonies. That one true God is now the peculiar God of the Christian, as He was then about to become the peculiar God of the Jews. The same one true God is now worshipped with new sacrifices, rites, and ceremonies, with which the Jews were not acquainted. The day shall come, when the same one true God shall be again known to the converted heathen, and to the converted Jew, as well as to the Christian Church, as the same one true God, the Father, the Creator, Redeemer, and Sanctifier of the brotherhood of man.

For an account of the locusts, the origin of the expression "the Red Sea," which occurs in this section for the first time, and for the proper meaning of verse 10, I refer to the commentators. Will the student forgive me for again reminding him, that I avoid, as I have mentioned in my introduction to vol. i., any notice of the difficulties explained in the general commentators?

[1] Herodotus, Euterpe, 59, 60.

SECTION XCII. EXODUS XII. 1—20.

TITLE. *The observance of outward ordinances is essential to the remembering of spiritual truths, and to the maintaining within ourselves the influence of spiritual religion.—The events recorded in Scripture are better understood by considering them in the order of their arrangement. The institution of the Passover, after the plague of locusts, and before the ninth and tenth plagues, of the darkness and death of the first-born. Some particulars of its institution considered.*

INTRODUCTION.—At the time of the celebration of the Communion, according to the services of the Church of England, when the communicants have been conveniently placed for the receiving of the Holy Sacrament[1]; the congregation is told in the exhortation then read to them, that "to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, and the innumerable benefits which, by His precious blood-shedding, He hath obtained to us, He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort;" and in the conclusion of the same holy and beautiful services, We do most heartily thank the Almighty and everlasting God, that He vouchsafes "to feed us, who have duly received those holy mysteries, with the spiritual food of the most precious body and blood of His Son our Saviour Jesus Christ."—The twofold design of the institution of the Lord's Supper by Christ our Lord, is related in these few words. It was intended partly to impress upon our memory the spiritual truth, that Christ is the only true passover, the Lamb of God, slain from the foundation of the world; and partly, as the means of grace, the channel of God's blessing, the connecting link between the soul of man on earth and the Spirit of Christ in heaven; the chief source of the maintaining within ourselves in our affections, reason, will, and motives of action, the influence of that spiritual religion which is alone acceptable to the Creator. What the Sacrament of the Lord's Supper is to the Christian Church, the Passover was to the Jewish Church: and the Christian has always been taught the nature, the meaning, and the benefits of the Lord's Supper, from considering, and from spiritually interpreting, the various portions of the ordinance of the Passover. These will be all contemplated by us as they occur. *One peculiar and most wonderful illustration, however, of the spiritual meaning of the Holy Sacrament, has hitherto escaped general attention.*—It is, that which we may derive from observing the order of the events, and the typical meaning of those events, in the midst of which the Passover was instituted. It was ordained after the plague of the locusts, and before the two last plagues of the darkness, and the death of the first-born.—The spiritual meaning of the events appears to be—that after the wicked and unrepentant world, which, to use the language of the Book of Revelation, is spiritually called Egypt, (Rev. xi. 8,) have so often rejected the appeals of the Ministers of God, that they repeatedly

[1] See the words of the Rubric.

harden their hearts, they are punished with the blackness of darkness in their souls; and the final death, the second death of their souls, without the possibility of partaking of the benefits and the blessings of the death of Christ, the true Passover. Those who sin, continuously and remorselessly, against light, knowledge, conscience, appeals, afflictions, warnings, the internal strivings of the Holy Spirit, and the inward convictions that Christianity is awfully and solemnly true—as the Egyptians were convinced that the miracles of Moses were indeed the supernatural proofs of a Divine mission from the Most High; these men are in danger of sharing the fate of the Egyptians; and being first left in the spiritual darkness of the judicial blindness, which follows lavish and continued sin; their souls spiritually die for ever in the very hour of the death of the body, and in the day of judgment, when the blood of Christ is most needed to save them from the destroying angel, executing the just judgments of God.

That the Passover was thus instituted between the two plagues of the locusts and the darkness, appears from the command in this Section—that the Lamb of the Passover should be selected on the tenth day of the month (the day most probably after the second sabbath in the month). It was to be kept till the fourteenth day, when it was to be eaten by the people, after the blood had been sprinkled on the door-posts (ver. 6, 7). But this took place immediately after the plague of darkness, during the whole of which time the lamb had been kept apart from the flock, as God had commanded. The command, therefore, to observe the Passover, was given before the darkness commenced; and the particulars of the command to observe the Passover are especially worthy the attention of the Christian, because they mark out in shadow, the very forms of the more spiritual ordinances which relate to the true Passover.

As the Lamb of the Passover was set apart on the tenth day of the month, (Exod. xii. 3.) to be examined and proved to be without blemish;—Christ, the true Passover, on that very corresponding day of the month, went up to Jerusalem to be proved by the Pharisees, the Sadducees, the Scribes and the Elders, the Romans and the Herodians, by the people in general, and by his own traitorous disciple also, to be without blemish.

As the lamb was to be the provision for one house, and if the household was too little to consume it, the neighbours of the master of the family were to be invited (ver. 4); so is charity, benevolence, and Christian equality, the mark of the Christian character. As the lamb was without blemish (ver. 5), so is Christ expressly declared by St. Peter to be the lamb without blemish, or without spot. (1 Peter i. 19.)

It was taken chiefly from among the sheep (Deut. xvi. 2), as Christ was the Lamb of God; but it might be taken from among the goats (ver. 5), to prove, as St. Augustine tells us, that the human nature, which Christ assumed, was descended from sinners, as well as from the more holy line of Israelites.

As the lamb was kept up till the fourteenth day of the month, and slain between the two evenings (ver. 6), after three, and before six in the evening, Christ was slain at three in the afternoon, the beginning of the evening, the ninth hour. As the blood of the lamb was sprinkled on the two side-posts and upon

the upper door-post, so the cross must be seen on the forehead, the heart, and the hands—that is, on the intellect, the affections, and the actions of those who would escape the second death. The blood of sprinkling must cleanse the conscience from guilt, or the destroying angel will smite the Israelite who depends on any other refuge, as well as the more sinful and scornful Egyptian.

It was to be eaten that night, in the night of danger (ver. 8), as Christ is to be eaten spiritually, in the hour of the terrors of conscience, and the dread of death; roast with fire, prepared in the prescribed mode, not as the caprice of the people might dictate, with the unleavened bread of sincerity and truth (1 Cor. v. 8); and with the bitter herbs of the consciousness of deep, but deserved affliction, in which the eating of the Lamb alone gave present comfort, and future hope.

It was the custom among the heathens, and therefore probably among the Egyptians, to eat the flesh of their sacrifices, raw or boiled, and to use the bowels for the purposes of superstitious divination; the Israelites, therefore, were commanded to eat the lamb in such manner, as to condemn the idolaters around them (ver. 9); and the Christian must so partake of Christ, the true Passover, as to condemn, both in his own heart, and among a sinful neighbourhood, the follies and superstitions which are not sanctioned by the revealed will of God.

As nothing was to be left till the morning (ver. 10), lest corruption should be bred, and the sacrifice be dishonoured; Christ was not to remain on the cross, lest His body should be dishonoured; and even in the grave He saw no corruption. (Acts ii. 31.)

As the lamb was to be eaten (ver. 11), so is the Christian Passover to be eaten, with our loins girded for our journey onwards toward Heaven, with our feet defended as it were with well-spiked sandals, against the slipperiness and temptations of the road to Heaven; with the staff of hope, strength, and firmness, in our hands; in haste to escape from the world, mindful that this Passover is not of man's, but of the Lord's ordaining (ver. 11).—As on that night of the fourteenth day, the Lord smote the first-born, and overthrew the gods and princes of Egypt, while He spared the blood-marked houses of Israel (ver. 12 and 13), so in the day of death and judgment, will He make an eternal difference between Egypt and Israel. The Section then concludes with an injunction to the people to observe this ordinance for ever (ver. 14—20), with the assurance that whoever neglected to do so should not be reckoned among the spiritual people of Israel. And this, therefore, must be our conclusion—that we, with the whole Church of God, are commanded to observe the ordinance of the Passover, in the Holy Sacrament, which Christ, who alone had authority to substitute the bread and the wine for the lamb of the fold, ordained and instituted as the true Passover. We shall not be numbered among His people, unless we spiritually eat His flesh, and drink His blood, as of the lamb that was slain; and by offering up ourselves, our souls and bodies, a reasonable, holy, and living sacrifice, as at the altar of God, seek for grace with the chief means of grace, and commune with Christ, as at the table of a condescending and generous Prince, and Friend, and Saviour, and Redeemer.

EXODUS XII. 1—20.

Institution of the Passover.

BEFORE CHRIST 1491.

1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 [a] This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a ‖ lamb, according to the house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall [b] be without blemish, a male † of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the [c] fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it † in the evening.

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and [d] unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but [e] roast *with* fire; his head with his legs, and with the purtenance thereof.

10 [f] And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: [g] it *is* the LORD's passover.

12 For I [h] will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and [i] against all the ‖ gods of Egypt I will execute judgment: [k] I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you † to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you [l] for a memorial; and ye shall keep it a [m] feast to the LORD throughout your generations; ye shall keep it a feast [n] by an ordinance for ever.

15 [o] Seven days shall ye

[a] ch. 13. 4. Deut. 16. 1.
[b] Lev. 22. 19, 20, 21. Mal. 1. 8. 14. Heb. 9. 14. 1 Pet. 1. 19.
† Heb. son of a year. Lev. 23. 12.
[c] Lev. 23. 5. Numb. 9. 3. & 28. 16. Deut. 16. 1. 6.
† Heb. between the two evenings. ch. 16. 12.
[d] ch. 34. 25. Deut. 16. 3. Numb. 9. 11. 1 Cor. 5. 8.
[e] Deut. 16. 7.
[f] ch. 23. 18. & 34. 25.
[g] Deut. 16. 5.
[h] ch. 11. 4, 5. Amos 5. 17.
[i] Numb. 33. 4.
‖ Or, princes. ch. 21. 6. & 22. 28. Ps. 82. 1, 6. John 10. 34, 35.
[k] ch. 6. 2.
† Heb. for a destruction.
[l] ch. 13. 9.
[m] Lev. 23. 4, 5. 2 Kings 23. 21.
[n] ver. 24. 43. & ch. 13. 10.

BEFORE CHRIST 1491.

eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, [p] that soul shall be cut off from Israel.

16 And in the first day *there shall be* [q] an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every † man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for [r] in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 ¶ [s] In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 [t] Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, [u] even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

BEFORE CHRIST 1491.

[p] ch. 13. 6, 7. & 23. 15. & 34. 18. 25. Lev. 23. 5, 6. Numb. 28. 17. Deut. 16. 3, 8. 1 Cor. 5. 7. Gen. 17. 14. Numb. 9. 13.

[q] Lev. 23. 7, 8. Numb. 28. 18, 25.

† Heb. *soul*.

[r] ch. 13. 3.

[s] Lev. 23. 5. Numb. 28. 16.

[t] Exod. 23. 15. & 34. 18. Deut. 16. 3. 1 Cor. 5. 7, 8.

[u] Numb. 9. 13.

PRAYER. — LET US PRAY, 1. *that we learn from the ordinance of the Passover in Egypt, the right mode of commemorating the death of the true Passover, Jesus, the Lamb of God; 2. that we never separate the grace of God from the means of grace; 3. nor be cut off from the communion of those, who are saved from the destroying angel, by the blood of the Lamb of God.*

ALMIGHTY GOD, who hast given Thine only Son to be unto us both a sacrifice for sin, and also an example of godly life, give us grace that we may always most thankfully receive that His inestimable benefit; and also daily endeavour ourselves to follow the blessed steps of His most holy life[1]. We praise and bless Thy holy name for our creation, preservation, and for all the blessings of this life; but above all, for the redemption of the world by our Lord Jesus Christ, for He is the very Paschal Lamb which was offered for us[2]. Keep us, we beseech Thee, stedfast in this faith; and as we are now compelled by Thy will to live for a time in the Egypt of a sinful world, enable us in spirit and in truth to provide ourselves a lamb for our houses and for ourselves; that every member of our families may be united, not only by brotherly love and affection, but by one common bond of faith and hope in Thee. According to Thy blessed Word and ordinance, may Christ the true Passover be eaten by us all. Both at the holy season, when we come to Thy table and altar to eat the bread and drink the wine which the Lord commanded to be received, and at all other times and seasons also, may our hearts and souls, our consciences and affections, be sprinkled with the blood of the true Passover. Enable us by faith in Thy Son

[1] Collect for the Second Sunday after Easter.
[2] Communion Service. Proper Preface for Easter-day, and seven days after.

spiritually to eat His flesh now, and through our whole lives; but especially on the eve of that night of death when the voice shall go forth, 'Thy soul is required to depart from the Egypt of this sinful world.'—Give us Thy grace that this true paschal Lamb be eaten with the unleavened bread of sincerity and truth—with the bitter herbs of submission to the sufferings and calamities which we most justly endure, and with deep contrition and true repentance for the sins we have committed (Exod. xii. 8). In every act of our religion may Thy commands be followed, so that neither our imaginations, nor caprice, nor fancy, destroy the blessing which is promised to those alone who obey Thee, when they profess to honour and serve Thee. When we, therefore, either in our own houses, or in our own hearts privately, by faith, and by prayer, and holy communion with Thee, eat of the Passover, may the loins of our mind be girded (1 Peter i. 13), that we be like travellers, ready to depart—unencumbered with the heavy weight of the cares, and anxieties, and the love of the world—laying aside the sin that doth so easily beset us, and entangle us, and hinder us in our progress to the promised land. May our feet be shod with the preparation of the Gospel of peace, that we be always ready to walk in the ways of truth and godliness. Keep, O keep our hearts from sin, our eyes from tears, our feet from falling. May Thy rod and Thy staff comfort us. Ever may we hold fast the staff of Thy faithful promise, that we may preserve the unity of the Spirit in the bond of peace, and rejoice in the beauty of truth, and in the bands of love (Zech. xi. 10). So may we keep the Passover to the Lord in our hearts and souls with true repentance, and in love and charity with all men, stedfastly purposing to lead a new life, following Thy commandments, and walking in Thy holy ways. When the day of death is at hand, when the hour of judgment shall come, when the destroying angel shall again pass over the land of Egypt, then, O then, may the blood of Christ be seen upon us. Spare Thy people, O Lord, whom Thou hast redeemed with Thine own precious blood. Be not angry with us for ever. Look upon the blood of the atonement when Thou shalt pass over the sinful world to destroy it. Let not the plague of Thy wrath be upon us when Thou shalt again send forth Thine angel to smite the land of Egypt.

2. And as we pray for the spiritual blessings which Thy mercy has promised to Thy people, keep us, we beseech Thee, from the presumption which hopes for Thy grace, yet forsakes the means of grace which Thy mercy has ordained in pity to the souls of men. Let us not forsake the assembling of ourselves together. As Thou didst command Thy people Israel to keep the day of their deliverance from Egypt a feast unto the Lord by an ordinance for ever, so may we remember that Thou hast instituted and ordained the holy mysteries, which are the pledges of Thy love, and for a continual remembrance of the sacrifice of the true paschal Lamb. Give us such grace, we pray Thee, that we put away from our houses and our hearts, from our affections and from our actions, the leaven of evil and wickedness, that all our thoughts, words, and works may be Thine; and that we rejoice in the opportunities of going up to the house of the Lord, of worshipping with His people, and partaking of the bread and wine at the holy supper of the Lord. Secretly among the faithful, in the general assembly, in the congregation of Thy worshippers, may we praise Thee. Meet us at Thy table, O Lord. There may we hold communion with Thee, as Thy humble, yet welcome guests. Meet us at Thine altar, O Lord, that we may there be accepted by Thee, that our souls and bodies may be the reasonable and holy sacrifice which Thou wilt not cast away.

3. So may we never be cut off from Thy people; so may we ever continue, so long as Thy mercy shall grant us here to live, the members of Thy visible Church

upon earth. So may we never be cut off from the Israel of Israel, the spiritual society of Thy worshippers, who shall be saved in the world to come. With them, may we ever be united in grateful praise and worship to Christ, the Lamb of God, who hath loved us, and washed us from our sins in His own blood. In His name, and not in our own name, nor for our own deservings, we offer all our petitions. In His own words we offer all our prayers and praises, saying:—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *The position in the arranged text of* Exod. xii. 1—20, *considered as a key to various minute coincidences in the account of the miracles in Egypt, hitherto unobserved.—The theory of the Egyptian miracles, and the probable observance of the Sabbath by the Israelites in Egypt, before their Exodus.*

That the passage contained in Exod. xii. 1—20, must be placed before the account of the plague of darkness, is evident from the command to set apart the lamb of the Passover during the three days in which the darkness continued. It was to be selected on the tenth day, and killed and eaten on the fourteenth. (Exod xii. 3—5.) The account of the plague of darkness, on the last day of which the lamb was slain, is given in chapter x. 21—23. It is evident, therefore, that the arrangement requires the insertion of Exod. xii. 1—20, in this place [1].

The account of the ten plagues is placed together by Moses, that the order of the narration of the appeals to Pharaoh may not be interrupted. He then relates the institution of the Passover, and the Exodus, leaving the reader of the history to assign to each portion of his details, its respective position. But the command to observe the Passover was not given immediately preceding the plague of darkness, but some time before. Lightfoot [2] believes that it might have been given before the plague of hail or locusts. This is possible, and this possibility reminds me of some seeming difficulties in the narrative, which have not been noticed, I believe, by any of the commentators, and which can only be solved by considering the period of time probably occupied by their performance, and the theory also of the miracles themselves.

The theory of the miracles in Egypt may be considered first. The object of these miracles was to induce the king to obey the commands of the God of Moses, by demonstrating to him, to his courtiers, and to the Egyptians, that the God of Israel was the God of nature; that the Lord Jehovah, whom the more religious Israelites worshipped, or professed to worship—for the great mass of the people had become deeply infected with the Egyptian idolatry—was not only superior to all the idol-gods of Egypt, but He was the Creator and Ruler, who ordered and directed all the common phenomena of the atmosphere, the heavens, the climate, the earth, and the water. Frogs, lice, flies, murrain, diseases, hail, locusts, and death, may be called the common events which happen alike to all people, in certain regions; and all these were to be ordered in such manner, that the Egyptians should be compelled to infer, by the predicted, unusual, and therefore miraculous manner in which Egypt was visited by them, not only that the God of Israel was superior to the gods of Egypt; but, that the same God was the Lord also of these, and therefore of all the other phenomena of nature, in their more uniform, and therefore non-miraculous occurrence. I may illustrate my meaning by analogy. If it had pleased God to enable a Christian to have told Napoleon, that if he went to Moscow, his army should be visited, on such a precise day, by a fall of snow such as had never been known, even in the winters of Russia; that, on another precise day, the ice on a certain river should be thawed, so that his army could not escape; and if he had done more than this,—if he had gone into the presence of Napoleon, and said, 'This day on which I speak to you, is fine and clear; there is no snow, and no appearance of snow; but unless you resign your destructive ambition, I, tomorrow, about this time, will bring down a fall of snow, such as Russia itself has never known, and which will destroy your whole cavalry;' and if Napoleon had dismissed the speaker with contempt, and the snow had so fallen; and if this same thing had been done in other instances, so that in one case the French army had been visited by a predicted and more than usual plague of rats, or of flies, or of cold, or snow, or storms,—the mere existence of the rats, the flies, the cold, the snow, or the storms, would not have been miraculous; the miracle would have consisted in the prediction before they came, the exact fulfilment of the prediction, the abundance

[1] Lightfoot in loc., and vol. i. p. 707, follo edit., and vol. ii. p. 115, 8vo edit., and Cornelius à Lapide, in loc.

[2] Ut supra.

of the things predicted to accomplish the prophecy spoken, and the peculiar circumstances considered together, of the person against whom, of the persons for whom, and the design, or object, on account of which the prediction was uttered. Just so it was in Egypt. As the snow which destroyed Napoleon's army was a phenomenon which did not occur in summer, but in the winter only, and the destruction of his army, therefore, under such circumstances, would only have been deemed miraculous because of the unusual events which attended a common phenomenon; so it was with the greater part of the miracles in Egypt. While the changing the water into blood, and the infliction of the plague of darkness, were so evidently supernatural, that they can be accounted for on no other hypothesis than the interference of the God of nature, actually to suspend the laws of nature —nature being only a word to describe an effect, of which God is the cause[1]—the other miracles in Egypt were the common phenomena of nature predicted, unusual, abundant, and overruled to their appointed purpose, of gradually conquering the resolution of the king of Egypt. And this view of the miracles will enable us to understand the probable extent of the period during which Moses began, continued, and ended his appeals to Pharaoh.

Moses was one hundred and twenty years old at his death, in the twelfth month of the fortieth year from the Exodus. He was eighty years old when he first began his appeals to Pharaoh. (Exod. vii. 7.) The time that elapsed between the Exodus and the death of Moses, was forty years. The time therefore occupied between the first appeal to Pharaoh, and the departure of the children of Israel from Egypt, must have been the few months at the end of the eightieth year, and the beginning of the eighty-first year of Moses; and the communication between Pharaoh and Moses could have occupied, therefore, but a short space of time. But that time ended on the fourteenth day of the month Nisan, the day on which the plague of darkness ended, the day before the death of the first-born, and the day in which the Passover was eaten in the evening, immediately prior to that death of the first-born; and before the departure of the Israelites, between the two evenings on the day of the fifteenth. Now the year of the Jews began, at that time, in Tisri, the month of September, and the fourteenth of Nisan would correspond to the beginning of April. It was probably, therefore, between these two periods that Moses appealed to Pharaoh; and the succession of the plagues appears to prove this, by their correspondence with the natural history and productions of Egypt.

[1] "Nature is but a name for an effect,
Whose cause is God." COWPER.

We may divide the eightieth year of Moses into two parts, and reconcile the account of his first appearance before Pharaoh in his eightieth year, his death in his one hundred and twentieth year, and his wanderings in the wilderness forty years, by supposing that the first six months of his eightieth year preceded the Exodus, and the last six months followed that event.

If this may be granted, it will follow that the first appearance of Moses and Aaron before Pharaoh would have taken place about the beginning of the Jewish civil year, or in the month of Tisri, which answers to September; or at the end of that month, or in the beginning of October[1]. They would then make the appeal without performing a miracle, which the king so indignantly rejected, and which had the effect only of increasing the burthens of the people. (Exod. v. 1—23.) And then, after a short interval, the first appeal by miracle, which was rejected by the influence of the persuasion and skill of the Egyptians. (Exod. vii. 8—13.) The time had now arrived, therefore, when the appeal was to be made by the *first plague*,—that of turning the waters of the river, most probably the water of the Pelusiac branch of the Nile, near to which was the palace of Pharaoh, into blood. I should place this event at the time of the inundation of the Nile, when the king went out at the head of his courtiers to render, probably, some act of homage to the Nile, as the cause of the fertility of the country. It is said (Exod. vii. 15), "Pharaoh goeth out unto the water; and thou Moses shalt stand by the river's brink until he come." Great festivities indeed were proclaimed throughout the whole country on this occasion. The Deity was propitiated by oblations; and we are told by Seneca, that the priests threw presents and offerings of gold into the river, when they perceived even the beginning of the inundation[2]. We may assign this plague, therefore, to the period when the effect of the miracle would have been most impressive; and place it in the month of October, at the time when Pharaoh went forth in solemn procession to thank his gods for the annual inundation of his country.—We are not told how long this plague continued. It is certain that it continued one week (Exod. vii. 25); whether it was removed at the end of that time, is doubtful. It is probable that the waters gradually became clear from the effects of the miracle, and began to assume their pellucidity at the end of the seven days, when the *second miracle* of the frogs was threatened. This would, probably, be about the middle or towards the end of October. The word we translate frogs, may denote, not only that animal, but any

[1] Sir G. Wilkinson's Egyptians, vol. iv. p. 8, note.
[2] Ibid. vol. iv. p. 9.

animal of the crocodile species. The Nile produces both these kinds of reptiles in great abundance. The miracle consisted in the suddenness and abundance of their production, and in their instant, and, on natural grounds, most unaccountable removal. They appeared instantly (Exod. viii. 6) on the stretching forth of his hand by Aaron. They died in the houses they had entered; or they disappeared as instantly on the morrow, at the very time when their removal was announced.

The *third plague of lice or gnats*, followed that of the frogs at an uncertain interval. As the term of seven days, however, elapsed between the first and second plagues, I think it probable, unless the duration of the interval between the plagues is mentioned, that the same, or a greater interval took place between all the plagues; if so, the plague of lice or gnats must have followed about the beginning of November. Sonnini informs us, that these insects are peculiarly troublesome about this time of the year, and about the time of the decrease of the inundation of the Nile [1]. Hence, too, the miracle consisted not only in the suddenness of their appearance, and in the abundance of the insects; but the creative power of the God of Israel was manifested, not only in the production of the swarms of these animals in the usual order of His Providence, but by actually changing the dust of the ground, and forming the insects, and giving them life at their feet. As the God of nature, or as the God who governs the world by uniform laws, He produced many of the countless swarms that plagued the Egyptians; but as the God of creation, He visibly framed the living animals out of the dust of the ground at their feet, as He had formed man out of the dust of the ground at the beginning.

The *fourth plague* followed at an uncertain interval; but we are told (Exod. viii. 20) that the king again went down, probably in state, to the river, where Moses was again commanded to meet him. At the end of the inundation of the Nile, when the river was lowest, the water was clearest [2]. I think it not improbable that Pharaoh came down at this period upon some religious ceremony. The time when the waters of the Nile are in this state is generally about the middle or the end of November. This miracle, however, was distinguished by two peculiarities. The Israelites themelves, many of whom were deeply infected with Egyptian idolatry, had not wholly escaped from the effects of the three former plagues. They had probably been led to repentance by them, while the Egyptians continued hardened; for the first peculiarity in the fourth plague was, that the flies should not torment the Israelites; and the second was, that the colder weather, during which time the dog-fly was rare, had now set in; and the plague therefore could not be accounted for from any natural cause whatever. This circumstance seems to have been the reason for the momentary repentance of Pharaoh, and his offering to let the people sacrifice to their own God, provided they did not leave Egypt.

The *fifth plague* might have taken place from natural causes at any time of the year; it probably happened in the month of December or January, at a short interval after the other. Moses was commanded to proceed to the palace of Pharaoh, and assure him that on the next day, if he still refused to let the people go, a murrain should simultaneously break out upon the cattle, and the sheep, the horses, asses, camels, and oxen; while the land of Goshen should be entirely free from the calamity. The miracle consisted in the instantaneous following of the punishment upon the sentence, the extent of the calamity, and the deliverance of the Israelites.

The same remarks will apply to the *sixth plague*, which probably took place about the end of January. We are not told indeed that the boils and sores which afflicted the Egyptians did not extend to Goshen, but we may infer the fact that they did not, from the declaration (Exod. ix. 9—11) that it was upon Egypt and the Egyptians.

We are now brought to the *seventh plague*. The precise time of the infliction of this plague may be ascertained from Exod. ix. 31, 32. The flax and the barley were smitten, for the barley was in the ear, and the flax was bolled, but the wheat was not smitten, for it was not grown up so high as to be injured by the tempest. Sir Gardiner Wilkinson, in his very interesting account of the crops in Egypt [1], informs us of the time when these plants are sown, and when they arrive at maturity. The flax is sown in the middle of November, and is gathered in about one hundred and ten days, that is, about the 5th of March; but it was not quite ripe for cutting. When it was bolled or podded, or nearly fit to be cut, about fifteen or ten days were required to mature it, and this would bring us nearly to the end of February. Barley is sown in Egypt about the same time as the flax, and is reaped in about ninety days, or sometimes four months; it was now in the ear, and would be so about the same time that the flax was bolled. The wheat sown in November is not fit to be reaped till the month of April, by which time the Exodus had taken place. This seventh plague then may be assigned to the middle of February. We learn from the mass of references in Hengstenberg, that hail, rain, tem-

[1] Ap. Hengstenberg: Egypt and the books of Moses, p. 116.

[2] Hale's Analysis of Chronology, &c. &c., vol. ii. p. 186, 187.

[1] Egyptians, vol. iv. p. 52—55.

pests, and thunder, are known in Egypt during the month of February. The God of nature, however, who orders these phenomena as uniform, and therefore as we call them, natural events, proved Himself to be the God of Israel; by sending the hail, and rain, and thunder, at the very moment which Moses predicted, and by protecting His own people from the evidently miraculous infliction.

We are now brought to the middle or end of February. The *eighth plague* of locusts was probably sent within seven days after the plague of hail, and continued to devour the produce of the land that escaped from the hail, till the early part of March, or the beginning of the month of Abib.

The *ninth plague* of darkness began on the tenth day of the month of Abib, and lasted three whole days, during which time the people of Israel had light in their dwellings; and as they had set apart in their houses the lamb they were to kill for the Passover, they were probably engaged during this awful interval in ordering the preparations for their journey, in making arrangements to prevent confusion, in contemplating the mercy, the greatness, and the miracles of the God of their fathers, the meaning of the mystical institution which they were commanded to observe, and in anticipating their restoration to the land of their ancestors, as a free, religious, and independent people.

The *tenth, and last plague,* the death of the first-born, took place on the fourteenth of Abib, and thus completed the eventful six months of the appeals of Moses to Pharaoh.

I have been anxious thus to endeavour to prove that a longer period than is generally supposed, elapsed between the first and last appeals to Pharaoh, on account of the light which seems to be thrown on the much controverted question, whether the Sabbath was observed by the patriarchal families before the descent of the manna in the wilderness, or before the giving of the law on Mount Sinai. From the arguments of the several authors, and from the masses of references given by Owen, Witsius, Horsley, and a host of the best divines, both Fathers and Reformers; from the testimony of the Jewish writers; from the universal reverence paid to the number seven, as proved from the common and well-known quotations from Hesiod, Homer, Josephus, Philo, &c., that the seventh day was a festival to every nation, and that not a city either of the Greeks or barbarians could be found which did not acknowledge a seventh day's rest from labour—from the necessity of the case, that periodical repose from the incessant occupations of life, is essential to the happiness of all;—from the utter impossibility of supposing that the Almighty blessed, or sanctified, or set apart the seventh day from the creation [1]; and that though Noah may be believed to have observed it[2], and therefore his sons, yet that it was utterly neglected by all the pious patriarchal families before the dispersion, and by the patriarch Abraham, who was praised for observing all the ordinances of God; and that it was neglected also by his holy descendants from the days of Abraham, till the fall of the manna in the wilderness;—and from the utter folly also, of imagining that these religious men could have maintained the communion which we know they held with the God of their fathers, without some portion of their time being regularly devoted to public sacrifice and worship;—all these things unite to form a demonstration to me, that Selden, Paley, and many others, are wrong in supposing, that because the observing of the Sabbath is not mentioned in Scripture, (as it is not mentioned also from the time of David to the captivity,) the Sabbath therefore was not kept from the beginning.—On examining the narrative in this part of Exodus, from the first appearing of Moses before Pharaoh, to the last appeal before the infliction of the tenth plague, which I have now related, and which continued, I believe, six months; I cannot but imagine that some traces of the observance of the Sabbath may be discovered, which would confirm the supposition that the Sabbath was regularly kept among the Israelites before the enactments of Sinai.—*I believe that the leader of Israel, on the successive Sabbaths, held communion with God according to the patriarchal custom,* and *that every separate revelation from above was made to him, after the solemn prayer or sacrifice which was then offered;* and, that the people never laboured for themselves, nor travelled on the Sabbath, though they might have been compelled by blows thus to work for the Egyptians. The only express allusion to the Sabbath certainly seems to be that in Exod. vii. 25, "seven days were fulfilled, after that the Lord had smitten the river." I cannot prove from this, though I believe it, that excepting on the days in which it is said "tomorrow the Lord will send a plague upon thee,"—one week at least elapsed between the several plagues; or rather *that every plague was announced to Moses on the Sabbath before its infliction.* But there are other internal evidences which I will now mention, which seem to prove the point.

The first day which we certainly know from the records to have been observed as a Sab-

[1] That the institution of the Sabbath was not spoken of by Moses, as an anticipation of the enactment at Sinai, is demonstrated by Witsius and others; but this is not the place to prove the point, as the note is too long already.

[2] The expression "yet seven days," seems to be an allusion to the communications made to Noah as a prophet, in his Sabbath-day worship.

bath, was the twenty-second day of the second month after they had left Egypt. In the sixteenth chapter we read that on the arrival of the people at the wilderness of Sin, on the fifteenth day of the month, the people murmured for want of food. A supply of food was promised them, and on the next morning, the sixteenth, the manna was sent. They gathered the manna six days, and on the next day, the twenty-second, was the Sabbath. (Exod. xvi. 23.) Now the Hebrews, calculating their months from the appearance of the new moons, made them consist of twenty-nine and thirty days alternately. The first month was Abib, or Nisan; the second Zif, or Iyar. Nisan includes the latter half of March, and the first half of April. Iyar includes the latter half of April, and the first half of May. Let us, then, assume that the month of Abib, or Nisan, included twenty-nine days, and fixing the Sabbath on the twenty-second day of Iyar, count back till the commencement of the month of Abib; and *we shall find such a collection of coincidences, hitherto unobserved, between the days on which the Sabbath must have fallen, and allusions to religious ordinances, or communications from God to Moses on that day*, that I cannot but think we shall be justified, from this argument alone, in believing that the Sabbath was uniformly observed by the patriarchs. I will first give the days, counting back from the twenty-second of Iyar, to the beginning of Abib; and then observe on the events of each Sabbath in their order, as recorded in Exodus, from the beginning of Abib, to the twenty-second of Iyar. This will enable the student to follow the narrative recorded in Exodus more easily. Here, then, are *eight Sabbath*[1] or *seventh days*, or Saturdays between the second of Abib, and the twenty-second of Iyar. Let us now consider what evidence remains to us to prove that each of these Sabbaths was probably observed.

The *first of these Sabbaths is the second of Abib.* If the foregoing view of the probable arrangement of the times in which the first eight plagues were inflicted be correct, we may believe that the locusts had disappeared from Egypt by the end of the month Adar, the month which includes the latter half of February, and the first half of March. The people would be probably collecting together from their vassalage in the several parts of Egypt. The bondage would have been unavoidably relaxed, in consequence of the plagues, and all must have been expectation of an early departure. Under these circumstances, the first Sabbath of Abib arrived: the second Sabbath was the ninth; we read in Exod. xii. 3, the command, "In the tenth day of this month, the congregation of Israel shall take to them every man a lamb," &c. It is not said as we sometimes read in the preceding accounts of the plagues, that the congregation shall take the lamb[1] on the morrow, but on the tenth day of the month, as if the command was given some time before the tenth, and after the first. I conclude then, that it was the communication from God, on the second day, the first Sabbath of the month; that the month of Abib was then declared to be, either as Houbigant or Cocceius interpret the words, the chief of the months, or as our own translators, and others, the beginning of months; and that the prophecy was then also spoken to Moses, that the Israelites should escape, while the Egyptians should perish. (Exod. xii. 12—14.) If it be objected that the expression in ver. 8, "They shall eat the flesh in that night," be inconsistent with that in ver. 12, "I will pass through the land of Egypt this night,"—the night of the slaying of the first-born, and of the eating of the Passover being the same,—I answer that the Hebrew in ver. 8, and in ver. 12, are precisely the same; and therefore, that the 12th verse ought to have been rendered as the first, "that night," instead of "this night[2]." The death of the first-born, though it was the last plague, had been predicted from the very commencement of the divine legation of Moses (Exod. iv. 23), and was therefore no doubt well-known to all the people. The whole of the week between the second and ninth, would be employed by the people in discussing the law of the Passover, which had been given to them on the Sabbath, in collecting and selecting the lambs, and waiting the fulfilment of the greater predictions which remained to be accomplished.

The *second Sabbath*, and the ninth day of Abib or Nisan, arrived: on this day the Lord may have communicated to Moses the command to bring on the plague of darkness, which he did on the morning of the next day, Sunday, the first day of the week. This darkness lasted three whole days, while the Israelites who had light in their dwellings were setting apart the lambs, and taking care that they were free from blemish, and fit to be killed for the Passover. On the morning of the fourth day, or Wednesday, Pharaoh

[1] I must premise, that each Sabbath begins in the evening, immediately after three in the afternoon, and before six—that time being what is called in the Hebrew between the two evenings[a]. Exod. xii. 6. See Bochart on the word עֶרֶב.

[a] בֵּין הָעַרְבַּיִם

[1] See Exod. ix. 5. "To-morrow the Lord shall do this thing."

[2] בַּלַּיְלָה הַזֶּה. The Vulgate, in both cases, translates the words "nocte illâ," and the Sept. ταύτῃ τῇ νυκτί: and the Chaldee paraphrase also by one and the same expression.

sends for Moses, who was probably near his palace at Rameses, and after much angry conference, refuses to let the people go (Exod. x. 24—29); and on the morning of the fifth day, or Thursday, the sentence is pronounced that the time for the slaying of the first-born was at hand. (Exod. xi. 4.) The last appeal is made in vain by Moses to Pharaoh, and the last interview takes place between them. After Moses had announced to him the approaching death of the first-born, the king returns to his palace. The people, immediately after this interview, which probably took place early in the morning, are commanded (Exod. xii. 21) to kill the lambs they had provided: they did so; they sprinkled the blood on the lintels; they ate of the Passover between the two evenings, on the Thursday; and after the Passover had been eaten, while they were all prepared as travellers, with their loins girt, and their staff in their hands,—at midnight, according to the prediction, the first-born by birth, or the most dearly-beloved children in every family, died suddenly in every house throughout Egypt. The people had been commanded not to go out of their houses until the morning. In the morning, therefore, and until the commencement of the evening, they were employed among the funeral wailings of the Egyptians, in accepting the gold and jewels which were forced upon them (Exod. xii. 33—36), in accepting both these and the homage which the Egyptians urged upon them (compare Exod. xi. 8, with Exod. xii. 33), and in marshalling themselves either in five divisions, or in ranks of five, according to some commanded plan and order of march (Exod. xii. 51); and so they left Egypt, with the regularity and solemnity of a religious procession, at the very hour when the true Lamb of God was slain, in the fulfilment of all these types and shadows of the better Exodus [1].—They were thus brought out of Egypt by night; they march all that night till they arrive at Succoth, and *there they rested for the Sabbath*—the third in the month of Abib, the 16th day of the month. The morning of this third holy day we must believe was passed in the rest of praise and rejoicing; but Moses, if we may justly draw the inference from the order of the narrative, seems to have had a further communication from God respecting the Passover (Exod. xii. 45), in which the remarkable command was given, that a bone of the lamb shall not be broken [2]. Neither was this all. Moses addressed the people at great length on various points of the law (Exod. xiii. 1—20), and commanded the first-born to be sanctified. All these circumstances seem to denote that the sixteenth of Abib, the Sabbath in which they rested at Succoth, that is, at the place of tabernacles or tents, in which they worshipped, was passed in rest, prayer, praise, contemplation, preaching, and obedience.

The *next Sabbath* was on the 23rd of Abib. In the night of the 16th, after the Sabbath, they would set out from Succoth to Etham. Etham is believed to be the same as Adjeroud [1], and the distance therefore between that place and the probable position of Succoth, which simply means tents or tabernacles, is so great as to compel us to believe that they did not arrive at Etham till the 17th. They would be vigilantly observed by some of the idolatrous retainers of the king, and every movement would be reported. On the 17th or 18th, to the utter astonishment of the spies who had followed them from Egypt, the command was given that they should not pursue the regular journey into the wilderness, by the head of the western branch of the Red Sea; but that they should proceed to the south, and encamp in the plain into which the valley of Beda opens. This movement would place them between the Red Sea and the mountains of Attaka. They were commanded [2] to turn, and encamp before Pihahiroth, between Migdol and the sea, over against Baal-zephon. As these places do not exist, though the face of the country remains the same, we can only follow their encampments by ascertaining the positions of the sea, the plains, the mountains, and the valleys of the country. Having done this, we shall perceive that the escape of the Israelites now appeared to be impossible.

The intelligence that the Israelites had turned from Etham to Pihahiroth, was sent to Pharaoh. The news, however rapidly conveyed, could not reach Rameses till the morning of the 19th or 20th. The chief Egyptian troops, the Calasiries, the Hermotybes, the charioteers, and the cavalry, were stationed, as I have before shown, near the city of Rameses, in the provinces about the east of the Delta. They could instantly be ordered to prepare for the pursuit. They would leave Rameses in a few hours after that order, about the evening of the 19th or 20th.

With their utmost haste they could not arrive near the Israelite encampment till the evening of the 22nd, Friday. They probably

[1] That the Israelites set out from Egypt at the time I have here assigned, has been unanswerably proved by Dr. J. E. N. Molesworth, Rector of Rochdale, in his sermon entitled the Passover, and in the Appendix, in which Dr. M. shows the bearing of his hypothesis upon the interpretation of the paschal types, and upon the controversy respecting our Lord's anticipation of the last Passover.

[1] I shall consider the meaning of the various ordinances of the Passover, in other notes.

[1] See the last, and one of the best analyses of the History of the Wanderings, in the work of Kitto, the History of Palestine. The student will compare Kitto, Hengstenberg, and Lightfoot, and the general commentators.

[2] Exod. xiv. 2.

arrived about three, soon after the commencement of the evening. The people, when they came in sight, in their terror reproached Moses, who was commanded to direct them to be calm. (Exod. xiv. 10—14.) The Egyptians, believing that their slaves could not escape, reposed themselves for a few hours. The night of the 22nd came on, and about midnight, the time when the first-born of Egypt had been slain by the Divine vengeance in the preceding week, the Israelites began their wonderful march forward, between the opening waters of the Red Sea. The Egyptians, waking from their short repose, were commanded to secure their prey; and guided in the darkness by the sound of the cattle, and the cries and the hum of so large a multitude, they followed Israel till the light of the morning began to dawn. The Israelites arrived in safety on the opposite shore, the sea returned to its strength, and the people, *on the morning of another Sabbath, saw their enemies dead upon the shore, and rested on the Sabbath-day.* That day was passed in rejoicing; and the glorious song of Moses and the children of Israel on that day, demonstrated that another Sabbath was kept by the Church in the wilderness to their Creator and Preserver,—the God of nature, and the God of Israel.

They now prosecuted their journey more leisurely. The place where they rested after the overthrow of the Egyptians, was probably Ain Mousa[1]. They did, however, rest here longer than the Sabbath of their triumph. The next Sabbath was the first of Zif or Iyar. On the three first days of this week, the 24th, 25th, and 26th, they travelled in the wilderness of Shur. (Exod. xv. 22.) They found no water, and their only supply was that which they had brought with them. On the fourth day, the 27th, they arrived at Marah, where they found water, but bitter. This was probably the same as Howara, where the waters are still so brackish, that the Arabs cannot drink them. The people murmured, and the bitterness was miraculously removed. On the 28th or 29th, they journeyed on till they came to Elim. This is supposed to be the same as the modern Wady Gharendel, or perhaps Tor. They found at Elim twelve wells of water, and seventy palm trees; and it is said by Oriental travellers, that there is still no place in the desert where so many wells and palm trees are to be found. Not only so, but the people of the place still point out the spot where, according to their traditions, the Israelites rested. They are said to have encamped here, and though the Hebrew word[2] may denote that they merely pitched their tents for a short time, as at Etham[1], yet it may denote also that they rested for many days. And we accordingly find that their next journey was to the wilderness of Sin, where they arrived sixteen or seventeen days after they encamped at Elim. This part of the desert is only twenty-two miles from Elim: I conclude, therefore, that they were permitted to rest many days at Elim. If they arrived there on the 28th or 29th, they would certainly rest on the 1st day of Iyar, the *day of the next Sabbath*, and employ their time in the grateful contemplation of God's providence, as they encamped by the waters of Elim. (Exod. xv. 27.)

The *next Sabbath was the* 8*th.* There is no reason to disbelieve the Jewish tradition, which tells us that they remained some days at Elim. They probably remained there till after the next Sabbath. This is not the place to discuss the extent of the spiritual knowledge of the Israelites; but as the God of their fathers was guiding them, and as that God had communion with Moses, I believe that both he and many of his pious brethren were taught that many, or all of the events that now occurred to them, were symbolical, religious types of future developments relating to the Messiah. This is the uniform belief of the Jewish and Christian Churches. As we believe the happiness of another state to be shadowed forth by such expressions as white robes, golden crowns, palms, and harps; so I believe that Moses and the pious Israelites were divinely taught that there was a mystical meaning in their encampment by the waters, among the twelve wells and seventy palm trees, relating to the Messiah's kingdom; and that in contemplations upon such subjects two Sabbaths were passed at Elim.

The *next Sabbath must have been the* 15*th.* They removed from Elim on some uncertain day after the Sabbath of the 8th; and we are told (Exod. xvi. 1) that they arrived at Sin on the 15th day of the second month. As this day was the Sabbath, it would appear at first sight that the Sabbath was broken, and not observed. The expression, however, may prove the very contrary, and confirm therefore the opinion that the Sabbath was regularly observed. The Jewish Sabbath began on the evening, and ended in the evening. The expression therefore may denote that they arrived at the wilderness of Sin on the conclusion of the 14th, on the evening of the commencement of the Sabbath which ended on the evening of the 15th. And this opinion is confirmed by the narrative. The people, we are told (Exod. xvi. 1, &c.), arrived at the wilderness of Sin on the 15th, the day of the Sabbath. On that day they murmured against Moses, for want of provisions. Flesh is promised them. It is not given to them at the

[1] See the laborious and valuable note in Kitto's Pictorial Bible, on Exod. xiv. 2.

[2] חנה.

[1] Exod. xiii. 20.

moment. Bread from heaven is also promised them, but not immediately given. In the midst of the conversation between the people and their leaders, the glory of the Lord was manifested by light in the cloud which guided Israel, and a voice spake to Moses from the cloud, confirming the promise of a miraculous supply of food during the whole of their wanderings in the wilderness. According to this promise, quails are sent in the evening, and manna in the morning.

All this seems to me to demonstrate that the people observed the 15th as a Sabbath. On the preceding evening, they arrived at Sin. On the following morning, when the congregation, or the heads of the families of the people, met for worship, they complained, after the worship, of the want of food. The God of their fathers is manifested on His own day to confirm the promise which He had enabled His servants, by inspiration, to make to the people. But the Sabbath must be ended before even the Almighty would interrupt the spiritual employments and privileges of His own Sabbaths, which consist chiefly in communion with God; and the seventh day was completed, and then the quails were sent in the evening of the 15th, and the manna covered the ground on the morning of the 16th. That day was the first of the six days alluded to in Exod. xvi. 22. On the morning of that day, after the manna had fallen for the first time, the command was given that they should gather it according to their eating, and on the sixth day gather twice the usual quantity, that they might not break the Sabbath. The majority of the people obeyed the command—ate of the sixth day's manna on the seventh day, and rested on the seventh day (Exod. xvi. 30), according to the commandment which God had given, and man had observed, since the creation of the world. *This Sabbath was the 22nd*, and on it Moses commanded the ordinance, which was kept till the day of the Babylonish captivity—that some of the manna should be perpetually preserved, and kept in the sanctuary as a memorial of these events. So ended another Sabbath.

The *following Sabbath was the 29th of the second month.* On the 23rd, the people left the wilderness of Sin, and travelled twelve miles to Dophkah. (Numbers xxxiii. 12.)

On the 24th, they journeyed from Dophkah twelve miles to Alush. (Numbers xxxiii. 13.)

On the 25th, they journeyed eight miles from Alush to Rephidim, Maribah, or Massah (Exod. vii. 7), where the people clamoured for water, and were supplied from the rock which Moses struck.

To the 26th day I would assign the appearance of the Amalekites, to fight against Israel, as it is not probable that the striking the rock, after the conversation between Moses and the people, would take place on the same day. This, however, is uncertain; but on the 26th or 27th, Amalek threatens the people, and on the morrow (Exod. xvii. 9), that is, on the 27th or 28th, Joshua fights with Amalek, and defeats him. After the defeat on the 28th, Moses built an altar (Exod. xvii. 15) on Horeb, according to the Jewish traditions, and called it Jehovah-Nissi—the Lord is my banner, or the Lord is my miracle.

On the next day, which would be the Sabbath, the 29th, he probably worshipped at that altar; and there, in communion with God, the promise was given, that the God of Israel would have no peace with Amalek, the enemy of His people.

The *next Sabbath was the 6th of the third month*, Sivan, when the law was given on the seventh day from Mount Sinai.

On the 30th of Iyar, the last day of the month, the people still rested at Rephidim.

On the next day, the first day of Sivan, they marched from Rephidim to Sinai. (Exod. xix. 2.)

On the second day, Moses, called by the Lord, ascends the mountain, and is assured that Israel was set apart from all nations to be the peculiar people of God. The message is communicated to the people. (Exod. xix. 3—7.

On the third day, he again holds communion with God in the mountain. (Exod. xix. 8, 9.)

On the fourth and fifth days, the people are sanctified; and on *the sixth day of the month, the Sabbath, the fiftieth day from their leaving Egypt*, (which had been on the day before the Sabbath, seven weeks previous,) the ten commandments were given, as the sermon of Jehovah *on the Sabbath* to the Church for ever; and the seventh day was kept holy for ever, till the first day of the week was consecrated as the Christian Sabbath, on the resurrection of Christ from the dead.

Such are some of the reasons which induce me to believe that the seventh day was always kept from the beginning as the Sabbath, before the falling of the manna, or the giving of the Law from Mount Sinai. I have entered thus fully into the subject, that the student may conclude that the remark of Hales[1], that the Sabbath was revived, of Mede[2], that the day of the Sabbath was changed when the manna was given, and the conclusions of their many followers, are erroneous; and that the general opinion of the best theologians and commentators is correct, —that the Sabbath is of perpetual and divine obligation, and is as much and as certainly a part of the law of God, and of the law of

[1] Analysis of Chronology, vol. ii. pt. i. p. 204.
[2] Works, Discourse 15th, p. 55—57.

nature, as the command to avoid theft, or murder, or any other crime. The light thrown on the typical institutions and events of the law and history of Israel will be evident, when we consider the several circumstances in the order of their arrangement [1].

NOTE 2. *On the use of the words Altar and Table.—Introduction to the Section.*

Among the miserable party words which we so recklessly use to increase and exacerbate our silly and wicked divisions, we find the two sacred terms, Altar and Table. Because the Church of Rome has abused the word "altar," and the Puritans the word "table," some Christians studiously avoid the word table, while others no less carefully avoid the word altar. Our Reformers certainly did so as a caution against an opposite evil; and there is still reason for a wise jealousy against the unscriptural doctrine which has been identified with the use of the word. But it cannot be denied, as Joseph Mede [2] has shown, that the word altar, as well as the word table, was used in the very time of the Apostles, and by the early Church, to denote the surface, whether of wood or stone, on which the bread and wine were placed at the time of the communion. Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. St. Paul, Heb. xiii. 10. παρακαλῶν ὑμᾶς, μιᾷ πίστει, καὶ ἑνὶ κηρύγματι, καὶ μιᾷ εὐχαριστίᾳ χρῆσθαι, &c. μία γάρ ἐστιν ἡ σάρξ, &c. ἓν ποτήριον, &c. ἓν θυσιαστήριον, &c., says Ignatius (ad Philad. § 4). The one eucharist, one flesh, one cup, one altar, one bishop, form together the one bond of unity which was recommended to the Church. The words altar and table may be indiscriminately used. If they were so, as in the times of the early Church, there would be one link less in the chains of the hatreds which fetter us. If we hope for the restoration of the primitive unity of the Church, we must agree to use the primitive language of the Church, whatever may have been the subsequent, early, mediæval, or modern corruptions. The Christian altar receives the memorials of the sacrifice of Christ, which are thankfully offered to God. The Christian table is the place of our holy communion with God, and of our eating spiritually of the flesh of the sacrifice. Mede's references make his arguments unanswerable [3].

[1] For the geographical observations in the above note, and for information generally, on the positions of the Israelitish stations, in their route through the wilderness, I refer the student to the notes in the Pictorial Bible, and to Hughes's maps, in his Illuminated Atlas of Scripture Geography.—Knight, 1840.

[2] Works, p. 386, &c.

[3] Mede's Works, 1 vol. folio, p. 382, &c. &c.

After attentively perusing Mr. Scholefield's Sermon on this text, I cannot believe that he, with Whitby, and other divines with them, are correct in interpreting the term "altar" (Heb. xiii. 10), as the cross of Christ. St. Paul is drawing a comparison between the Jewish ordinances respecting the sacrifices, and the Christian ordinances relating to Christ. I paraphrase his words in this manner:—It is a good thing that your hearts be established with grace, and not with dependence upon your routine of sacrifices upon the Jewish altars, with the paschal lamb, and burnt-offerings, which are merely types of Christ, and are therefore placed upon the altar. We pray to have our hearts thus established with grace; and though we reject your routine of sacrifices, because their object is accomplished, yet we are not without sacrifices and without an altar. As the paschal lamb was placed upon the altar, the pledge that Christ was to come, the bread and the wine of the Holy Communion are placed upon the table, which I may therefore call an altar, in commemoration that Christ has come. You ate of the lamb, to prove your faith that He would visit His people; we eat of the bread, and drink of the wine, to prove our faith that He has so visited them. You, therefore, have no right to partake of the bread which commemorates His death as our sacrifice, while you eat of the paschal lamb, which was the ordinance anticipative of that death, and which you prove that you do not believe to have taken place, by partaking of the Jewish altar.—There is no necessity to shrink from the right use of any scriptural language because it has been perverted, either by a papist or by a sectarian [1].

NOTE 3. *On the expression—"the beginning of months."* Exod. xii. 2.

Cocceius and Houbigant both interpret the word רֹאשׁ, in this passage, as the chief of months, not the beginning. The civil year still began in Tisri, or September, though the ecclesiastical year began in Abib, or March. A similar distinction prevails with us in the Church of England. The civil year commences on the first of January, the ecclesiastical year on Advent Sunday; the financial year may be said to commence on the 5th of April; the legal year on the 25th of March.

NOTE 4. *On the sacrifice of the Passover being taken from among the goats, as well as from the sheep* (Exod. xii. 5); *because Christ, according to the flesh, was descended from sinners, as well as from holy persons.*

See Augustine, Questions on Exodus, No. 42.

[1] Professor Scholefield's Sermon before the University of Cambridge (Oct. 28, 1843).—Cambridge.

SECTION XCIII.

EXODUS X. 21—27. XI. 1—8. X. 28, 29. XI. 9, 10.

TITLE.—*Spiritual blindness in the understanding frequently follows the repeated rejection of the convictions of conscience, and goes before our final destruction. The ninth plague of darkness. The destruction of the first-born, and the too late repentance of the Egyptians is predicted. The Israelites have light in their dwellings in the midst of the darkness, and eat their first Passover.*

INTRODUCTION.—The readers and believers in the literal interpretation of the very interesting portions of Scripture we are now considering, often express their surprise at the obduracy of Pharaoh, and imagine that they would certainly have been convinced of the divine legation of Moses, and consented to the departure of Israel. But the inconsistency of the fallen man, in every age, is uniformly the same; and there are few, very few, who do not, having received a religious education, as baptized and carefully instructed Christians, and becoming deeply immersed in the engagements and temptations of the world, fall from their stedfastness; and endeavour to lull the reproaches of conscience, by inventing, or by listening to arguments of vanity, which would persuade us that the Almighty may be offended with impunity; or to arguments of infidelity, that the promises and the threatenings, the sanctions and the history of Scripture, may be altogether false. Whenever it happens that this conduct is long persisted in, this wonderful phenomenon has been often observed—that the wicked man believes his own lie. His reason becomes perverted. The innumerable proofs and evidences of the certainty of Scriptural truth, presented to him by the past and present fulfilments of prophecy, by the beauty of Christianity, by the peace and comfort which he once possessed within his own soul, by the perpetuation and by the institutions of the Church, which could not by any possibility have existed, unless they had been true—all these things, which were once axioms and demonstrations of truth, are explained away, or forcibly banished from the remembrance, or neglected or denied. Spiritual blindness has followed wilful sin; and the grieving of the Holy Spirit within the soul, is followed by that utter hardness of heart, in which is no anxiety, no sorrow, no cessation from inward evil, no power to repent, no desire for salvation, with an utter hatred of reflection, and the calm and reckless resolution of taking our chance whether the Christian religion be false or true. Whenever this blindness of the soul has begun, the destruction of the soul is as certainly near at hand, as the destruction of the first-born closely succeeded to the darkness that now overspread the land of Egypt. We read, in the last Section, the institution of the Passover. Immediately after, or about the time when Moses commanded the lamb of the Passover to be set apart for three days, to be sacrificed to the Lord, he is commanded to stretch forth his hand, and a darkness, which no ray of light could penetrate,

should overspread the whole land of Egypt. (Exod. x. 21.) He did so. The darkness came, a darkness like that which overspread the land of Canaan at the crucifixion, when the visible Church of God became changed into another Egypt. Some years ago, certain adventurous Englishmen went up in a balloon by night. They beautifully described the darkness which surrounded them to resemble black marble; it was, as it were, a darkness which might be felt. They saw no ray of the sun, but floated on through a gloom which chilled them. So it was in Egypt. Midnight darkness then was upon them and around them in the mid-day, so thick, so impenetrable, that they could not see each other in the same house, and they were neither able, nor willing, to move from their places till the third day (ver. 23). During the whole of this time, too, if the traditions of the Jews may be believed, and they seem to be referred to in the Psalms, they were haunted with visions of remorse, and fear, and terror. The mid-day sun was their god, the object of their love, adoration, and worship. The man who had brought all the former plagues upon them, and now visited them with this ninth plague, had told them that his God, Jehovah, was the Creator of their god, the sun; and it now appeared that Jehovah had extinguished the brightness, or even annihilated the very existence of their own favourite deity. Three days the darkness continued, during the whole of which time the God who created light, and separated it from the darkness, at the creation, now separated the light from the darkness among the dwellings of the Israelites and Egyptians; and gave to one house the brightness of the mid-day, while the next house was filled with the thickness of the darkness of midnight (ver. 23). The God of Creation is the God of the Church. When the third day was over, and the Israelites were about to slay the Passover, Pharaoh, as the light was given again by the common Creator, sent for Moses, and offered to permit the people and the children, but not their flocks and herds, to depart for three days into the wilderness. When Moses refused to accept this offer, the king again hardened his heart. Though he could not deny that his god, the sun, had been darkened in his throne in the firmament, he now once more saw him brightly beaming on himself and his court, and he trusted that he might still defy the God of Moses, and retain the people of that God in their bondage. (Exod. x. 24—27.) Then the final sentence was pronounced. God, at the beginning of the legation of Moses, had told him that the events of His Providence should be so ordered, that the people would lay their gold, and silver, and jewels, at their feet, and urge them to depart from Egypt; and He had commanded him also to tell Pharaoh that the first-born throughout Egypt should be destroyed, from the first-born of the prince on the throne, to the first-born of the slave in the dungeon. (Exod. iv. 22, 23.) The time had come when this threatening was to be accomplished. Moses is commanded to appeal to the Egyptians, to bestow their gold and jewels, to honour the sacrifices they were about to offer to the God of Israel: and he repeats the prediction, that the first-born should be destroyed that night. He assures Pharaoh, if he will not repent, upon this, his last appeal, that there shall be a great and universal funeral cry of lamentation and wailing for the dead, such as never had been known, and never

would be known (Exod. xi. 1—6); while against the children of Israel, not only should not even the chief or the greatest of their dog-headed priests move his tongue; but the people of Egypt should gather round them, and bow down before them, and honour them as the protected of the Creator of the gods of Egypt. And when all this is done, said Moses, then, and then only, will I leave Egypt. (Exod. xi. 7, 8.) See my face no more, was the answer of the king. Thou hast spoken well, was the reply of Moses; I will see thy face again no more. I leave thee to perish in thine hardness of heart, and contempt of the message which my God has commissioned me to give thee.—So ended the last interview between Moses and Pharaoh. (Exod. x. 28, 29.) Moses was assured that Pharaoh would not send any word of repentance to bring him back, and that still further wonders would be therefore wrought in the land of Egypt. (Exod. xi. 9, 10.) By this time we have reason to believe the lamb of the Passover was eaten, and the doors of the houses were sprinkled with its blood. Both nations were prepared for the visit of the destroying angel, which at midnight was about to pass through the land of Egypt. The Egyptians, by their impenitence and hardness of heart, had made themselves and their first-born, vessels of wrath, fitted for destruction. The Israelites, by faith in the commandment, by the sacrifice of the lamb, and by the sprinkling of its blood, had prepared themselves for the long promised departure.

Among which of the two should we be found, if the destroying angel were to pass over this house at midnight, to remove one of us from among the number which now hear, read, and meditate upon the wonders of the most High God, the Lord God Almighty?

EXODUS X. 21—27.

BEFORE CHRIST 1491.

21 ¶ And the LORD said unto Moses, [a] Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, [†] even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a [b] thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: [c] but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and [d] said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your [e] little ones also go with you.

BEFORE CHRIST 1491.

25 And Moses said, Thou must give [†] us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD [f] hardened Pharaoh's heart, and he would not let them go.

[a] ch. 9. 22.
[†] Heb. *that we may feel darkness.*
[b] Ps. 105. 28.
[c] ch. 8. 22.
[d] ver. 8.
[e] ver. 10.
[†] Heb. *into our hands.*
[f] ver. 20. ch. 4. 21. & 14. 4, 8.

EXODUS XI. 1—8.

BEFORE CHRIST 1491.

1 And the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you
[g] ch. 12.31,33, 39. go hence: [g] when he shall let *you* go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman
[h] ch. 3. 22, & 12. 35. of her neighbour, [h] jewels of silver, and jewels of gold.

[i] ch. 3. 21, & 12. 36. Ps. 106. 46. 3 [i] And the LORD gave the people favour in the sight of the Egyptians.
[k] 2 Sam. 7. 9. Esth. 9. 4. Moreover the man [k] Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus
[l] ch. 12.12,23, 29. Amos 5. 17. saith the LORD, [l] About midnight will I go out into the midst of Egypt:

[m] ch. 12.12,29. Amos 4. 10. 5 And [m] all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

BEFORE CHRIST 1491.

[n] ch. 12. 30. Amos 5. 17. 6 [n] And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

[o] ch. 8. 22. 7 [o] But against any of the children of Israel [p] shall
[p] Josh. 10. 21. not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

[q] ch. 12. 33. 8 And [q] all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people † that follow thee: and after that I will go out. And he went out from Pharaoh in † a great anger.

† Heb. *that is at thy feet.* So Judg. 4. 10. & 8. 5. 1 Kings 20. 10. 2 Kings 3. 9.

† Heb. *heat of anger.*

EXODUS X. 28, 29.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, [r] I will see thy face again no more.

[r] Heb. 11. 27.

EXODUS XI. 9, 10.

9 And the Lord said unto Moses, [s] Pharaoh shall
[s] ch. 3. 19. & 7. 4. & 10. 1. not hearken unto you; that
[t] ch. 7. 3. [t] my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: [u] and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

[u] ch. 10. 20, 27. Rom. 2. 5. & 9. 22.

PRAYER.—LET US PRAY, *that we may escape the darkness which will not, and therefore cannot, see the evil of sin, the danger of destruction, nor the truth of the threatenings of the Most High; that we may have the light of knowledge in our understandings; and offer to God the sacrifice of ourselves, our souls, and bodies, with faith in the passover, and with the sprinkling of its blood upon our consciences.*

ALMIGHTY GOD, Creator and Preserver of the souls of men, who hast taught us in Thy Holy Word, by the example of Thy servants, the spiritual Israel of God, the truth of Thy promises; and by the examples of the enemies of Thy Church, the truth of the threatenings Thou hast denounced against evil—give us, we beseech Thee, such grace and faith in Thee, that we never resist nor grieve Thy Holy Spirit, nor refuse to obey the warnings and remonstrances of the conscience which Thou hast instructed. Enable us ever to remember our solemn dedication to Thee. When the temptations of the world allure us, when the evil examples of those around us, or the corrupt nature of our hearts within us, would lead us away from Thee, keep us by Thy grace from all things hurtful, and lead us to all things profitable to our salvation. If we have fallen from our stedfastness—if our feet have well nigh slipped from Thee, and we have begun to walk in the ways that destroy the soul, oh! enable us, we pray Thee, to remember the example of the king of Egypt, and never go on to sin, till the god of this world hath blinded our eyes.—Save us from the love of evil; from the resolution to go on to sin; from desiring that Thy Word be not true, because its threatenings render us miserable, and its precepts reproach our hearts. Save us from the sinfulness of hoping, and wishing, and endeavouring to believe that the infidel is wiser than the Christian. Save us from the worst of all evils—the darkness that hateth the truth, and rejecteth the truth, and denieth the truth, that the soul may sin without fear, without repentance, and without remorse. Save us from the blindness of the darkness of Egypt, which sees no evil in sin, no danger in the prophecies of the punishment and destruction of the wicked, no truth in the message of the ministers of the Church of God.—While thousands, and tens of thousands, become the victims of this worst of evils, give to us, that as we possess the light of the Gospel in our Church, and the light of Thy Word in our houses, so we may possess the light of Thy Holy Spirit in our souls. Lord! lift Thou up the light of Thy countenance upon us, that, when the world around us still lies in darkness, our souls may possess the light, and improve the light, and walk in the light, and prepare the sacrifice for the Lord, as Thy Word and Thine ordinance hath commanded; that we may know within ourselves that the Lord hath put a difference between the Egypt of the sinful world, and the spiritual children of His people Israel. Enable us to prepare the twofold sacrifice which Thou hast commanded. By the mercies which Thou hast showed to us Thy servants, we pray Thee, we implore Thee, we entreat Thee, to enable us to offer that only sacrifice of atonement and propitiation, which Thou hast commanded us to prepare. As Thy people prepared the Passover while they had light in their houses, and slew the lamb of the fold, and sprinkled the blood of the lamb upon the lintel and side-posts of their houses, lest He that destroyed the firstborn should slay them also, —so enable us to approach to Thee, while we have the light of truth within us, with the blood of the true Passover—Jesus Christ the Righteous; so may our hearts be sprinkled and cleansed from the consciousness of the guilt of our sins past, from the dominion of sins present, from the fear and dread of the future destruction which all our sins have deserved. And as we thus pray to Thee, that

we may offer to Thee the sacrifice of the precious blood of Christ, as of the lamb without spot or blemish, so also do we pray to Thee, by the same mercies of God which have provided the lamb for a burnt-offering, to enable us to bring to Thee that other sacrifice, which Thou hast not less commanded us to offer unto Thee. Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, as a reasonable, holy, and living sacrifice unto Thee. Lighten our understandings, we beseech Thee, that we may know, and believe, and rejoice in believing, that this is our acceptable as well as our reasonable service. When the destroying angel shall pass over our houses, and our souls be required, let us not perish. Though we be unworthy to offer unto Thee any sacrifice, yet we beseech Thee to accept this, the blood of Christ, that our souls be pardoned; and to accept this sacrifice also, ourselves, our souls and bodies, that we may know within ourselves, by the peace of God, which passeth all understanding, that our souls shall be received at the hour of death, and in the day of judgment.

So may we learn from the darkness of Egypt, to tremble at the worse darkness of infidelity and apostasy from Thee; so may we learn from Thy blessing upon Thy people Israel, rightly to rejoice in the light; so may we be prepared for the hour when the word shall be spoken, "This night shall thy soul be required of thee."—Lord, hear; Lord, forgive; Lord, hearken to these our prayers, which we offer to Thee, not in our own name, but in the name, and for the sake of Jesus Christ, the true paschal lamb, the only Mediator, Thy only Son our Lord. In His words we sum up all our petitions, saying,

Our Father, &c.

The Grace of our Lord, &c.

NOTES.

NOTE 1. *On the position of* Exod. x. 28, 29, and of Exod. xi. 9, 10.

These two last verses of Exod. x. 28, 29, refer to the last interview between Moses and Pharaoh. They are inserted therefore after the 8th verse of ch. xi. See Hales' Analysis, vol. ii. p. 197.

NOTE 2. *On the darkness which might be felt.* Exod. x. 21.

וְיָמֵשׁ חֹשֶׁךְ is the Hebrew, and it is rightly translated by Calasio [1]—et palpabit obscuritatem—and he shall feel the darkness. The word is used in Judges xvi. 26, to describe the manner in which the totally blind grope their way, or feel with anxiety and alarm any object on which they may stumble. We must not, therefore, with Du Bois Aymé, and others, who would change the miracles of Egypt into the common phenomena of Egypt, impute the darkness to the Chamsin, as described by Sonnini, and Denon [2], but to the actual infliction of a darkness so thick, deep, and supernatural, that the light of the sun could not penetrate it, and the king and his people became as the groping, perplexed, and actually blind. This is the literal interpretation of the word, and in this sense it must be received. They saw not one another, neither rose any person from his place during the time the darkness lasted. It is called also חֹשֶׁךְ אֲפֵלָה, not merely thick darkness, but the word is used in Exod. ix. 32, to describe the plants which were still concealed under the ground—a darkness without the least ray of light to pierce through the gloom. I cannot place any dependence on the traditions of the Jews, referred to by all the commentators, and related in the apocryphal book of Wisdom, ch. xvii. 3—21, that the "Egyptians were scared with strange apparitions and visions," &c. Their own consciences would people the darkness with

> "all prodigious things
> Abominable, unutterable, and worse
> Than fables yet have feigned, or fear conceived,
> Gorgons, and Hydras, and Chimæras dire."

But we are not told that God sent apparitions. The expression in Psalm lxxviii., "He sent evil angels among them," may be interpreted of those ministers of God's wrath, the stings of conscience and trouble, the "cruciatus et verbera" which the sinner bears in his own mind: yet the expression may also refer to that fearful state of darkness and terror which may open upon the souls of the

[1] Romaine's edition of Calasio, in voc. מָשַׁשׁ, vol. ii. p. 1218.

[2] Hengstenberg's Egypt, &c. p. 126.

impenitent, when, immediately that the body dies, the still conscious spirit may find itself among evil spirits and wicked angels, and all the outcasts from the light of heaven, which people the invisible world. It is possible that worse torments than their own consciences could inflict, made the Egyptian darkness the anticipation of the darkness of the world of sorrow.—For a very curious analogy between the Jewish traditions of this darkness, and the ceremonies of the initiation into the Osirian Mysteries, see Faber's Origin of Pagan Idolatry, book v. c. vi. vol. iii. p. 156—159. I shall only add, that as the sun was the one great god of the Egyptians, whose emblem is so often found upon the sculptures given by Sir Gardner Wilkinson and others, we must agree with Bryant and his followers, that the object of the miracle was to prove the superiority of Jehovah above the one god of Egypt; and I believe that this impenetrable darkness came on instantly on the stretching forth of the hand by Moses, and that it was so thick and terrible, that neither the king nor his people dared to stir from the place he was then in. It is probable that when the darkness thus came on in a moment, the sun was shining in its most brilliant splendour and brightness, and that the cause of the obstinacy of Pharaoh after this wonderful miracle was, that the darkness disappeared as suddenly as it came. The sun again shone, and then both the king and his people could not and would not believe that the god whom they had so long worshipped, could be inferior to Jehovah. They could not explain the miracle; but like the resolute sinner in the present day, they refused to believe the truth, because such belief must be attended with the removal of a cherished vice, or of some worldly advantage.

Note 3. *Whether the rite of circumcision was performed by the Israelites during the darkness on the Egyptians, while the Israelites had light in their dwellings.* Exod. x. 23.

Lightfoot [1] interprets the words of Psalm cv. 28, "They were not disobedient to his word," or, "they rebelled not against his word," to mean that the Israelites, during the time of the darkness upon the Egyptians, performed, as an especial act of obedience, the rite of circumcision. He supposes that the people had followed the idols of Egypt, and neglected circumcision; and he supposes further, that the darkness continued three days, that the Egyptians might not take the advantage of the helplessness of the Israelites. He refers to Exod. xii. 48, to prove that none who were uncircumcised might eat of the Passover, and consequently, that the people were thus prepared and made ready to partake of the sacrifice.

[1] Handful of Gleanings from Exodus, Works, 8vo. edit. vol. ii. p. 373.

To this it may be answered: 1. That it is very uncertain whether the words of the Psalm refer to the Israelites at all. Instead of וְלֹא מָרוּ, "and they rebelled not," some would refer the words to the Egyptians, and place a ש before the מָרוּ, and thus the meaning would be, that though God sent darkness upon the land of Egypt, the Egyptians still refused to obey his word.

If this criticism be rejected, and the expression applies to the Israelites, it may denote that during the darkness Israel rebelled not against their Lord, because they set apart the paschal lamb, and patiently in faith awaited their deliverance from Egypt.

The command that an uncircumcised person might not eat of it, was given after the eating of the first Passover. This was probably eaten by many of the Egyptians who believed in the God of Israel, and with the Israelites made their escape from Egypt. There have always been proselytes from among the heathen, to the worship of the God of Israel.

It is probable that the rite of circumcision had been very much neglected among the people during their dispersion over the surface of the land of Egypt, in their bondage; when they wandered about in search of stubble, and when also they imbibed many of the idolatrous notions, adopted many of the idolatrous customs, and practised many of the idolater's worst vices [1]. But the apostasy was never universal. God has always preserved in the visible Church of Israel, in all ages, however corrupt or apostate it may become, a spiritual Church, the Israel of Israel, a remnant to serve Him; and the rite of circumcision would be carefully upheld among them. There is no allusion to the revival of the custom as if it had been discontinued, and was then renewed. And the same remarks will apply even to the certain revival of the custom by Joshua, before he led the people into Canaan. "The reproach of Egypt," that is, the neglect of circumcision, was upon the people [2]; but Joshua and Caleb were exempted from the general omission. The leaders, Moses and Aaron, and the believing elders whom they were accustomed to summon together to communicate the commands of God (Exod. iii. 16, and xii. 21), were admitted, we may affirm, to all the privileges of the covenant; and though we must believe, on the evidence of Scripture, every miracle therein recorded, we are not required needlessly to multiply them, nor to invent them; nor, as in the present instance, to believe that the whole nation now underwent this painful and dangerous operation; and that, instead of being utterly helpless, or having their lives

[1] Acts vii. 43, compared with Exod. xxxii. 6, and 1 Cor. x. 7; the vices referred to in these passages were learned in Egypt.

[2] Joshua v. 9.

at hazard, on the third day, as was usual (Gen xxxiv. 25), they were so suddenly and so fully restored to health, that it was said of the whole multitude, "He brought them forth also from Egypt with silver and gold; and among their tribes was not one stumbler (כּוֹשֵׁל) through faintness or weakness." There was not, according to our translation, "one feeble person among their tribes," so that Egypt rejoiced in their departing, for they had become objects of terror to them all. Psalm cv. 37, 38.

NOTE 4. *On* Exod. xi. 1—3, *and the necessity of rejecting the theories of the Neological writers.*

The words "the Lord said," ought to be written here in the preterpluperfect tense, —the Lord "had said;" and the whole three verses should be read parenthetically. This is a much easier solution of a slight difficulty, than adopting the laborious, intricate, and improbable theories of the two documents, the Elohistic and Jehovistic, of the Neological writers; with their strange inventions of interpolations, errors of copyists, and mistakes of various writers, whose unauthentic records have been gradually interwoven together into one volume of supposed inspired Scripture. I purposely omit all attempts to refute these hypotheses, as an useless wandering from useful objects. Even where their fancies, for such they are, admit of no reply, they produce no conviction. An infant can ask questions which Newton, La Place, or Herschel cannot answer; and if we do not consider the Scriptures which have been received in their present form,—by Christ, by the Jewish Church, and by the Christian Church,—to be true, we have no solid foundation for even the New Testament itself. The New Testament is to the Old, what the maturity of a man is to his youth; and the criticism which ascertains the meaning of the received text, is widely different from the inventions which reject both text and meaning, with all the hopes, and fears, and proofs of providence, accountableness, and immortality; which are founded only on the general and surface meaning of the historical Scriptures.

On the borrowing of the gold and jewels of the Egyptians by the Israelites, see the note on Exod. iii. 21, 22, section lxxxv. p. 746, vol. i. of this work.

NOTE 5. *On the funeral cries of the Egyptians.* Exod. xi. 6.

This prophecy was fulfilled within a few hours after it was spoken. (Exod. xii. 30.) Bryant[1] has related many examples of the frantic manner in which the death of any member of a family was celebrated in Egypt. The plates in Sir Gardner Wilkinson's Egypt confirm, too, the accounts of Herodotus[2] and Diodorus[1]. "When any one died[2], all the females of his family covered their heads with mud, and leaving the body in the house, ran through the streets, with their bosoms exposed, striking themselves[3], and uttering loud lamentations: their friends and relations joined them as they went, uniting in the same demonstrations of grief; and when the deceased was a person of consideration, many strangers accompanied them, out of respect to his memory[4]. Hired mourners were also employed to add, by their feigned demonstrations[5] of grief, to the real lamentations of their family, and to heighten the show of respect paid to the deceased. The men, in like manner, girding their dress below their waist[6], went through the town smiting their breast, and throwing dust and mud upon their heads[7]. But the greater number of mourners consisted of women[8], as is usual in Egypt at the present day; and since the mode of lamentation now practised at Cairo is probably very similar to that of former times, a description of it may serve to illustrate one of the customs of ancient Egypt[9]. As soon as the marks of approaching death are observed, the females of the family raise the cry of lamentation, one generally commencing in a low tone, and exclaiming, 'O my misfortune!' which is immediately taken up by another with increased vehemence, and all join in similar exclamations, united with piercing cries. They call on the deceased according to the degree of relationship; as, 'O my father!' 'O my mother!' 'O my sister!' 'O my brother!' 'O my aunt!' or according to the friendship and connexion subsisting between them; as, 'O my master!' 'O lord of the house!' 'O my friend!' 'O my dear, my soul, my eyes!' and many of the neighbours as well as the friends of the family, join in the lamentation. Hired mourning women are also engaged, who utter cries of grief, and praise the virtues of the deceased, while the females of the house rend their clothes, beat themselves, and make other violent demonstrations of sor-

[1] Plagues of Egypt, p. 162, &c.
[2] Lib. ii. c. 85, 86.

[1] Lib. i.
[2] Herodotus (ii. 85) says, a "a person of rank;" but the same lamentation was made by the family, whatever his station in life might be; the only difference being, that the funeral was not attended by strangers, out of respect to the deceased, when unknown or of low condition.
[3] They were forbidden to cut themselves, as were the Jews. Lev. xix. 28; Deut. xiv. 1. *Vide supra*, vol. i. (2nd series), p. 380. This was a Syrian custom at the worship of Baal. 1 Kings xviii. 28.
[4] As the Egyptians mourned for Jacob. Gen. l. 3.
[5] "Ut qui conducti plorant in funere, dicunt
Et faciunt prope plura dolentibus ex animo."
(Hor. de Arte Poet., verse 431.)
[6] Herodot. ii. 85. Ἐπεζωσμένοι καὶ οὗτοι. *Vide passim.*
[7] Herod. ii. 85. Diodor. i. 91.
[8] From the sculptures.
[9] For minute details of this, I refer to Lane's admirable work on the modern Egyptians, vol. ii. p. 286.

row[1]." What, then, must have been the scene in Egypt when there was not a house where there was not one dead; and that one who was dead, either the eldest or the dearest (for the word first-born may mean either) of the sons of their shrieking parents!

NOTE 6. *On the arrangement of* Exod. xi.

For the harmonizing of this chapter with the other passages of Exodus which relate the same events, see the remarks of Kennicott and Adam Clarke, in loc.

NOTE 7. *Of the meaning of the word "dog" in* Exod. xi. 7: "*A dog shall not move his tongue against any of the children of Israel.*"

I have translated the word כֶּלֶב in this passage, a "dog-headed priest." I believe this to be the probable meaning of the word. The general interpretation, that the secure and happy condition of the Israelites, amidst the grief of the Egyptians, would be shown by the silence of the dogs around them, is not only untenable, because most improbable, but contrary to the declaration that there should be a great cry, צְעָקָה גְדֹלָה, or a great vociferation, or outcry, in all the houses and in all the streets of Egypt. The dog sympathizes with his masters, and the howlings of the dogs would but swell the chorus, and add most impressively to the general clamour. We must remember that the religion of the Egyptians was the tsabaistical antagonism to the religion of Israel; and that it was upheld by a corrupt, and artful, and wicked priesthood. Not only was one of the chief gods of Egypt represented as having a dog's head, but the sculptures prove to us that the priests, in the service of their false gods, were accustomed to disguise themselves with dog-headed masks, and in that dress or disguise to conduct or administer the worship of their gods[1]. The priests in the idol-temples were dedicated to their false gods. Many of them, in their androgynic worship, became among the vilest of the vile; and their very lowest infamy was a proof of their greater devotion to their abominable idolatries. In Deut. xxiii. 18, we read that the price of a dog shall not be offered to Jehovah; and in verse 17, we read that the word dog was but another name for one who was consecrated (קָדֵשׁ) to the wicked rites of the idol deities. If the word dog, therefore, in this passage, is to be interpreted according to the meaning in Deut. xxiii. 18, it will denote that the evident interposition of Jehovah to deliver his people, would silence even the infamous and most wicked of that priesthood; who hated his people, blasphemed his name, abhorred his holy worship, and devoted themselves, while professing the more ancient religion, the worship of the sun, to the most flagitious and unutterable iniquity. The most deeply wicked are the most bitter revilers against the truth of God. The most deeply wicked disguise their wickedness under some philosophical and sounding name; as the worst idolaters professed to worship sincerely a deity in some form. But the day must come, when the truth of the one true religion will be again made so plain, that not even a dog, such as these are, shall move his tongue against the despised and hated, but spiritual Israel of God.

[1] Wilkinson's Egypt, cap. xvi. vol. iv. p. 402, &c.

[1] Sir G. Wilkinson affirms, that Anubis had not the head of a dog, but of a jackal; but it was the same thing, as the jackal and the dog, to use Sir G. W.'s own words, are included under the same generic denomination[a]. Not only so, but the Hebrew for jackal and dog is the same.

[a] Wilkinson's Egypt, vol. v. p. 142.

SECTION XCIV. EXODUS XII. 21—36. 40—42.

TITLE.—*Death, "inexorable, just, and mighty death," can alone convince those of the truth of God's word and threatenings, who have hardened their hearts against the warnings of conscience, the knowledge of religion, and the expostulations of the ministers of God, and who have provided no lamb for a sacrifice. The destroying angel passes over Egypt; spares the Israelites; slays the first-born in every house of the Egyptians. Every prophecy of God is fulfilled, and Israel leaves Egypt laden with the spoil of the Egyptians.*

INTRODUCTION.—The time of the deliverance of Israel, and the destruction of the first-born, the tenth and last plague upon the Egyptians, had now arrived. The darkness of the three days had ended. The king had rejected the last solemn

warning of Moses: "At midnight I will go out into the midst of Egypt, and all the first-born in the land shall die; from thy first-born to the first-born of the most degraded of thy slaves. And there shall be a great cry in Egypt."—In the same proportion as he hardened his heart, he hated the faithful minister of God, who uncompromisingly told him the truth. The elders of Israel were now commanded, therefore, to take the lamb which had been set apart three days for the purpose of being fully proved that it was without spot or blemish; and to kill it according to the directions which had been given to them before the plague of darkness had begun. (Exod. xii. 21.) They were to take the top of the hyssop herb, and after the lamb had been killed at the door, the blood was to be received in a bason, the hyssop was to be dipped in the blood, and the worshipper was then to strike the lintel and the two side-posts of his door; that this proof of the faith of the worshipper might be seen by the destroying angel, and the people in every house should be permitted to live; while the first-born of the Egyptians, whose houses were not so distinguished, should be destroyed. (ver. 22, 23.) And the people were commanded to observe the killing of the Passover for ever, and teach their children the meaning of the institution, and the truth and certainty of their deliverance from Egypt. (ver. 24—27.) We shall consider the spiritual meaning of the Passover and its ceremonies in another section, but proceed now with the narrative. The people obeyed. (ver. 28.) The lamb was killed in the morning, the blood was sprinkled upon the lintel, the flesh was roasted, and the lamb was eaten according to the ordinance, "roast with fire, with unleavened bread, and with bitter herbs." (Exod. xii. 8.) The families who ate of it obeyed, we must believe, every portion of the ordinance of Moses respecting it.—They ate of it with their loins girded for their departure, their shoes on their feet, their staff in their hand. (Exod. xii. 11.) And after they had eaten of it, they remained in their houses, as they had been commanded not to go out of their houses till the morning. (Exod. xii. 22.) And they no doubt then conversed on all the wonders that had been already wrought for them; and they waited in silent expectation and faith, for the accomplishment of all the other wonders that God had promised to perform. They encouraged each other; they instructed their children in the causes for which the lamb was thus strangely killed, and the blood sprinkled, and the flesh eaten; and so they waited till the midnight, when the destroying angel was to pass over the land. In what manner, with what appearance, whether clothed in storms and tempest, or whether in silence, as in the pestilence and the plague, the destroying angel visited the land of Egypt, we know not; but while the people waited within their blood-sprinkled houses for the signal of their departure, suddenly the cry of loud shrieks, of lamentation, and mourning, and woe, was heard around them at midnight; for the first-born were smitten, as God had threatened, from the first-born of Pharaoh that sat on the throne, to the first-born of the captive in the pit of the dungeon, and the first-born of the cattle, the "bleating gods" they worshipped. (ver. 29.) They had hardened their hearts against the truth. They had refused to believe. From the king to the slave, all, all were found without the sprinkling of the blood of the only acceptable sacrifice; and there was not a house where there was not one dead. (ver. 30.)

The people of Israel heard the universal death-cry; and while their hearts failed them for fear, they thanked God for their deliverance, and prayed, and praised Him till the morning dawned.—It was not so with the surviving Egyptians. Pharaoh awoke at the wailing for his own dead or dying first-born. He sent for Moses and Aaron before the light of the morning broke (ver. 31): "Rise up and be gone," was the command, "you and your people; go, serve the Lord. Take your flocks and herds, and let your powerful God bless even me, who have been the persecutor of his people." (ver. 32.) The morning after the midnight deaths of the first-born arrived. The streets were filled with the weeping and wailing parents, children, and friends of the dead. The prophecy of Moses was fulfilled. The people of Israel came forth from their houses, to form themselves into their several divisions, or troops, or companies, for their departure; and the terror-struck, agonized, heart-broken servants and courtiers of Pharaoh, and all the chief, the most powerful, and wealthy of the Egyptians, gathered round them, and bowed themselves down before them, and entreated them to go (Exod. xi. 8); and were urgent upon them; and pressed upon their acceptance their best jewels, of silver and gold, as presents and offerings; to enable them to sacrifice more acceptably to that God of Israel who had darkened their own god, the sun, in his own throne of glory in the heavens; and cast down, according to the Jewish traditions, the statues of the idol-gods in their Egyptian temples, and smitten their ox-gods amidst their own priesthood, and slain their first-born in every house throughout Egypt.—Egypt was glad at their preparing to depart, for they were afraid both of them and of their God: "We be all," they said, "dead men." (Exod. xii. 33.) The whole day, from the morning till mid-day, or, perhaps, the time of the beginning of the first evening, was occupied by their preparing for their journey. They were not permitted to take any leaven of Egyptian origin; but they took their dough unleavened, in the small wooden bowls which, according to the custom of the East, they could easily put up in their ample garments. They accepted the free-will offerings of the Egyptians, and spoiled them of the wealth which the Egyptians in the hour of their fears devoted to the God of Israel; and on the very night, in the very hour in which the time was completed, that God had declared He would deliver them, the people of Israel were delivered. Even the self-same day it came to pass; and it is a night much to be observed. (Exod. xii. 41, 42.)

So shall it be also with every other promise and every other threatening of the God of Scripture. Not one spiritual promise, not one spiritual warning to the soul of the individual who hears or reads these things, shall fall to the ground; and those alone are wise, who, with the Israel of God, believe His word; and by faith in the true Lamb of God, by eating His flesh, and by the sprinkling of His blood upon the conscience and the heart, escape the destroying angel. Those alone are miserable, who, despising this blood of the Covenant, die in their sins, having no lot nor part, whether living or dying, in the inheritance of the true Israel of God.

EXODUS XII. 21—36.

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21 ¶ Then Moses called for all the elders of Israel, and said unto them, [a] Draw out and take you a ‖ lamb according to your families, and kill the passover.

22 [b] And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and [c] strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 [d] For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and [e] will not suffer [f] the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, [g] according as he hath promised, that ye shall keep this service.

26 [h] And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, [i] It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people [k] bowed the head and worshipped.

28 And the children of Israel went away, and [l] did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ [m] And it came to pass, that at midnight [n] the LORD smote all the firstborn in the land of Egypt, [o] from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the † dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a [p] great cry in Egypt; for *there was* not a house where *there was* not one dead.

31 ¶ And [q] he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, [r] both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 [s] Also take your flocks and your herds, as ye have said, and be gone; and [t] bless me also.

33 [u] And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, [v] We *be* all dead *men*.

34 And the people took their dough before it was

[a] ver 3. Numb. 9. 4. Josh. 5. 10. 2 Kings 23. 21. Ezra 6. 20. Matt. 26. 18, 19. Mark 14. 12—16. Luke 22. 7, &c.
‖ Or, *kid.*
[b] Hebr. 11. 28.
[c] ver. 7.
[d] ver. 12, 13.
[e] Ezek. 9. 6. Rev. 7. 3. & 9. 4.
[f] 2 Sam. 24. 16. 1 Cor. 10. 10. Hebr. 11. 28.
[g] ch. 3. 8, 17.
[h] ch. 13. 8, 14. Deut. 32. 7. Josh. 4. 6. Ps. 78. 6.
[i] ver. 11.
[k] ch. 4. 31.
[l] Hebr. 11. 28.
[m] ch. 11. 4.
[n] Numb. 8. 17. & 33. 4. Ps. 78. 51. & 105. 36. & 135. 8. & 136. 10.
[o] ch. 4. 23. & 11. 5.
† Heb. *house of the pit.*
[p] ch. 11. 6. Prov. 21. 13. Amos 5. 17. Jam. 2. 13.
[q] ch. 11. 1. Ps. 105. 38.
[r] ch. 10. 9.
[s] ch. 10. 26.
[t] Gen. 27. 34.
[u] ch. 11. 8. Ps. 105. 38.
[v] Gen. 20. 3.

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leavened, their ‖ kneading-troughs being bound up in their clothes upon their shoulders.

‖ Or, *dough*, ch. 8. 3.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians [w] jewels of silver, and jewels of gold, and raiment:

[w] ch. 3. 22. & 11. 2.

36 [x] And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And [y] they spoiled the Egyptians.

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[x] ch. 3. 21. & 11. 3.

[y] Gen. 15. 14. ch. 3. 22. Ps. 105. 37.

EXODUS XII. 40—42.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* [z] four hundred and thirty years.

[z] Gen. 15. 13. Acts 7. 6. Gal. 3. 17.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all [a] the hosts of the LORD went out from the land of Egypt.

[a] ch. 7. 4. & ver. 51.

42 It *is* † [b] a night to be much observed unto the LORD for bringing them out from the land of Egypt: that *is* that night of the LORD to be observed of all the children of Israel in their generations.

† Heb. *a night of observations.*

[b] See Deut. 16. 6.

PRAYER.—LET US PRAY, *that we live in the Egypt of this world under the influence of the Faith in the true Passover; that we spiritually eat His flesh and drink His blood; that our hearts be sprinkled from an evil conscience; and that, when the day of death shall come, we escape the sentence of those who, having been dedicated and offered to God, live in sin, and die without hope in the God of Israel.*

ALMIGHTY GOD, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking, we beseech Thee to have compassion upon our infirmities; and those things which, from our unworthiness, we dare not, and from our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord.—Him we believe to be the true Paschal Lamb, who was slain for us, that we, while we remain in the Egypt of this sinful world, should have no other hope of deliverance from Thy wrath; and no other protection in the hour of death and in the day of Judgment, than that faith in Christ, the Lamb of God, which worketh by love; and produceth the fruits of righteousness and good works before the hour of that death. Thou knowest the thoughts of our hearts, and the motives of our actions. We feel and we confess, we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed by thought, word, and deed, against Thy divine Majesty. Though we have been dedicated to Thy service, and have been offered up to Thee by our anxious parents in the day of our baptism;—and though we have often renewed the vows of that baptism at the table of the holy Communion, with Christ our Lord;—though we know that Thy mercy alone hath placed us among Thy people, and made us a part of Thy spiritual Israel upon earth,—we lament that we have departed from Thy covenant, and grieved Thy Holy Spirit. Yet we beseech Thee, cast us not away from Thy presence; take not Thy Holy

Spirit from us; but so long as Thy Providence shall ordain our continuance in this rebellious and sinful world, enable us to live the life of faith in the Son of God; and to give Thee our most humble and hearty thanks for the redemption of the world, and for the redemption of our own sinful souls, by the death and passion of our Saviour Christ, both God and man. Ever, ever may we remember, that for us, even for us miserable sinners, who live in the Egypt of sin and sorrow, He did humble Himself to death, even the death of the cross, that He might make us more and more the spiritual Israel, the children of God; and safely bring us forth out of Egypt, and lead us through the wilderness, and uphold us in the day of our death, and bring us to everlasting life.—Enable us, we pray Thee, so spiritually to eat His flesh and drink His blood, that our meditations on these holy mysteries be sweet and pleasant to the soul. May our sinful bodies be made clean from their sins, and be rendered the fit habitations for the Holy Ghost, by the sacrifice of His body. May our souls be washed through His most precious blood; that we may dwell in Christ, and Christ in us, and we be one with Christ, and Christ be one with us. As we are the members of His visible Church, may we spiritually be the members of His body, of His blood, and of His bones. So may we ever eat the Lord's Passover. And as the blood of the Passover in the land of Egypt was sprinkled upon the lintel and the two side-posts of the houses, but not sprinkled upon the threshold, lest it be trodden under foot; so protect us by Thy grace, so keep us stedfast in our faith in the death and passion of our Saviour Christ, that we never tread this holy faith under feet, nor count the blood of the covenant an unworthy thing. Oh! let that blood of Christ ever be so sprinkled upon our hearts and thoughts, upon our affections and our motives, that our consciences within us be cleansed from the guilt of the sins that are past; that our consciences be cleansed from the dominion and power of the sin which still cleaves to the robes of our human nature; that our consciences be cleansed from the terrors of the wrath to come, and from the fear of the destroying angel, when he shall pass over the world at the day of the Judgment of the living and the dead; when the endless difference shall be made between Egypt and Israel, between those who serve God and those who serve Him not. So may we patiently abide in the house of Thy Church; so may our souls patiently abide till the day of the death of the body, in these our houses of clay. So may we possess our souls in the full assurance of faith, and in the full assurance of hope, till the voice be pronounced, "This night thy soul is required of thee."—Lord, prepare us for that day of death, for the beginning of our immortality, for that other and better state, where is the true Israel, the redeemed by the precious blood of Christ, the angels of thy presence, Christ the Mediator, and God the Judge.—Save, oh! save us, we beseech Thee, on that day, from the fearful and sudden destruction which shall be the lot of those who though called by Thy name, devoted to Thy service, and professing to trust in Thy mercy, lived without faith in the Passover, without the sprinkling of the blood upon the conscience, without any sign or token to prove to their own souls, or to the angel that shall separate between Egypt and Israel; that they believed in Christ their Redeemer, and therefore departed from their iniquity. Save us from a death of calm, but false hope. Save us from the sorrow, the misery, and despair of those whose souls shall depart from their body, with any other hope of mercy than Thou hast revealed in Thine own Holy Word. We ask all in the name and for the sake of Jesus Christ our Lord; and in His words we sum up all our petitions, saying,

Our Father, &c.

The Grace of our Lord, &c.

NOTES.

On the evidence in favour of the truth of Christianity, derived from prophetic numbers. Exod. xii. 41, 42.

Mr. Davison, in his work on Prophecy, has deduced an invaluable argument in favour of the truth of Christianity, from the contrast between the indefiniteness of the denunciation of God's judgments upon the wicked nations of antiquity, which might have been spoken by a false prophet; and the definiteness, as shown in the accumulation of minute particulars which characterize the true prophets of God. It would be easy, he demonstrates, for any zealous or angry person to say that destruction shall come upon Babylon, Nineveh, Tyre, &c.; but the prophet who was undoubtedly inspired could alone relate the numerous smaller circumstances which distinguish the ruin of one city or country, from that of another. A similar, but even more powerful argument, may be deduced from the various prophetic numbers which are assigned by the prophets, as the limit or termination to the periods of evil; or as the positive dates of predicted events. Thus we read of the seventy years of the captivity, and of the return of the Jews at the end of that period; of the seventy weeks, or four hundred and ninety years, between the decree for the restoration of Israel, and the death of the Messiah; and in this passage, of the deliverance of the people from Egypt at the end of four hundred and thirty years; the promise which had been given to Abraham when God commanded him to leave Haran, and go into Canaan, was fulfilled. The Samaritan Pentateuch, and the Alexandrine copy of the Septuagint, read the words of the 40th verse, "The sojourning of the people of Israel and their fathers." The words of the Hebrew Bible omit the expression "their fathers;" and the phrase, therefore, "the children of Israel," must be interpreted to denote only "the Church of God," which was spiritually called Israel, or the "children of Israel." The four hundred and thirty years, therefore, here alluded to, included not only the sojournings of the actual descendants of Israel in Egypt; but those also of their fathers in Syria and Palestine, from the day of the command of God to Abraham to leave the house of his father, to go he knew not whither, but as he was commanded. Thirty years after this command, the promise was made to Abraham (Gen. xv. 13), that his spiritual children should be afflicted and oppressed by their worldly neighbours, and should be strangers in a land not in their own possession; which land was partly Canaan, before the going down of Jacob into Egypt, and partly Egypt, after his going down there, for the space of four hundred years. The four hundred and thirty years began with the call of Abraham. The four hundred years began with the typical mocking or oppression of Isaac by Ishmael; and the whole period of the four hundred and thirty, and of the four hundred years ended at the hour when the children of Abraham (Gen. xv. 13), having been thus strangers in a land not their own; came out from Egypt with great abundance of jewels, and gold, and silver, and the nation that had afflicted them was judged and punished with the ten plagues, the last of which was the signal of their departure. The fulfilment of all these prescribed, prophetic periods, is matter of history. History is at all times the record of the accomplishment of some previous prophecy, which is obscure only to the persons who live before its fulfilment; and clear only to those who may compare the prediction with its fulfilment, after that accomplishment. And as it was with the periods of four hundred and four hundred and thirty years, of the seventy years of the captivity, and the four hundred and ninety years of Daniel, so shall it eventually be also with the one thousand two hundred and sixty years (Rev. xi. and xii.), with the one thousand two hundred and ninety days, or years (Dan. xii. 11), with the one thousand three hundred and thirty-five days (Dan. xii. 12), with the five months (Rev. ix. 5. 10), with the day, month, and year (Rev. ix. 15), with the six hundred and sixty-six (Rev. xiii. 18), and with the two thousand three hundred (Dan. viii. 14). Whatever be our present apprehensions, or misunderstandings, or confusions; whether the days of Daniel or the Apocalypse are to be interpreted of natural days, or according to the ancient and only possible mode of understanding all these prophetic periods, by considering each day as a year—whatever be the present discussions among the followers of Mede, Faber, Cunninghame, Tyso, Todd, Maitland, and others—the time must come when the Christian shall study the prophetic periods by the light of authentic history; and see the fulfilment of these predictions as clearly as we now know that the prophecies of the four hundred and thirty, the seventy, and the four hundred and ninety years, have been all long since fulfilled. In the meantime, the Church must remain in the wilderness, and every individual member of that Church must watch and pray, and attend to his own prescribed duty in that part of the vineyard where the Providence of God has placed him. Duty is ours; faith is ours; the present is ours; all else is God's.

SECTION XCV.

NUMBERS XXXIII. 1—5. EXODUS XII. 37—39. 43, TO THE END.

TITLE.—*The study of Scripture is only the anticipation of our employment in our immortality hereafter. The Israelites begin their journeys from Egypt through the wilderness to Canaan. Their numbers and order. Their first journey from Rameses to Succoth. They keep their first Sabbath, after leaving Egypt, at Succoth. The command to observe the Passover is renewed, and extended on that Sabbath.*

INTRODUCTION.—We place a map of the world in the hands of a child, and we tell him, those dark lines are Europe, those are Asia, those are the oceans, those are the mountains, the lakes, and the rivers upon earth. Very often, too, whatever be our knowledge of the lands and seas which are represented, we consult the same map for our own use; and we become more accurately acquainted, by its means, with the position and extent of the places in which we are interested. Just so it is with respect to the Holy Scriptures. The events, and actions, and circumstances, related in the Old Testament, are the dark and shadowy lines on a map, pointing out and relating the way from earth to heaven, from the Egypt of sin to the world of rest, to those Christians, in whose hearts are these highways (Psalm lxxxiv. 5—7), who, passing through this barren desert of the world, make it a well of life, and go on from strength to strength, till they appear before God in His heavenly Zion. As there is no real likeness between the dark lines on the map and the actual lands and seas it represents, but the map is a designed resemblance, or type, or model of them all, so is the history related to us in the Old Testament. It is the divine analogy, the intended shadow, the well-drawn outline, the designed model, of the redemption of Christ, of the life of the soul, of the progress of the Christian, of the gradual attainment of spiritual strength, till he arrives at the stature of the perfect man—of the purifying of the second nature within him, till that which is born of God has become in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. And as the youngest child may learn the way through the wilderness by means of these emblems; so the most learned, advanced, and experienced Christian, may consult the map of the road, and improve in his knowledge of the ways of God, and of the windings, and intricacies, and depths, and mysteries of his own heart.—The same earthly bread nourishes the body of the infant and of the old man; the same heavenly bread nourishes and strengthens the soul: and as we shall all, if by God's grace and mercy we attain to the better and higher immortality which He has promised to His people, look back with delight both to the way He has led us, and to the Holy Scriptures which, like the pillar and cloud, have guided us through the wilderness; so we may with confidence

declare that the study of the revelation in the Old Testament, of the doctrines and truths which are more fully developed in the New Testament; and the study in the New Testament also of the blessedness which shall be more fully developed to us after the death of the body, form unitedly together the most delightful and joyous anticipation here upon earth of the very employments which shall occupy our minds, and call forth our praises to the Creator, the Redeemer, and the Sanctifier, in the glorious immortality which is before us. Oh! how little do the undervaluers of Christianity, who limit their knowledge to mere literature, their aspirations to mere poetry, and the exercise of their talents to the mere learning which qualifies them to adorn society, understand the best literature, and the only intellectual happiness; when they would quench their thirst for true mental elevation in any other fountains than in these well-springs of present and future satisfactions! Impressed with these convictions, I shall not hesitate, with the inspired writers of the New Testament; with the Fathers of the Church who succeeded them; and especially with the most learned Jerome, the translator from the Hebrew, the author of that version of the Bible which has ever been so highly valued by the Universal Church; with the Reformers, and with the holy and good men of all churches, in all times, to interpret the events and the wanderings in the wilderness, not only as historical facts which really took place, but as intended resemblances, or germs, of future developments of other and higher truths. He who reads and criticises on the Bible as merely a detail of narratives, like the histories of Greece and Rome, does not understand the revelation of God to man. He denies the truth of the positive affirmation of an inspired writer—that they were not written and not recorded as mere facts, which might be read and forgotten, without considering the more spiritual and recondite meaning involved in them. They happened to the Israelites, and were therefore written, he assures us, as types, and for our instruction who live under the Christian dispensation. In this light then I shall view them. In the next section we will consider all the circumstances relating to the Passover, which is acknowledged by all to be the shadow of the true Passover, Christ our Saviour. In the present we proceed with the history.

The section begins with the enumeration of the forty-two journeys of the Israelites, in the book of Numbers. We shall place one of the verses from this chapter of Numbers at the head of each section. The first journey was from Rameses to Succoth, the city of loud rejoicing, to the tents or tabernacles which they first pitched in the wilderness.

Their number was six hundred thousand, besides women and children (Exod. xii. 37); and with them, a great multitude of Egyptians, and others, not of their own nation, who were, probably, converted to the worship of the God of Israel (ver. 38). This large multitude is said to have gone out with their armies (Numb. xxxiii. 1; Exod. xii. 17, and vii. 4). It is called the hosts or armies of the Lord (Exod. xii. 41); and it is said to have gone up out of Egypt, not, as it is too often supposed, like a confused and tumultuous rabble, without order, discipline, or regularity, but "harnessed;" that is, in calm and peaceful array, as soldiers in their ranks, or religious pilgrims in a procession. The word

harnessed means, that they went out carefully marshalled under leaders; and it refers either to the manner in which each Israelite was girded, equipped, armed, and ready either for battle or for his journey; or it denotes the manner in which they marched, either in caravans under five separate officers, as is still the custom in the East, or by five in a rank, or by fifty in a rank; or it may denote that they went out in fifty divisions, of twelve thousand each, according to the number of their tribes; or, as I believe, in twelve divisions, of fifty thousand each.—When they arrived at Succoth, which is about eight miles from Rameses, they halted to observe the Sabbath, according to the ancient law of the Patriarchs. The Egyptians, from every house throughout the land, from the palace to the dungeon, were engaged in burying the dead bodies of their slain first-born, and grieving over the images of their gods, and the death of the animals whom their folly worshipped (Numb. xxxiii. 4). They baked their dough on the evening before the Sabbath, on their arrival at Succoth; for they had been commanded to put away all the leaven of Egypt—and they could not bring any of that leaven with them; as we are commanded to leave the sinfulness of the world, in thought and affection, as well as in action; and, both in commemorating the sacrifice of Christ, and in setting out for heaven, to bear with us no leaven of the sinful world we are to forsake, but to put away the evil of the heart (Exod. xii. 39). It is probable that the extension of the command to observe the Passover, was given on that Sabbath-day at Succoth. The day of rest from the labour and occupations of the world, is the more peculiar season in which the soul communes with God in prayer, devotes itself to the enjoyment of God's favour by its praise, and contemplates the precepts of God's law, and the acts of God's providence.

As it is now with the Christian Church, so it always was with the holy Patriarchs and the pious Israelite. The Sabbaths were always observed as a privilege, even more than as a duty; and blessed will those persons ever be, who rejoice in the observance of the Sabbath on earth, as the commencement, the anticipation, and the foretaste of that true Sabbath, the Sabbatism of heaven, the state of a continued Sabbath, the "rest that remaineth for the people of God."

The Wandering in the Wilderness. The first Journey—from Rameses to Succoth.

NUMBERS XXXIII. 1—5.

1. *Two and forty journeys of the Israelites.*

BEFORE CHRIST 1452.

1 These *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

BEFORE CHRIST 1452.

3 And they [a] departed

[a] Exod. 12 37

BEFORE CHRIST 1491.

from Rameses in [b] the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out [c] with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* firstborn, [d] which the LORD had smitten among them: [e] upon their gods also the LORD executed judgments.

5 [f] And the children of Israel removed from Rameses, and pitched in Succoth.

[b] Exod. 12. 2. & 13. 4.
[c] Exod. 14. 8.
[d] Exod. 12.29.
[e] Exod. 12.12. & 18. 11. Isai. 19. 1. Rev. 12. 8.
[f] Exod. 12.37.

EXODUS XII. 37—39.

37 ¶ And [g] the children of Israel journeyed from [h] Rameses to Succoth, about [i] six hundred thousand on foot *that were* men, beside children.

38 And † a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because [k] they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

[g] Numb. 33. 3, 5.
[h] Gen. 47. 11.
[i] Gen. 12. 2. & 46. 3. ch. 38. 26. Numb. 1. 46. & 11. 21.
† Heb. *a great mixture*, Numb. 11. 4.
[k] ch. 6. 1. & 11. 1. & ver. 33.

EXODUS XII. 43, to the end.

The command for observing the Passover is renewed.

43 ¶ And the LORD said unto Moses and Aaron, This *is* [l] the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast [m] circumcised him, then shall he eat thereof.

45 [n] A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; [o] neither shall ye break a bone thereof.

47 [p] All the congregation of Israel shall † keep it.

48 And [q] when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 [r] One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 [s] And it came to pass the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt [t] by their armies.

[l] Numb. 9. 14.
[m] Gen. 17. 12, 13.
[n] Lev. 22. 10.
[o] Numb. 9. 12. John 19. 33, 36.
[p] ver. 6. Numb. 9. 13.
† Heb. *do it.*
[q] Numb. 9. 14.
[r] Numb. 9. 14. & 15. 15, 16. Gal. 3. 28.
[s] ver. 41.
[t] ch. 6. 26.

PRAYER.—LET US PRAY, *that no sinful allurements and temptations of the world prevent us from setting forth and persevering in the journey from Egypt to Canaan; that we rejoice in the hope of our final deliverance from all evil, and welcome the Sabbaths of God as a privilege, more than a duty; that we remove all leaven of inward sin from the heart, and be always ready to march on our way to heaven, as the true Israelites and the pilgrims of God.*

ALMIGHTY GOD, Father of the spirits of all flesh, unto whom all hearts are known, and from whom no secrets are hid, whose good Providence hath placed us for a few short years in the present life, and who hast commanded us, while we still sojourn here, to give to Thee, not only the actions of our lives, but the motives and the affections of our hearts and souls; give us, we beseech Thee, such grace that we may rejoice to be delivered from the vanity and the folly, the allurements and the temptations which betray the soul to the continued love of evil, and flatter the soul until it participate in the ruin which shall fall upon an unrepentant world. As Israel was delivered from Egypt when the first-born were slain, so deliver us when others go on to perish. As Thou didst bring out Thy people with joy and Thy chosen with gladness, so enable us no longer to linger in Egypt, to delay our repentance, to resolve that at some future day we will set forth on our pilgrimage, and give to Thee the infirmities of age, the weakness of sickness, and the dregs of life; but now, even now, while health and strength are granted to us, so pour down Thine Holy Spirit upon us, that, with a high hand and a firm heart, with stedfast resolution, and with joyful obedience, we leave the land of the curse, with all its idolatries, its fascinations, and its errors; and begin and persevere in the journey which Thou hast commanded. Lead us by the right way from Egypt to Canaan. Lead us from darkness to light, from ignorance to knowledge, from sin to holiness, from the power of Satan to the power of God, from the love of evil to the love of good, from inward misery when we think upon death, to inward joy and comfort, and peace in believing. Enable us, we pray Thee, so to compare the present with the past, and so to understand, and know, and feel the guidance of Thy good Spirit within us, that we may certainly know and be assured, without presumption or self-deceit, that the present is better with us than the past; that the love of evil is lessened, that we love Christ more, and abhor sin more, and desire more than we once did to taste of the mercy of God, to rejoice in His holy comfort, and to understand in our hearts and souls, the powers of the world to come. Enable us to know assuredly that, with joy and gladness, we have most undoubtedly forsaken the land of Egypt; and with zeal, and patience, and hope, and prayer, begun the journey from earth to heaven. Keep us, by Thy grace, from all things hurtful; lead us to all things profitable to our salvation. And that we may never, never be deceived in this our full assurance of faith and hope, grant us, we pray Thee, that same sign and token that Thou wilt be our God, and that we will be ever Thy people, which Thou didst promise to Thy servants by the mouth of Thy holy Prophets.—May we love the ordinances of Thine house, and the place where Thine honour dwelleth. May we hallow Thy Sabbaths, not doing our own way, nor speaking our own words, nor thinking our own thoughts; and may our faithful and joyful observance of this Sabbath, be the seal and the sign to our souls, that Thou art our God, and that we are Thy chosen people. While we acknowledge it to be our bounden duty thus to serve Thee and to praise Thee, suffer us not to worship Thee in the spirit of bondage, but in the spirit of the love of a son to his father, delighting to do Thy will, and esteeming Thy Sabbath

honourable, and Thy worship the best privilege, and the beginning upon earth of the rest of that better Sabbath in heaven, where shall be rest and peace to our souls. And as we pray that we may thus value and enjoy the rest of Thy Sabbaths upon earth, as the earnest and the pledge of the possession of Thy Sabbath in heaven, so also do we pray to Thee, that Thy grace may be with us not only on the Sabbath-day, but on every day of the week; that the influence of the worship, and praise, and prayer, which we offer to Thee in Thy courts of mercy, may rest upon us. Never may we be guilty of the mockery of giving the bending of the knee, and the words of the mouth, on the Sabbath day, without the sacrifice of the meditation of the heart; and may that meditation of the heart be with us through the week, that every day shall begin with the solemn prayer that our goings be ordered in Thy way; and with heartfelt praise for the mercy which has preserved us in the hours of darkness; and that every day shall end with the prayer for Thy continued preservation over us, and with heartfelt thanks and praises for the mercy which brings us to the end of another day. So may the Lord of the Sabbath be the Lord of every day to our souls. So may we be always ready in the morning, in the mid-day, and in the evening, to meet our God. So may we be always intent on our Christian pilgrimage. So may we ever be found as the Christian warriors, fighting the good fight of faith, and pressing forward to the prize of our high calling. Oh! be with us in this our journey from earth to heaven. Cover our heads in this day of battle, against all the power of the enemy. Cast out the leaven of Egypt from within the soul. Let no remainder of wilful sin dwell within us. Let not the sin of our nature, which cleaveth to our best services, obtain dominion over us. Every day we live, may we become more and more Thy sons and servants, Thy pilgrims toward heaven, Thy true Israel, the Israel of Israel, the spiritual children of the Lord God Almighty. Bring us forth from Egypt. Guide us by Thy counsel, and lead us at the last to Thy glory.—We ask all in the name and for the sake of Jesus Christ, Thine only Son our Lord; and in His holy name and words, we sum up all our petitions, saying,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

Note 1. *On the judgments executed upon the gods of Egypt, during the ten plagues and at the time of the Exodus.* Numbers xxxiii. 4; Exod. xii. 12.

The Hebrew אֱלֹהֵי in Exod. xii. 12, is ambiguous. It is translated by some, "the princes of Egypt," and referred to the first-born of Pharaoh, and to the first-born of his courtiers, who were slain in the night of the Passover. It is more probable that the deaths of the sons of the princes of Egypt would be included in the general denunciation and description, that "the Lord smote all the first-born in Egypt, from the first-born of Pharaoh that sitteth on the throne, to the first-born of the captive in the dungeon, and of the slave at the mill." We know that the insensate statue of Dagon was miraculously thrown down by invisible hands, in homage to the ark of God among the Philistines; and there can be no difficulty, therefore, in believing the tradition of the Jews reported by Jonathan, and mentioned by Jerome [1], Witsius [2], and Rosenmüller [3], that four judgments were executed upon the gods of Egypt—their images of metal were melted, of stone were broken to pieces, of earth were crumbled to powder, of wood burnt to cinders [4]. Another tradition is, that in the night of the Passover, all the temples in Egypt were destroyed, either by earthquake or by lightning. We read that the first-born of beast was destroyed. This may allude not only to the firstlings of the animals in the field, but to the sacred animals in the temples, the ox of Apis, the goat of Mendes, the cat, the ichneumon, and the ibis. It is probable that all these are to be included among the gods of Egypt, which Jehovah

[1] Epist. ad Fabiolam.
[2] De Œcon. Fœd., l. iv. cap. ix. sect. xliv.
[3] In loc. vol. ii. p. 200.
[4] Witsius, de Œcon. Fœd., l. iv. cap. ix. sect. xliv.

would destroy. This worldly-wise, affectedly philosophical, but truly foolish people, worshipped the river, and it became poisonous; the elements, and they seemed to be dissolving when they saw the hail mingled with fire run along upon the ground. They worshipped the sun, and it was darkened at mid-day, as well as in his rising and setting splendour. All these were the gods of Egypt. All these were proved to be inferior to Jehovah; and I interpret the words, therefore, both of Numbers xxxiii. 4, and of Exod. xii. 12, in the widest sense, that the God of the Hebrews manifested His superiority as the Creator and Ruler of all things; not merely by cutting off the princes of Egypt, but by striking all their gods, from the sun in the heavens to the dumb ox in the field; and even unconscious images which represented them, that the idolaters might be more convinced of His sole Deity. I cannot value the theology which would deny the literal interpretation of these narratives, and lessen their force to please the absurd infidelity which admits the greatest uniform miracles, and rejects the ununiform; and which substitutes nature for God, to cloak at once both its own ignorance and its contempt of Revelation.

NOTE 2. *On the danger of war with the tribes near to Egypt.* Exod. xiii. 17.

The southern coasts and border of Palestine, between the sea and Beersheba, and Hebron, were occupied by warlike tribes of the same origin as the Egyptians. If the Israelites had proceeded, therefore, at once to their own land by that road, they would have "seen war;" that is, they would have been placed between the armies of two military nations, and have been compelled to fight before they were prepared for the combat. They might have been aided by miracle, it is true; but whatever miracles were wrought for their deliverance, were uniformly unexpected in themselves, and were wrought only after obedience to some express command of their divine leader. The manner in which they were to be conducted into Palestine, was to be the demonstration for ever to the whole world of the truth of that one religion of which they were to be the witnesses and the preservers; till it attained to its predicted maturity in Christianity. But the very means by which they avoided the danger which thus threatened them, is a proof of the divine legation of Moses. He was commanded to take them to Palestine by a road which appeared to expose them to inevitable destruction, when they were cooped up in the valley which bordered on the Red Sea. A merely human or uninspired leader would have preferred fighting to starving. By going at once to Palestine by the direct road, they had the prospect of fighting their way against the united forces of their double enemies, both Philistine and Egyptian; but by going round by the way of the sea, they had the certainty of starving, pursuit, and destruction. See Faber's Horæ Mosaicæ, vol. i. sect. ii. c. iii., and Orig. of Pagan Idolatry, b. vi. c. v. sect. iv. and v.

NOTE 3. *On the manner and order by which the Israelites came out of Egypt,* "*six hundred thousand in number*" (Exod. xii. 37); *as* "*the hosts of the Lord*" (Exod. xii. 41); "*by their armies*" (Exod. xii. 51); *and* "*harnessed*" (Exod. xiii. 18).

These passages have occasioned much discussion. I leave out all the enquiries of Rosenmüller, and the authors to whom he refers, on the accuracy of the account of the numbers of the Israelites. Neither is it necessary to discuss the question of Michaelis, whether the word "harnessed," חֲמֻשִׁים, signifies, as some suppose, "in the fifth generation." I have given, in the introduction to the section, the more common interpretations, and I shall only therefore add here what appears to be the true meaning of חֲמֻשִׁים, and the right reconciliation of Exod. xiii. 18, with the other texts which refer to the departure of the Israelites from Egypt.

We will assume, then, that the numbers six hundred thousand, with the women and children, the much cattle, and the mixed multitude of proselytes, strangers, Egyptians, and idolaters, who were either permanently, or for a time converted to the worship of the God of Israel, are accurately related. The question is, in what manner did they leave Egypt; whether as a confused multitude, or in complete order? And if in order, whether they went out as a caravan, or as an army, or as a religious procession?

That they did not leave Egypt in confusion, may be inferred—from the manner in which the whole people were divided into twelve tribes, so that each family and individual knew his place;—from the time allowed the people, during the three days' darkness in Egypt, to collect together under their several leaders;—from the evident communication and orderly subordination implied by the ready submission of the people to the orders of Moses respecting the Passover; and above all, from the meaning of the word צְבָאוֹת, which is translated by the words "hosts" (Exod. xii. 41) and "armies" (Exod. xii. 51). The word is derived from צָבָא, *to assemble in an orderly manner;* and it is principally used to describe the gathering of an army, on account of its regularity. We must, therefore, assign a correspondent meaning to חֲמֻשִׁים. It must denote, not merely that each Israelite was individually either well armed, (which is very improbable,) or that he was girt only as for the Passover, or that he was in any way ready for the journey. It must relate to the

general ordering of the whole body as an army.

The word, then, in the singular, is חֲמֻשׁ, *five*; in the plural, as in Exod. xiii. 18, it denotes fives. Even if this were the meaning, we could not interpret the five to denote, as the editor of the English edition of Calmet's Dictionary supposes, the five officers of a caravan. Neither is it possible that a multitude so immense could be ordered as a caravan. The largest caravan ever known has not exceeded sixty thousand persons.

In the margin of our authorized translation, the word is rendered, "five in a rank." This would limit the meaning to the military order of their march, and approaches nearer to the probable interpretation. But neither can this be the right meaning; for as the number was so large, their whole column of march, if even confined only to the six hundred thousand, would have occupied sixty-eight miles. Six hundred thousand, divided by five, will give one hundred and twenty thousand ranks of five each; and as there are one thousand seven hundred and sixty yards only in one mile, the one hundred and twenty thousand, divided by that number, will give sixty-eight. We cannot, therefore, admit this meaning.

Another interpretation of חֲמֻשִׁים, with the slight alteration only of one of the points, is fifty. If we read חֲמִשִּׁים for חֲמֻשִׁים [1], the meaning will be, that the Israelites went up by fifties out of Egypt. But even this mode of calculating seems to involve a difficulty. If we divide the six hundred thousand by fifty, we shall have twelve thousand ranks, which, divided by one thousand seven hundred and sixty, would give nearly seven miles of dense column, while the twelve tribes would crowd upon each other; whereas, in all their encampments, and therefore in their marches, they are found separate from each other, in close and compact bodies. By keeping to this plan of march from Egypt, as tribes, they certainly formed, according to the literal meaning of the text, twelve several complete armies, in the centre of which, guarded by the tribe of Joseph, or of Ephraim and Manasseh, would be the bones of Joseph, which were carried with them according to the request of that patriarch (Exod. xiii. 19). But if they were only one compact body, they could not properly be called "armies" or "hosts;" they would form only one large army, and the texts could not be interpreted literally. This consideration then brings us to the more probable meaning of all the expressions that relate to their removal.

[1] See Michaelis, from Pococke, ap. Rosenmüller.

If we divide the six hundred thousand by twelve, the number of the tribes, we obtain the average of fifty thousand to each. We know that some were larger and others smaller in number, but by thus interpreting the Hebrew, and keeping in view the notion of their average numbers, we retain the common reading of the amount of the myriads of Israel, we arrange the whole host in fifties, and we preserve the idea both of the twelve tribes, the hosts of the Lord, and their going forth by their armies. I believe this, therefore, to be the one principal meaning of the word; and that the sons of Israel went out of Egypt in twelve separate companies, each about the amount of the very large caravans now known to the East; and that they marched in columns parallel to each other, to prevent confusion. This, however, is but one meaning of the word. They not only came out in fifties of thousands, but in companies of fifties, in each fifty thousand. I confirm this view by many passages. We read in Exod. xviii. 21, of rulers of fifties, and in 2 Kings i. 9, of captains of fifties; and in other passages (2 Sam. xv. 1; 1 Kings i. 5; 2 Kings ii. 7, &c. &c.), that fifty was a favourite number for military service. I think it probable, therefore, that each detachment or division of this immense number, was ordered in companies, or parties of fifty in a rank. This would give one thousand ranks only to each tribe, or army, or company of fifty thousand men; and each cavalcade would not, therefore, occupy much less space than a mile; and would be, consequently, more easily under the direction of their leaders, Moses and Aaron; and under the respective heads of their own several tribes, who commanded under them. Thus would each tribe go out in calm and peaceful array. God brought forth His people from Egypt with joy and gladness, in twelve orderly religious processions, as the triumphant conquerors of the gods, the king, the princes, and the people of Egypt. They came forth in such array, order, and regularity, that all the texts which describe their march may thus be reconciled with each other. They were six hundred thousand in number. They were the hosts of Jehovah, arranged in their armies according to their tribes, and "harnessed" or provided with arms for battle with their flowing robes girded round their loins for their journey, arranged in their fifties of thousands, ordered in each fifty thousand, in their companies of fifties, with not one feeble person among their tribes. And so the people of Israel went forth on that memorable night from Rameses to Succoth, the first of their wonderful journeys.

SECTION XCVI. EXODUS XIII. 1—19.

TITLE.—*The ordinance of the Passover anticipated, and the ordinance of the Sacrament commemorated, the one, true, only sacrifice of Christ. Both were instituted by the same authority. The four periods at which the Passover was instituted, and directions given for the manner of its observance. The term, the time, the place, the ministers, guests, rites, and mysteries of the Passover. The Redemption of the First-born. The march of the Israelites. The bones of Joseph are taken with them.*

INTRODUCTION.—As "it is appointed unto men once to die, and after death the judgment," so "Christ was once offered to bear the sins of many." As men died before Christ came, and their souls will be called into judgment; and as men died when Christ was upon earth, after Christ was once offered, and their souls will be called into judgment also—Christ has, therefore, been once offered, not only for the sins of those who were alive when He was crucified, but for the sins of all who lived before His first coming, and of all who have lived, and shall live after His first coming, and before His second coming to judge the living and the dead. Because, therefore, all mankind are thus interested, as sinful and dying men, in this one great truth, *we may justly believe that some one institution would have been ordained to preserve that truth*, and remind the world that God had revealed it from the beginning. *That institution was sacrifice*, not merely the eucharistical sacrifice of fruits and flowers, by which the worshipper thanked God for the gifts of creation, but the sacrifice of a lamb from the fold, by which the worshipper confessed before God, that he was worthy of death; and prayed that the blood of that sacrifice might be accepted in the place of his own punishment. We have sufficient reason to believe, from the arguments and testimony of the most learned men in all ages, that the patriarch Abel was accepted when Cain was rejected, because he thus approached to God in the way which God had appointed; and the reason why the institution of animal sacrifice was known among all nations was, the early command given by the Almighty, when men continued in one place, and were but few in number, that in this way only the Deity could be propitiated by man.—When the time arrived that Israel was to be delivered from Egypt, the institution of sacrifice was revived. A lamb was commanded to be selected, set apart for three days, and slain. That lamb was an emblem or type of the one sacrifice, Christ. As the Israelites, after they had slain that sacrifice, were delivered from the bondage of Egypt, and the death of the first-born; so the Christian Church, and with them the ancient Jewish Church, will be finally delivered from the bondage of evil, and from the triumph of death and the grave, by the great sacrifice, Christ. Christ, therefore, is called our Passover. The sacrifice of the lamb anticipated the sacrifice of Christ, and was continued from the time of Abel, and of the Passover in Egypt, till the day when Christ instituted the sacrament of the bread and wine, in place of the paschal lamb. He then went out to be slain as the one

sacrifice, the seed of the woman, revealed at the fall of man. The sacrifice of the lamb, therefore, only *anticipated* the death of Christ. The sacrifice or offering of the bread and wine *commemorated* the death of Christ.—And the ordinance of the Passover, and the ordinance of the Eucharist, or of the Lord's Supper, were both ordained by precisely the very same authority—for the Lord who spake to Moses, as we have so often considered, was Christ, before He took upon Him our nature to deliver man; and Jesus of Nazareth, who set aside the law of the Passover, and instituted in its place the partaking of the bread and wine, was the same Christ after He took upon Him that nature. As Christ commanded the ordinance of the Passover, Christ alone could remove it. As Christ commanded the Eucharist, the partaking of the bread and wine, Christ alone can remove it, and will remove it, when the object of its institution is accomplished in the redemption of the universal Church.—Christ, as the head of the Church, is the one great Lawgiver of the Church, in all ages; and Christ alone can enact, change, and remove the institutions which direct the minds of His people to Himself, as the true Lamb of God, which alone taketh away the sins of the whole world. God the Father hath committed the government of the world and of the Church, to God the Son; and that authority alone, which instituted an ordinance to the Church, can supersede or change it: and now that the time had arrived when Israel was to be delivered, the ordinance of the Passover was instituted at four several periods, and part of the enactments which were commanded were of a temporary nature, part of perpetual obligation. *The first law of the Passover* was given before the plague of darkness (Exod. xii. 1—20), and referred to the choosing the lamb (ver. 3); the number who should eat of it (ver. 3, 4); the description of the lamb (ver. 5); the slaying of it (ver. 6); the sprinkling of the blood (ver. 7); the manner in which it was to be eaten (ver. 8—10); the dress of the persons who ate of it (ver. 11); the reason of its being slain, and of the blood being sprinkled (ver. 12, 13); and the command that the festival should be kept for ever, as a solemn ordinance to the God who delivered them from Egypt; concluding with the more special law, that there should be no leaven found among them; as there is to be no leaven of a sinful world, no evil, nor wickedness in the hearts of those who commemorate the death of the true Passover, Christ the Lamb of God (ver. 14—20).

The second law of the Passover was given immediately before the lamb was killed (Exod. xii. 21), and after the three days' darkness was ended. To the former ordinances was now added the laws that the blood was to be sprinkled on the lintels and door-posts of their houses, with a branch of hyssop, that none were to go out of their houses until the morning (ver. 22), and that the passing over of their houses by the destroying angel, when he saw the blood of the sacrifice sprinkled upon their door-posts, was to be made a subject of conversation between the parents and the children, whenever the ordinance of the Passover was observed (ver. 23—28). *The third law of the Passover* was enacted immediately that they made their escape from Egypt, and when they first rested at Succoth. It was probably made on the evening preceding the

Sabbath. It related chiefly to the persons, or guests, who were to be permitted to partake of the ordinance. Not only had the people of Israel left Egypt, but a mixed multitude of Egyptians, and of others, had fled from Egypt with them. The Israelites themselves, as we find from their subsequent history, had become deeply infected with the idolatry of Egypt; and one great object of their wandering forty years in the wilderness, was to purify them from that contamination before they entered into Canaan. But the mixed multitude who went out with them, were still more deeply infected, and a law was, therefore, made immediately on their arrival at Succoth, at the end of their first journey, that no stranger, nor foreigner, nor heathen servant, should eat of the Passover. (Exod. xii. 43—45.) It was not to be eaten with any superstitious rites. (ver. 46.) The children of Israel alone were to eat of it, or those who joined themselves, with entire obedience to their laws, to the people of Israel.

The fourth law of the Passover was probably given on the morning of the Sabbath-day, at Succoth. It is contained in this Section. The Sabbath among the Israelites began on the evening of one day, and ended on the evening of another. The people would have worshipped God in the morning; and it is probable that the last part of the general law of the Passover was given at that time. It commanded the perpetual observance of the Passover, when they arrived at the promised land (Exodus xiii. 2—7), and it again ordained the custom which the Jews call "the showing forth," and which St. Paul applies to the ordinance of the Lord's Supper (ver. 8. 14, 15), that the children of the family should ask the meaning of the institution, and the father of the family should explain it.—The law then commanded the people to keep their deliverance from Egypt, and the mercy of God, perpetually before them, as frontlets between the eyes, and as bracelets upon their arms. In remembrance of this law, the Jews wore their phylacteries on the forehead and on the wrist. The law then decreed that the first-born, which had been universally consecrated to God among all the patriarchal families, should be redeemed (ver. 12); that not only the first-born of men should be redeemed, but the first-born of animals should be redeemed; and the cause of this command also, should be explained to the children by their parents, in every family, as commemorative of the death of the first-born in every house throughout Egypt, when God delivered their fathers.

We will consider the ordinances of the Passover in the next Section, under the seven divisions of the meaning of the word Passover, the time, place, and ministers, the guests, rites, and mysteries of its institution. After relating the fourth part of the law of the Passover, the Section proceeds with the account of the general design of their Divine leader, in guiding the people from the usual way of going into the land of Canaan, from Egypt—that it was, lest the Philistines of Canaan and the armies of Egypt should unite to destroy them, before they had got through their preparatory training and discipline in the wilderness; and lest the people should return in terror to Egypt, and submit to their former masters. (ver. 17.) They were, therefore, led away from that common road that they might see the peculiar power and providence of God in their preservation. They went up harnessed (ver. 18), or more properly, they went out in the

order of a religious procession, in twelve large caravans, or bodies, of about fifty thousand each, besides women and children. They took with them the bones of Joseph, as the dying patriarch had requested—as the pledge of their love to Joseph, as the proof of their faith, that the Holy Land should be granted to them—and that all the promises of God to their fathers, to their leaders, and themselves, should be accomplished, as we know they were, even to the very utmost. And we, too, may be certain that not one word of God shall ever fall to the ground, but that every promise, and every threatening to the souls of men shall be fully completed, both in life, in death, and in our immortality in the world beyond the pilgrimage in the wilderness of the present life—the true Canaan, the land promised to the spiritual Israel of God.

EXODUS XIII. 1—19.

BEFORE CHRIST 1491.

1 And the Lord spake unto Moses, saying,

2 [a] Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

[a] ver. 12. 13, 15. ch. 22. 29, 30. & 34. 19. Lev. 27. 26. Numb. 3. 13. & 8. 16, 17. & 18. 15. Deut. 15. 19. Luke 2. 23.

3 ¶ And Moses said unto the people, [b] Remember this day, in which ye came out from Egypt, out of the house of † bondage; for [c] by strength of hand the LORD brought you out from this *place*: [d] there shall no leavened bread be eaten.

[b] ch. 12. 42. Deut. 16. 3.

† Heb. *servants.*

[c] ch. 6. 1.

[d] ch. 12. 8.

4 [e] This day came ye out in the month Abib.

[e] ch. 23. 15. & 34. 18. Deut. 16. 1.

5 ¶ And it shall be when the LORD shall [f] bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he [g] sware unto thy fathers to give thee, a land flowing with milk and honey, [h] that thou shalt keep this service in this month.

[f] ch. 3. 8.

[g] ch. 6. 8.

[h] ch. 12. 25, 26.

6 [i] Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

[i] ch. 12. 15, 16.

7 Unleavened bread shall be eaten seven days; and there shall [k] no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

BEFORE CHRIST 1491.

[k] ch. 12. 19.

8 ¶ And thou shalt [l] show thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

[l] ver. 14. ch. 12. 26.

9 And it shall be for [m] a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

[m] See ver. 16. ch. 12. 14. Numb. 15. 39. Deut. 6. 8. & 11. 18. Prov. 1. 9. Isai. 49. 16. Jer. 22. 24. Matt. 23. 5.

10 [n] Thou shalt therefore keep this ordinance in his season from year to year.

[n] ch. 12. 14, 24.

11 ¶ And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

[o] ver. 2. ch. 22. 29. & 34. 19. Lev. 27. 26. Numb. 8. 17. & 18. 15. Deut. 15. 19. Ezek. 44. 30.

12 [o] That thou shalt † set apart unto the LORD all that openeth the matrix, and every firstling that

† Heb. *cause to pass over.*

BEFORE CHRIST 1491.

cometh of a beast which thou hast; the males *shall be* the LORD'S.

[p] ch. 34. 20. Numb. 18. 15, 16.

13 And [p] every firstling of an ass thou shalt redeem with a ‖ lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children

‖ Or, *kid.*

[q] Numb. 3. 46, 47. & 18. 15, 16.

[q] shalt thou redeem.

[r] ch. 12. 26. Deut. 6. 20. Josh. 4. 6, 21.

14 ¶ [r] And it shall be when thy son asketh thee † in time to come, saying, What *is* this? that thou shalt say unto him, [s] By strength of hand the LORD brought us out from Egypt, from the house of bondage:

† Heb. *to-morrow.*

[s] ver. 3.

15 And it came to pass, when Pharaoh would hardly let us go, that [t] the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the Lord all that openeth the matrix, being males; but all the first-born of my children I redeem.

[t] ch. 12. 29.

16 And it shall be for [u] a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

BEFORE CHRIST 1491.

[u] ver. 9.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people [v] repent when they see war, and [w] they return to Egypt:

[v] ch. 14. 11, 12. Numb. 14. 1—4.

[w] Deut. 17. 16.

18 But God[x] led the people about, *through* the way of the wilderness of the Red Sea: and the children of Israel went up ‖ harnessed out of the land of Egypt.

[x] ch. 14. 2. Numb 33. 6, &c.

‖ Or, *by five in a rank.*

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, [y] God will surely visit you; and ye shall carry up my bones away hence with you.

[y] Gen. 50. 25. Josh. 24. 32. Acts 7. 16.

PRAYER.—LET US PRAY, *that as the Israelites in Egypt, by faith in God's promise, kept the Passover, and the sprinkling of the blood of the lamb upon the door-posts of their houses, lest He that destroyed the first-born should touch them—we also, amidst the darkness of surrounding infidelity, the threatenings of God's judgments, the death of souls, and the journeyings through the wilderness of life, may spiritually eat the flesh of the Lamb of God—that we consecrate ourselves to God as members of the Church of the first-born—that we follow the guidings of His providence, and remember the promises which comforted our dying friends.*

O ETERNAL Son of God, who in the glory which Thou hadst with the Father before the world was made, didst take upon Thee to do the will of God, and to deliver man; and who didst institute and ordain the sacrifice of a lamb, to preserve among men the promise of Thy first coming, as the true sacrifice, into the world,—and didst also institute and ordain the Holy Sacrament of the bread and wine, to preserve the commemoration of the fulfilment of the holy promise—give us, we

beseech Thee, such grace, that as Thy people Israel in Egypt did keep the Passover, and sprinkle the blood of the lamb upon the door-posts of their houses, in obedience to Thy holy word, lest the destroying angel should slay them when he passed over the land of Egypt; we also, at all times and seasons, may spiritually, by faith, eat the flesh of Christ, and drink His blood, and be ready for the day when the soul shall meet its God. We have no hope but in Thee. We have erred and strayed from Thy ways like lost sheep. There is no health in us. By thought, word, and deed, we have grievously sinned against Thy divine majesty, and we have no hope of mercy, but in that full, perfect, and sufficient sacrifice, oblation, and satisfaction, which Christ, the eternal Son of God, has offered once for all, for the sins of the whole world. O God and Father of the spirits of all flesh! O God and Father of our Lord Jesus Christ, give us such grace we pray Thee, that we follow the example of Thy people Israel in Egypt; and spiritually prepare the lamb of the sacrifice by constant, daily, ceaseless fitness for the hour of our departure from the Egypt of this sinful world. When the judgments of God have been poured forth upon the world, as Thy plagues were sent down upon Egypt; and when the darkness of infidelity and ignorance so surrounds us, that the ways of Thy providence, the warnings of Thy word, and the preaching of the ministers of Thy truth, are alike despised; then, oh! then, send forth Thy light and Thy truth into our souls, that there may be light in our churches, in our dwellings, and in our hearts; and that we choose the lamb of the Passover as our portion; and set apart the Son of God within us, as the life and strength of the soul.—As the people of Israel did sprinkle the blood upon their door-posts, so sprinkle our hearts from the evil of which the conscience reproaches us. Take from within us that leaven of sin and vanity, of worldliness and weakness, which will leaven the whole soul, unless it be removed from Thy people by the mercy and grace of God. Ever may we be ready to depart with our loins girded, with the feet shod with the preparation of Thy Gospel of peace, and with perfect faith and dependance on the staff of the providence of God. When the day of our summons shall come, may the sprinkling of the blood of Christ upon the soul be the token of our salvation, the pledge of Thy mercy, and the source of our comfort; that the second death, the death of the soul, shall not be our portion; and the deliverance of the soul from the Egypt of the world be completed. Before that day shall come, while we journey through the wilderness of life, still guide, still direct us; still may our only hope be placed on the spring and fountain of spiritual strength and life, and the blessing of the Holy Spirit be vouchsafed to us, as the humble believers in the merits and death of the only sacrifice for the sins of man. As the first-born of Thy people Israel were more especially consecrated to Thee, so may our souls be consecrated to Thy service, dedicated to Thy honour, set apart to Thy glory, and to their own advancement in purity and holiness; that when the pilgrimage of this short life is ended, we may be found worthy to come to the heavenly Zion, "the city of the living God, the new Jerusalem, the innumerable company of angels, and the general assembly and church of the first-born, even to the spirits of the just made perfect," whose everlasting portion shall be with Christ the Mediator, and with God the Judge and Father of the souls whom Christ redeems.—So lead us, by Thy providence, through all the dangers and difficulties of the pilgrimage of life. Deliver us from the evil world, from Satan the evil one, from an evil heart of unbelief within us—from the evil of presumption, and the evil of despair. In every step of our progress through the pilgrimage that lies between the Egypt of

wilful sin, and the glories of the promised Canaan, let Thy rod and Thy staff guide us. Hold Thou us up, and we shall be safe.—As Thy people obeyed the command of Thy servant Joseph, and removed the bones of the dead to the sepulchre of his fathers in Canaan, so enable us, we pray Thee, to remember the dying exhortations, or the parting words of the friends who have gone before us to their home in Thy glory, to follow their good examples, and to be made partakers with them of that better Canaan, the promised land of heaven, the rest that remaineth for the people of God. So may we learn from the lessons of Thy holy word, and live in Thy faith and fear, and daily grow in grace, till the journey of life be ended, and we be received into the inheritance of the spiritual Israel of God.

We ask all, not in our own name, but in the name and for the sake of Jesus Christ our Lord, who hath taught and commanded us, when we pray, to say :—

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the Totaphot, or frontlets between the eyes, commanded to be worn by the Israelites.* Exod. xiii. 16.

The טוֹטָפֹת, Totaphot, commanded by Moses to be worn by the Israelites, is generally interpreted to be the phylactery. The later Jews certainly understood and still receive the word in this sense. The commentators, also, generally interpret it in the same manner. After considering, however, the remarks of Pfeiffer (Dubia Vexata, vol. i. p. 120), Rosenmüller in loc., and the usual commentators, I cannot believe that the word was originally used in this sense, though the Jewish custom seems to have been common also to the Arabs of Yemen. These, says Niebuhr, on their outer caps, wear inscriptions, "La Allah, illa Allah," &c., or some sentence of the Koran ; and Shaw believes the custom to have been derived by the Arabians from the Jewish wearing of the parchment frontlets. From the derivation of the word by Jablonski, from an Egyptian root, signifying to cut, or curve ; from the expression בֵּין עֵינֶיךָ, 'between thine eyes ;' from the Vulgate translation, 'appensum ;' from the Chaldee paraphrase ; from the Septuagint translation, *ἀσάλευτον*, which may refer to the firmness of the article carved or sculptured ; from the correspondent translations of Symmachus and Theodotion ; and from the custom of the Egyptians of wearing, as we see in the sculptures (head-dress of the king, no. 1, vol. iii. p. 352, Sir Gard. Wilkinson's Egyptians), an asp, or other permanent ornament, I interpret the word טוֹטָפֹת to denote some memorial gem, or jewel, or ornament of gold, silver, ivory, or other substance, with some short commemorative inscription alluding to the events of the Exodus. It was not like the Hindoo sectarian marks, given by Moor in his Hindoo Pantheon ; not the parchment phylactery of subsequent periods ; but a memorial which might be handed down in families from father to son, in perpetual remembrance of the deliverance from Egypt. I mention this, however, as a probable conjecture. The student may compare Pfeiffer ut supra, Rosenmüller, and Witsius, and the commentators. I may observe here, as I refer to these books, that the first reference to Witsius in Rosenmüller, should be to sect. iii. of lib. i. cap. 9, of the Egyptiaca, and not sect. viii. I may observe, too, that Witsius endeavours to prove that the law is to be interpreted spiritually only ; and this, indeed, is the general opinion. There can, however, be no objection to the supposition, that the totaphot were to be actually made and worn. The Jews were not so far advanced in the apprehension of the spiritual meaning of the enactments of their divine Legislator, that they should prefer the recondite to the literal meaning of His laws. The student will find the whole discussion in Witsius, with the references, well worthy his attention. Egyptiaca, lib. ii. cap. ix.

On the word "harnessed" (Exod. xiii. 18), see the note to the preceding section.

SECTION XCVII. NUMBERS XXXIII. 6. EXODUS XIII. 20, TO THE END. NUMBERS XXXIII. 7. EXODUS XIV. 1—18.

TITLE.—*The Passover further considered, under its name, time, place, ministers, guests, rites, and mysteries. The* SECOND *journey of the Israelites from Succoth to Etham. They are guided by the pillar of cloud and fire. The* THIRD *journey of the Israelites from Etham to Pi-hahiroth. The Egyptians pursue them. The despair of the people. The conduct of Moses.*

INTRODUCTION.—We proceed, as we mentioned in the Introduction to the last section, to consider further the subject of the Passover, under the respective divisions of the derivation and *meaning* of the word; the *time* and *place* of its celebration; the *ministers* who provided that all things relating to it were done according to the law; the *guests* who partook of it; the *rites* with which it was slain, offered, and eaten, and the chief *mysteries* implied in the whole of the divine ordinance.—This is the arrangement of the circumstances attending the Passover, by one of the most eminent and learned divines of the last century; and it will enable us to contemplate briefly, but fully, all the particulars of the four separate periods in which the laws of the institution were enacted.—The name, or the word Passover, is not derived, as some of the fathers imagined, from the Greek word, which signifies to suffer, but from the Hebrew word, which signifies to pass over, or to pass by, as God passed over the blood-marked houses of the Israelites when He slew the Egyptians. Because the blood that was sprinkled, with the bunch of hyssop, on the lintels and door-posts of their houses, was the blood of a lamb, that lamb is called the Passover (Exod. xii. 21; Luke xxii. 7); and because, when the lamb was offered, other things, such as unleavened bread and bitter herbs, were eaten with it, therefore these things are sometimes also called the Passover (Deut. xvi. 2—5). The *meaning of* the word, therefore, teaches us that God passes over and saves the soul of that man, when others perish, whose soul is sprinkled with the blood of the true Passover, Christ our Lord; that Christ is our sacrifice; and that our own hearts must be offered with Him, free from the leaven of evil, and remembering the bitterness of the bondage of the immortal spirit in the typical Egypt of an enslaving and sinful world.—The *time* when the Passover was to be eaten, was the 14th of Nisan, the period when the sickle was first put to the corn (Deut. xvi. 9). Then the first-fruits were to be offered to God: and the lesson we learn from the *time* of the celebration of the Passover is, that when we approach to God in the name of Christ, we dedicate the first-fruits of our age, our labour, our prosperity, and success, to God, as the flower in the bud, and as the earnest of the harvest, when we shall be cut down as the shock of corn fully ripe; and also, that at every renewal of the commemoration of the sacrifice of the Passover, we offer and present to the Lord ourselves, our souls, and bodies, as a reasonable, holy, and living sacrifice. It was eaten in the commencement of the declining of the sun,

before the Israelites left Egypt, to point out the time when the true Passover should be slain; and to remind us, that strength to leave Egypt, and to go on to live or die, can only be derived from the flesh of the Passover.—The *place* where the Passover was killed and eaten, was first, every house where the number of persons who were sufficient to consume the flesh of the lamb could be assembled; and it teaches us that every house should be regarded as a Church dedicated to the living God. And the *place* where the Passover was afterwards killed and offered, was the court of the Temple, to show us that the Church of the general assembly of the people is the place where the Father of the spirits of all flesh, the God of all the families of the earth, is principally to be worshipped.—The *ministers* of the Passover were, at first, every master of a house, among the highest or lowest of the people. The whole congregation of Israel shall kill it (Exod. xii. 6), as they might offer also all the other sacrifices (Lev. i. 3—5; Lev. iii. 2; and Lev. iv. 2—4). But lest the people should not be in a fit state to offer, the Levites killed the Passover (2 Chron. xxx. 17), while the priests alone sprinkled the blood and burned the fat (2 Chron. xxx. 16, and xxxv. 11). The meaning was, that while it is the duty of every man to bring the offering of Christ and of his own soul to God, the Levite and the Priest are essential to the perfecting of the private devotion in the public service of the sanctuary.—The *guests* at the Passover, were all true Israelites not unclean; all heathen proselytes who conformed to the Jewish law; all women as a part of the Church of God. So are all baptized Christians who are not in a state of wilful sin, all converted heathen, and all women, as the companions, the equals, and friends of men, admissible to the Lord's Supper. The number of guests was to be in proportion to the flesh of the lamb; and all were under the control of the master of the family in which the Passover was eaten. So ought no Christian parish, Church, or congregation, to be too numerous for the superintendence of one minister of God. The *rites* with which the Passover was administered were five,—the *Selection*, the *Preparation*, the *Slaying*, the *Roasting*, and the *Eating*. In its *selection*, it was to be a lamb of the first year; a male, perfect, strong, meek, docile, blameless, spotless: in all which qualities Christ was prefigured.—In its *preparation*, four days were appointed, from the 10th to the 14th, that its freedom from blemish might be more certainly known, and the worshippers converse on the approaching solemnity. So Christ was set apart at Jerusalem, four days before His crucifixion, to be questioned by the Pharisees, Sadducees, Herodians, Scribes, Priests, and Heathen; while His disciples conversed with Him, hearing His last predictions, witnessing His last miracles, and partaking His last meal, before He was offered on the cross.—In the *slaying* of the lamb, observance was especially to be paid, that the blood did not sink into the earth, as worthless, or useless, or common. It was received in a basin, and sprinkled at its institution on the door-posts, and afterwards on the altar for the people, to prove to us that the blood of Christ is of no avail, unless the partaker of the Passover and of the sacrament, be sprinkled with the blood of the lamb, as the application of the value and merits of the sacrifice to the individual worshipper.—

In the *roasting* of the lamb, we may observe that the command, "Eat not of it raw, but roast," may denote, that the Passover, both in the anticipatory paschal lamb, and in the commemorative sacrament of the bread and wine, was to be carefully prepared, and rendered most fitted for devotion and instruction. Nothing was to be left to the caprice or fancy of the individual. All was to be done in order, in the best and prescribed manner. It is usual to believe that the roasting of the lamb denoted the sufferings of Christ; but the type is not correct. The lamb died before it was roasted. Christ endured the fire of the wrath of God for man, before He gave back His human spirit to His Father.—In the *eating* of the lamb, we may observe the *dress* of the partakers—their loins girt, their shoes on their feet, their staff in their hand, and in haste; and the sauce with which it was eaten—bitter herbs and unleavened bread, all of which have been considered. Not a bone was to be broken; first, for the temporary reason, that their haste did not allow them time for the luxury of consuming the marrow; and next, according to St. John's interpretation (John xix. 36), that a bone of Christ was not to be broken. Nothing was to be taken out of the house, that the worshipper might not be exposed to the destroying angel. It was to be wholly eaten, that nothing might be left for profane uses. In the *mystery* of the Passover, we may learn the application of the institution to Christ, as the subject of contemplation to the pious Israelite, in its representation of the *person*, the *sufferings*, the *fruits of those sufferings*, and the *manner* in which men partake of them. The *person* of Christ is represented by the lamb, in its age, its selection from the common flock—as Christ, as a man, was chosen out of the people—its perfection, separation, blamelessness, meekness, and excellency. The *sufferings* of Christ are represented by the whole congregation killing the lamb, as He was slain by the united efforts and cruelties of all the Jewish people at Jerusalem. The *fruits* or effects of Christ's death are, deliverance from sin, liberty from bondage, the destruction of the idols in the heart, and a new era in our worldly existence, when the obedient and developed intellect first eats by faith the Paschal Lamb, or the bread and wine of the sacrament. And the *manner* in which every worshipper partakes of those consequences of the death of Christ, is related in the sprinkling of the blood, and in the eating of the flesh of the Lamb of God.—There is but one life of trial, one death of the body, one judgment to come, one Christ to deliver, one institution to remind the Church of the coming of the seed of the woman, once in humiliation, once in glory. The commemorative sacrifice, and the preparatory sacrifice, teach the sinful and repentant soul the one great lesson, that there is no name by which we can be saved, but one name, the name of the Son of God, and the Son of man, Jesus the Saviour, Jesus the Messiah of the Scriptures.

The *first* encampment of Israel after they had received this Passover, was at Succoth. Their *second*, as we read in this Section, was at Etham. Their guide through the wilderness was the pillar of cloud and of fire, of which we shall speak in the next Section. Their *third* journey was taken under such peculiar circumstances, that their leader, Moses, must have been insane, or

divinely commissioned. The direct road of the Israelites to Sinai was from Etham, round by the head of the Red Sea. Instead of being commanded to take this road, they are directed to leave Etham, and to turn by the coast of the Red Sea, nearest to Egypt, by a route where the coast of the Red Sea would enclose them on one side, and where the host of the Egyptians would overtake them, in a country and position, from which there appeared to be no escape whatever by human means. Their destruction appeared to be unavoidable, unless some great miracle, which could never be expected, should happen—either that the host of Egypt should be destroyed by fire from heaven, or that the earth should yawn and swallow them up, or that the broad sea should open its waves to let the people of Israel pass. Neither of these things was expected by the people; neither of these was promised by Moses. He only obeyed the command of his divine leader, and ordered the people to march nearer to Egypt, by the way of the coast of the Red Sea. The people of Egypt had now buried their dead. Their king found that Israel had escaped him. His troops and chariots, as we have before seen, were stationed close to Rameses, to defend the frontier of Egypt on the East. They are commanded to assemble, and instantly, with all haste, to pursue and bring back the Israelites. The people, obedient to their leader, Moses, had turned as he directed them; and they had no sooner arrived at their third encampment, a place called Pi-hahiroth, or the mouth of Haroth, between Migdol, a fortress of Egypt, and the sea, opposite to a temple called Baal-zephon, than they descry the army of Pharaoh, and break out into murmurs of indignation and despair, at the supposed folly, cruelty, incapacity, or treachery of their leader. The degraded and wretched majority wished to return again to their slavery, and declare the bondage of Egypt to be preferable to death in the wilderness. (Exod. xiv. 12.) Moses having been, by faith in an all-wise God, obedient to a most mysterious command, assures them that all will be well—that the Egyptians shall perish, and themselves be at peace from all further attempts to enslave them (Exod. xiv. 13, 14); and he is ordered boldly and faithfully to bid the people go forward—to lead them to the waves of the Red Sea, and begin their march immediately, for the very sea should open to receive them, at the voice of its own Creator. The people obeyed, and that event took place which we will go on to consider—which was to the ancient Church what the Resurrection of Christ has been to the Christian Church, the proof and pledge that the Creator of the world is the God of the Church—that He who created the sea by His power, could suspend the laws He has Himself given, that its tides should ebb and flow. May this God be our God—our *own God* for ever and ever!

The second journey.—From Succoth to Etham.

NUMBERS XXXIII. 6.

BEFORE CHRIST 1491.

6 And they departed from [a]Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

BEFORE CHRIST 1491.

[a] Exod. 13. 20.

EXODUS XIII. 20, TO THE END.

BEFORE CHRIST 1491.

20 ¶ And [b] they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And [c] the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

BEFORE CHRIST 1491.

[b] Numb. 33. 6.
[c] ch. 14. 19, 24. & 40. 38. Numb. 9. 15. & 10. 34. & 14. 14. Deut. 1. 33. Neh. 9. 12, 19. Ps. 78. 14. & 99. 7. & 105. 39. Isai. 4. 5. 1 Cor. 10. 1.

The third journey.—From Etham to Pi-hahiroth.

Pharaoh's army approaches.

NUMBERS XXXIII. 7.

7 And [d] they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

[d] Exod. 14. 2, 9.

EXODUS XIV. 1—18.

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, [e] that they turn and encamp before [f] Pi-hahiroth, between [g] Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, [h] They *are* entangled in the land, the wilderness hath shut them in.

4 And [i] I will harden Pharaoh's heart, that he shall follow after them; and I [k] will be honoured upon Pharaoh, and upon all his host; [l] that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and [m] the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took [n] six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD [o] hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and [p] the children of Israel went out with an high hand.

9 But the [q] Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea,

[e] ch. 13. 18.
[f] Numb. 33. 7.
[g] Jer. 44. 1.
[h] Ps. 71. 11.
[i] ch. 4. 21. & 7. 3.
[k] ch. 9. 16. ver. 17, 18. Rom. 9. 17, 22, 23.
[l] ch. 7. 5.
[m] Ps. 105. 25.
[n] ch. 15. 4.
[o] ver. 4.
[p] ch. 6. 1. & 13. 9. Numb. 33. 3.
[q] ch. 15. 9. Josh. 24. 6.

BEFORE CHRIST 1491.

beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel [r] cried out unto the LORD.

[r] Josh. 24. 7. Neh. 9. 9. Ps. 34. 17. & 107. 6.

11 [s] And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

[s] Ps. 106. 7, 8.

12 [t] *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

[t] ch. 5. 21. & 6. 9.

13 ¶ And Moses said unto the people, [u] Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day: ‖ for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

[u] 2 Chron. 20. 15, 17. Isai. 41. 10, 13, 14.

‖ Or, *for whereas ye have seen the Egyptians to-day, &c.*

BEFORE CHRIST 1491.

14 [v] The LORD shall fight for you, and ye shall [w] hold your peace.

[v] ver. 25. Deut. 1. 30. & 3. 22. & 20. 4. Josh. 10. 14, 42. & 23. 3. 2 Chron. 20. 29. Neh. 4. 20. Isai. 31. 4.

[w] Isai. 30. 15.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But [x] lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

[x] ver. 21. 26. ch. 7. 19.

17 And I, behold, I will [y] harden the hearts of the Egyptians, and they shall follow them: and I will [z] get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

[y] ver. 8. ch. 7. 3.

[z] ver. 4.

18 And the Egyptians [a] shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

[a] ver. 4.

PRAYER.—LET US PRAY, *that whatever be the difficulties or the temptations in the wilderness of life, we go forward in our journey, refreshed and strengthened by the partaking of the true Passover; that we proceed with joy from the* CORRUPTIONS *and* BONDAGE *of Egypt, to the* TABERNACLES *and* TENTS *of the spiritual Israel, looking for the city which hath foundations, whose builder and maker is God; that we be* PERFECT *and* SINCERE *in our Christian profession; and that we* ESCAPE *from all dangers, and from the hands of all that hate us, directed and guided by day and by night by the cloud and fire of the Providence of God.*

O SON of GOD! Redeemer of the world! Head of the Church, whether triumphant in heaven, or militant here on earth; who, before the creation of the world, didst take upon Thee to deliver man; who, in the fulness of time, wast born of woman, and didst bear our human nature; and who now sittest at the right hand of God, to save and deliver all them in the wilderness of life, who put their trust

in Thee; grant us, we beseech Thee, such grace and strength in Thee, that as Thy people Israel, before they began their journeying from the land of corruption and bondage, did eat of the flesh of the Passover which Thou, the Eternal Head of the Universal Church, didst command them to eat; so also may we, Thine unworthy servants, spiritually eat Thy flesh and drink Thy blood, in the sacrament of the bread and wine, which Thou didst ordain that we should eat; when the same word which commanded the lamb to be eaten, commanded us to partake of the bread and wine in remembrance of the God of Israel, the Lamb of God, which taketh away the sins of the world.—May the *name* of that true sacrifice be dear to our souls as the "ointment poured forth." May the time, the hour, and the day, be ever remembered, when, with holy awe and heartfelt love, with deep repentance, and solemn resolution, we first came up to Thy table and altar, to make our vows, and devote ourselves, our souls, and bodies, an acceptable and living sacrifice to Thee.—May the *place* and *scene* be ever remembered, when we first so joined ourselves to the body of believers, and partook of the communion of saints in the assembly of the worshippers, in the courts of the house of the Lord. May the *ministers* and stewards of Thy mysteries ever be venerated and beloved, as the ambassadors of Christ, and the dispensers of Thy word and sacraments. Ever may we be found among the *guests* at Thy table, clothed with that wedding garment which the Lord of the feast alone can give to those whom His grace invites, and Spirit guides, to sit down at the marriage-supper of the Lamb of God. As Thy people Israel did eat the Passover with their loins girt for their journey, their shoes on their feet, and their staves in their hands, so may all the holy *rites* and ceremonies be spiritually observed by us, which Thou, by thy servant Moses, didst ordain to them. Ever may we go on our way with the loins of our mind girt for our journey, with our feet shod with the preparation of the Gospel of peace, with resignation to Thy rod of affliction which chastens us, and with dependance on the staff of Thy Providence to support and uphold us.—So may all the mysteries of the Holy Passover, and of the Holy Sacrament, be studied and understood by us, that our souls be saved from sin, our eyes from tears, and our feet from falling; and that we may ever walk before Thee, as strangers and pilgrims whom Thou wilt guide on earth with Thy counsel, and after that, receive into Thy glory. O God! our fathers have told us what things Thou hast done in their days, and in the old time before them, Thou art the same God, whose property is always to have mercy—have mercy upon us. Comfort the souls of Thy servants; for our only trust and hope is in the mercy which is promised in the Word of God, and sealed with the blood of the one Holy Covenant. Father of mercies, and God of all grace, guide, lead, and guard us from the bondage of Egypt, to the tabernacles of Thy spiritual Israel. Here we have no abiding place. Here we have no continuing city. Give us to follow the example of Thy people Israel—to look for the city which hath foundations, whose builder and maker is God; and to press forward to the Canaan of rest, the land which lieth beyond the wilderness of life, the rest which remaineth for the people of God.—And that we be not disappointed in this our Christian hope, search us, O God! and try our hearts; prove us, and examine our thoughts; look well if there be any way of wickedness in us; and lead, oh! lead us in the way everlasting. Make our hearts within us perfect and sincere before Thee; living up to the light of that truth which Thou hast given to us; and having respect to Thy commandments with our whole heart. And that we escape from all dangers and adversities, laying aside every weight, and the sin that doth so easily beset us—be Thou to us the pillar of cloud to direct us in the day, and the light of fire to direct us in the night season of darkness, danger, and distress.—From pre-

sumption and from despair, from the power of every temptation, from the pestilence that walketh in darkness, and the destruction that wasteth in the noon day, from every snare of the evil tempter, from the power of the sinful world around us, and from the treachery of an evil heart within us, when the enemy cometh in like a flood, and when no way of escape shall appear to be before us,—then, then, O Lord! may Thy hand save us, and Thy right hand deliver us.—Be the cloud by day and the fire by night to direct our wanderings; to protect us from our enemies, and from the hands of all that hate us; to strengthen and refresh us by the proofs of Thy power. Be Thou our light and wisdom, our defence and our protection; to shield us from all spiritual enemies; and to shed abroad in our hearts the comfort and the consolation which Thy word alone can speak, and Thy Spirit alone can give. So like Thy children of Israel in the olden time, may we go forward in our way to heaven, through the wilderness of this present evil world, making mention of Thy righteousness only; trusting with faith and hope to Thee and to Thy mercy, whatever be the dangers, the troubles, the afflictions, and the temptations of the journey between life and death. O God of Israel! be Thou our God; our God in life, in death, and through death, and beyond death for ever.

We ask all, not in our own name, but in the name and for the sake of Jesus Christ, Thy blessed Son our Lord; and in His name and words, we sum up all our petitions, saying,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the Passover as a type of Christ; with a short list of institutions, &c., of the Mosaic Law, declared in the New Testament to be typical.—Note on the Introduction.*

There can be no doubt that the institution of the Passover is intended to be a type, or "prophetic symbol," of Christ [1]; as we have the express declaration of St. Paul, quoted in our services on Easter-day—"Christ our Passover is slain for us." For a more extended account of the ceremonies used at the paschal festival, and their mystical signification, the student will read Horne, and consult his references [2]. I have been contented with abridging the Dissertation of Witsius [3]. I subjoin a table of the chief types of the Old Testament, with their antitypes, and the Scriptural authority for their being so interpreted.

[1] See for this definition of a type, and much learned discussion on the subject of the types, Fairburn's Typology, p. 53, 8vo: Clark, Edinburgh, 1845.

[2] Critical Introduction, &c. vol. iii. part iii. ch. iv.

[3] De Œcon. Fœd. lib. iv. cap. 9, 4to.: Utrecht, 1694. The Protestant will rejoice in the glowing dedication of this work to king William III., and the prayer with which it concluded; which we also may offer for our Protestant sovereign, his successor, who still rules us by the same Protestant title. Rex regum et Dominus dominantium semper Te domi fortunatum, in publico felicem, justitiæ præsidem, libertatis vindicem, Religionis statorem, concordiæ auctorem, oppressorum solatium, orbis Christiani arbitrum præstet, &c. If England ever ceases to consider herself as the "arbiter orbis Christiani," and as such, the protector of anti-papal Christianity, she vilely throws away the shield and bow, and does that which the world itself could not do—she deposes and degrades herself by her own suicidal decisions, from her lofty rank and splendid station, as the modern Israel, the possessor and chief defender, by wise laws, and holy institutions, of the ark and tabernacle of the most high God.

TYPE.	ANTITYPE.	OLD TESTAMENT.	NEW TESTAMENT.
The Ark	The Church	Gen. vi. 14	Heb. xi. 7
Jacob's Ladder	Divine Providence	Gen. xxviii. 12	John i. 51
The Burning Bush	The Church	Exod. iii. 2	Acts vii. 30
Saving of eight persons in the Ark	Baptism	.....	1 Pet. iii. 20, 21
Pillar of fire and cloud	Divine Providence	Exod. xiii. 21	
Sacrifice	Atonement	Gen. iv. 3-5	Heb. ix. 13, 14
Rainbow	The Glory on the head of Christ	Gen. ix. 13	Col. iii. 4. Rev. x. 1

TYPE.	ANTITYPE.	OLD TESTAMENT.	NEW TESTAMENT.
The Golden Candlestick	Seven Churches	Exod. xxxvii. 17	Rev. i. 20
Veil of Moses	Transfiguration	Exod. xxxiv. 33	Matt. xviii. 1-8
Passover	Eucharist	Exod. xii.	Matt. xxvi. 26
The Lamb	Christ	Exod. xii. 3	John i. 29
Scape Goat	Christ		
Red Heifer	Christ	Exod. ix. 2	Heb. ix. 13, 14
Jubilee	Redemption	Lev. xxv. 10	Matt. xi. 4, 5
Canaan	Heaven	Numb. xiv. 24	Heb. iv. 9
Cities of Refuge	Redemption	Numb. xxxv. 13	Heb. vi. 18
Tabernacle	Heaven	Exod. xxvi. 1	Heb. viii. 2
Holy of Holies	Highest Heaven	Exod. xxviii. 29	Heb. ix. 24
Ark of the Covenant	Covenant between God and His people	Numb. x. 13	Heb. ix. 1-9; xii. 24
The Mercy-seat	Propitiation	Exod. xxv. 17	1 John ii. 2
Cherubim	Angels that "stand before God continually"	.....	Matt. xviii. 10. Heb. i. 4
The Shekinah	"God manifest in the flesh"	Numb. vii. 89	1 Tim. iii. 16
The Golden Candlestick	The Church	Exod. xxv. 31, 32	Matt. v. 15
Circumcision	New heart	Gen. xvii. 11	Gal. v. 6; vi. 15
The Veil of the Temple	The humanity of Christ	Exod. xxvi. 31-33	Matt. xxvii. 51

See Thompson's Prophecy, Types, and Miracles,—the Great Bulwarks of Christianity; or a Critical Examination and Demonstration of some of the Evidences by which the Christian Faith is supported: London, Hatchard and Son, 1838.

Note 2. *On the spiritual meaning of the names of the forty-two stations of the Israelites.*

The student will observe, that in the language of the Prayer in this Section, I have alluded to the real or supposed meaning of the words Rameses, Succoth, and Etham. I am at a loss to decide whether the whole of the names of the forty-two stations of the Israelites, are to be interpreted spiritually throughout. We well know that Egypt is the type of our natural state; the passage through the Red Sea is the type of Baptism; the wandering in the wilderness generally the type of the spiritual contests of the Church in its progress towards perfection, and of the soul in its way to heaven; that Canaan is the type of heaven; and, therefore, that the passage through the river Jordan, may be regarded as the type of death. And it is consequently probable that the names of the stations of the Israelites, as well as the events which took place in their encampments, may be designed to represent the spiritual warfare, temptations, changes, and progress of the divine life within the souls of men. Many of the Fathers of the ancient Church, as well as of the best theologians among the Reformers, the Episcopalians, the Papists, and the Puritans of the later Church, have upheld this opinion. The celebrated Jerome has explained every journey of the Israelites in this manner; and I have, therefore, given a tabular view of his interpretations, with those of Bromley, the correspondent of Baxter, a neglected, though principal follower of this hypothesis. I might have added those of Seaton [1], Krummacher [2], and of others. I hesitate, however, to affirm that these forty-two stations are to be certainly thus interpreted; not only from the deficiency of evidence, that even if we understood the meaning of all their names, this is certainly their proper interpretation; but because we cannot, in every instance, safely affirm what the etymology of the names of those stations may be. The meaning of the word Rameses, for instance, the place from whence they set out, is said by Jerome to be, "tonitruum gaudii," and by Bromley to be, "the melting, or dissolving of evil;" while the anonymous writer of a very learned article in the Church of England Quarterly Review, derives the word Rameses from the Sanscrit word "rōmāsa," *a sheep;* and deduces from the word an argument, which need not be discussed here, on the Connexion of the History of the Shepherd Kings of Egypt, with the ancient legends of India [3]. Whether this be so, is of course doubtful. But many other words, and titles, and names of places, are not pure Hebrew, neither are they Arabic. They are said to be Sanscrit; or, as Jablonski has declared, Egyptian. I hesitate, therefore, to adopt the theory of deriving spiritual interpretations from words and roots of uncertain origin, on the meaning of which fresh light may be shown by subsequent researches. I can only therefore give the student those views of Jerome and the ancient Church, which might be abundantly confirmed by the continued stream of Fathers, Reformers, Romanists, and Puritans, in all ages. I think it more probable that all these should be right, than that any late etymologist should discover that they are in error.

[1] Church in the Wilderness, 2 vols. 8vo.
[2] Israel's Wanderings, &c.
[3] No. iii. p. 16, 17.

I therefore, only give the list of the names of the stations of the Israelites, with their popular interpretations, &c., and leave the student to adopt or reject the hypothesis, that they are designed by the Spirit of God to bear a typical or spiritual interpretation.

JOURNEYS OF THE PEOPLE OF ISRAEL.	JEROME.	CRUDEN.	BROMLEY.	THE CHRISTIAN PILGRIM.
1	Rameses. Tonitruum gaudii; some, he says, prefer "commotio turbulenta," aut "amaritudo," "commotioque tineæ"	Thunder, or reproach of the moth, or he that destroys or dissolves evil	The melting or dissolving of evil	Thunder, broken asunder; blotting out of evil
2	Succoth. Tabernacula, aut tentoria	Tents, tabernacles	Booths, tents, or tabernacles	A tent, or protection, covering
3	Etham. Fortitudo, atque profectio	Their strength, their sign	Perfectness, integrity, sincerity; their ploughshare	Perfection, sincerity, great and strong
4	Pi-hahiroth. Os nobilium, villæ	The mouth, the pass of Hiroth, or the opening of liberty, or mouth engraved	The mouth of liberties	A place of straits, the passage of mountains, as also a mouth of liberties
5	Marah. Amaritudo	Bitter or bitterness	Bitterness	Bitterness
6	Elim. Arietes fortesque	The rams, or the strong, or the stags, or the valleys	Powers, strengths, God's strong angels	Power, strength, and revivings
7	The Red Sea.	.....	The sea of sedge, rait, or bulrushes	
8	The wilderness of Sin. Rubus, vel odium	Bush	"A bramble," after the Syriac "enmity"	A dart, an armour, coldness
9	Dophkah. Pulsatio	.....	Knocking as at a door; also, our knocking	Knocking
10	Alush. Fermentum	.....	Kneading, leavening, mixing water and leaven with meal	Leaven
11	Rephidim. "Vidit os sufficiens eis" aut certè "visio oris fortium" meliusque transfertur, "dissolutio fortium," vel "sanitas fortium:" sive juxta proprietatem linguæ Syræ "remissio manuum"	Beds, or places of rest	The remission or weakening of hands, and also the healing and strengthening of hands	The weakening of hands, and the strengthening of hands
12	Sinai. Plures rubi	Bush; according to the Syriac, "enmity"	A bramble, or enmity	"Thorny," called Horeb on account of its dryness
13	Kibroth Hattaavah. "Sepulchra concupiscentiæ," sive ut in Septuaginta legimus, "memoria desiderii"	The grave of lust	The sepulchre of concupiscence, or the graves of lust	A grave of lust
14	Hazeroth. Atria	Villages, hamlets; court, or porch	A trembling, a fearful division	Palaces trembling, or fearful divisions
15	Rithmah. Sonitus aut juniperus	.....	A place of junipers, or of binding	Binding

JOURNEYS OF THE PEOPLE OF ISRAEL.	JEROME.	CRUDEN.	BROMLEY.	THE CHRISTIAN PILGRIM.
16	Rimmon-parez. Mali punici divisio, aut, malum granatum	.....	The lifting up of the breach: the breach of (or for) elevation	An elevation, breach, or tribulation for elevation
17	Libnah. Latus, malè candor	White, whiteness	Whiteness or frankincense	Whiteness or frankincense
18	Rissah. Freni	Watering, distillation, or dew	Sprinkling, dropping, moistening	Dropping upon, or softening
19	Kehelathah. Ecclesia	.....	Assembling, gathering together; religious assembling to worship God	He hath gathered or assembled together
20	Shapher. Pulchritudo	.....	Beauty, comeliness, pleasantness, a sweet trumpet or cornet	Beauty, comeliness, pleasantness, or a sweet trumpet
21	Haradath. Miraculum	.....	Great fear and trembling	Great fear
22	Makkeloth. Cœtus	.....	Congregations, assemblies, religious assemblies, churches	Churches or congregations
23	Tahath. "Subter," melius "pavor"	.....	Underneath, below, contrition, breaking	Lowness of mind, or contrition
24	Tarah. Malitia, vel pastura	.....	Respite, breathing, refreshment	Perception, breathing, refreshment, or sensation
25	Mithcah. Dulcedo	.....	Sweetness	Sweetness
26	Hashmonah. Festinatio.	Diligence, or enumeration, or embassy, or present	Hasty numbering	A still distribution, or gift
27	Moseroth. Vincula, sive disciplinæ	Erudition, discipline, bond	Bonds, chastisements, instructions	Bonds, chastisements, and instruction
28	Bene-jaakan. Filii necessitatis, seu stridoris	.....	The children of Jaakan, that is, of tribulation	Pressing tribulation
29	Horhagidgad. Nuntius, sive, expeditio, et accinctio: vel certè (quod nos verius arbitramur) concisio	The hill of felicity	The hole or narrow passage of much excision, or great cutting off. The Sept. read here the mountain of Gad-Gad, as though Hor were written with He, whereas the Hebrew and the Chaldee read it with a Cheth, Chor-Hagidgad, as the interlineary hath it.	A pleasant place; the hill of felicity
30	Jotbathah. Bonitas	.....	The good, pleasant, and sweet blessings of the Holy Spirit	Goodness, good goodness. (Query, a superlative.)
31	Ebonah. Transitus sive transitio, aut transitor	.....	Wrath, the cloud of loud crying, or of strong intercession	Passing over, weeping with strong intercession

JOURNEYS OF THE PEOPLE OF ISRAEL.	JEROME.	CRUDEN.	BROMLEY.	THE CHRISTIAN PILGRIM.
32	Ezion-gaber. Ligna viri, sive dolationes hominis	The wood of the man, or of the strong, or counsel of the man	Prevailing counsel, counsel of strength, or of the strong man, strong one, or mighty one	Counsel of strength, the strong man, or the strong and mighty one
33	Kadesh, in the wilderness of Zin. Cades, non, ut plerique æstimant, "sancta" dicitur, sed mutata, sivo translata	Holy or holiness	Zin means, "a thorn, a sharp dart, coldness, a shield." This was also called Kadesh, that is, "sanctification, holiness"	Zin, sharp or thorny; Kadesh, sanctification
34	Mount Hor. Lumen, anathema	Who conceives, or shows	The mount of conception, pregnation, or bringing forth	Utter destruction
35	Zalmonah. Imaguncula	The shade or sound of the number, or your image, or picture	An image, spiritual or corporal; also the place of an image, or a prepared image	A gift, shade, or shadow
36	Punon. Diminitivè "os" ab ore	Precious stone, or that beholds	Great doubting, amazement or distraction of mind. The face of the sun, or beholding, or looking upon, the sun	A high place, pinnacle, or beholding
37	Oboth. Magi, pythones, vel lagenæ grandes	.....	Enchantments, magicians, those that have familiar spirits, and give answers from them; also spirits of divination, familiar spirits themselves, devils	Bottles, or desires
38	Ije-abarim. Acervi lapidum transeuntium	.....	The heaps or confused heaps of the passage or passengers, the confusions or desolations of the fords or passages	A congregation, a passage
39	Dibongad. Fortiter intellecta tentatio	Abundance of sons, happy and powerful, or happy, or great understanding, or edifice	The sufficient understanding of excision or cutting off; the sufficient understanding of an army arming, or of military invasion	Abundance of understanding, or the building of happiness
40	Almon-Diblathaim. Contemptus plagarum sive opprobriobriorum	.....	Carucas, Palathas, masses, cakes, or lumps of figs	Hidden
41	Mountains of Abarim, before Nebo. Transeuntium, Nebo conclusio	Passages, or passengers	Passages, passings over, passing away	Passing over, or passages
42	Plains of Moab.	Of the father	Of the father	A father

SECTION XCVIII.

NUMBERS XXXIII. 8. EXODUS XIV. 19, TO END. XV. 1—21.

TITLE.—*It is more philosophical to receive Christianity with its evidences, than to reject it with its difficulties. As the Egyptians approach nearer to the Israelites, the pillar of cloud and fire is removed by the Almighty from the van to the rear, to protect the people from the advanced guard of the Egyptians. The Red Sea is divided before Israel, so that they march through the sea, as if they were on the dry ground. The Egyptians follow them. The God of Nature the God of Israel, commands the sea to return to its place. The Egyptians are drowned. The triumphant song of Moses, Miriam, and Israel.*

INTRODUCTION.—It is customary with those who are so unfortunate as to believe in God as the Creator, but who disbelieve in any other proofs of His continued providence over His own creation, than the more uniform demonstration which we see around us, to enquire, What result has followed from the miracles of Scripture? or, in what respect is mankind now different from what it would have been, if the miracles of revelation had not taken place at all? We boldly answer, that *the object of all the great miracles of the Old and New Testament was threefold.* First, they accomplished a present effect on the generation among whom they were wrought; their second design was, slowly and gradually, but certainly and surely as leaven in the dough, to civilize and to religionize, by means of the Universal Church, which receives these miracles as truths, the whole corrupt mass of the apostate race of mankind; till they become on this earth one family of God, in which there shall be more good than evil; and the third great object is, the formation in the hearts of all who hear or read them, of that new and changed nature, which shall render the first nature, which was only fitted for earth, fitted and prepared for a higher state of existence.—If the soul be indeed immortal, as we all believe, it will be alive a million of years hence; and it will know and understand much better the whole mystery and object for which God created, and preserved, and redeemed man; and how it was that the whole race of Adam could only have been brought to its greatest perfection, as a race, upon earth; and how each individual could only have been fitted for its greatest perfection in its immortality, by faith in the revelation which is founded upon the miracles; that is, upon an unusual interference by the Creator, in the usual government of the world, which, by the greatest of all miracles, He created and made. When, therefore, the question is asked, what is the result and object of such a miracle as that which is recorded in this Section, the passage of the tribes of Israel through the Red Sea; the answer must be given, as if the person who replied to it was a disembodied spirit, looking back in its immortality, through the distance of many ages from the events; and surveying the whole magnificent scheme of the providence of creation, preservation, and redemption. Then the answer will be, partly from Scripture, that in the age when the miracle took place, it prepared the way for the conquests

of Israel, and convinced the world of the superiority of the God of Israel over the gods of Egypt; partly from the survey of the progress of the civilization and conversion of the whole world, till the kingdoms of earth, by means of the Church, become one kingdom under Christ; and partly from the redemption of the numbers numberless, the number which no man can number, from all nations, people, and languages, who, by faith in these miracles, became the sons of God. These reflections are suggested and confirmed by the remarkable declaration in the Book of the Revelation; that when the souls of the men, who had obtained their victory over evil, are represented as celebrating their triumph; they do not merely commemorate their own personal deliverance, but they sing the song of Moses and of the Lamb. They look back over all the past history of the providence of God, they remember the miracle of the Red Sea; they remember the miracles of the greater salvation, which Christ, who followed Moses, wrought for themselves and the Church, and for the human race, who by faith in these miracles, and by means of His Church, were brought safely to their joyful immortality; and they sing the song of remembrance, of gratitude, and peace. (Exod. xv. 2—5.) *He, therefore, who would rightly survey and understand the causes and necessity of the miracles here recorded, must regard them from the three points* of their first effect upon the age when they were wrought; their second effect upon the gradual civilization and improvement of the world; and their third effect, as it will be developed in our immortality. Of the first effect we read in the Holy Scriptures; of the third effect, what we know not now, we shall know hereafter; but of the second effect, our own eyes now at this moment convince us, in the existing civilization and religion of Europe. The Christian religion, which, in spite of all the temporary divisions among its adherents, is the religion of the most refined and cultivated portion of the world, is established on the miracles, first of Moses and then of Christ; all are truths, or all are fables. It is the result of such miracles; and we say, therefore, that the reasoner who receives the Christianity which blesses here and hereafter, upon the evidences of these miracles; is more philosophical and more wise, than he who rejects that Christianity because of some imaginary difficulties, which our imperfect knowledge alone renders mysterious, and which will be explained in the next stage of our immortal existence.—He who thus considers revelation, God, the soul, mankind, and his immortality, will not hesitate to believe the wonderful truths here recorded; that the presence of the Creator and Preserver of the world and the Church, having been manifested to the people of Israel in the appearance of a pillar of cloud and fire; that cloud and fire which had led them to their present encampment, when the Egyptians began to press upon the Israelites, was seen to move from the van to the rear. (Exod. xiv. 19.) The narrative of the miracles which now began and followed is so simple, that it requires no explanation. When the cloud thus moved between the Egyptians and Israel, it gave light to the latter, so that they saw the open sea divide before them; it added to the darkness of the former, so that they saw but dimly the way which the Israelites were taking. The Israelites now came to the shore of the Red Sea. Instead of being stopped by the waters, they found only dry land

before them. An east wind had been made the means of drying up the very ground beneath them, which had been, a few hours before, the bed of the sea; and the waters were so divided, that they stood up, on each side, as two walls of solid rock; while their usual property of ebbing, flowing, and falling, was suspended by the will of their Creator. (Exod. xiv. 21, 22.) So they marched from the shore of Africa, to the opposite shore of Asia, through the divided and congealed sea. (Exod. xv. 8.) The Egyptians followed. Then the same Being, who was afterwards in the fulness of time manifested in our human nature, as the Word made flesh, was now manifested, not in the flesh, but in the appearance of an awful form, through the occasional openings of the flame and of the cloud; and the Egyptians saw the angel Jehovah, as the assembled world shall one day see the same Holy God, manifested in the clouds of heaven. (ver. 24.) They were troubled at the sight, as the impenitent shall be troubled when they shall see the Son of God in His power and great glory. Their chariot wheels fell off. Brave as they were, they were terrified at the appearance of the God of Israel before them. They attempted to return; but the hour of their destruction was come, and the command was given to Moses. He stretched forth his hand. The sea returned to its channel, as the day began to dawn, and not one of the chariots or horsemen of the army of Pharaoh returned to tell the story. It is related in the Book of Revelation alone. It was witnessed by the hundreds of thousands to whom that revelation appealed. On their testimony, the existing and the next generation received it. From their testimony it has been handed down as one unbroken record; and it has been believed, and it will be believed, till after the second and better Exodus shall have taken place, when the souls of men shall be delivered by the same Saviour, from worse enemies than the Egyptians.—The people believed God and His servant Moses (Exod. xiv. 31), as all the world shall one day, either from fearing judgments, or rejoicing at mercy, believe in the same Creator, and in Christ the Lord. The joy and praises of the Israelites were embodied in the Song of Moses and of Miriam, his sister; and we will make that song the foundation of our present praise, as the earnest of our future praise, when the Song of Moses shall be identified with the songs of our souls to the Saviour of the soul, the Lamb of God. So may our souls praise Thee! So shall Thine enemies perish, O Lord!

The fourth journey.—From Pi-hahiroth, through the Red Sea, and the wilderness of Etham, or Shur, to Marah.

Passage of the Red Sea.

NUMBERS XXXIII. 8.

BEFORE CHRIST 1491.

8 And they departed from before Pi-hahiroth, and [a] passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

BEFORE CHRIST 1491.

[a] Exod. 14. 22. & 15. 22, 23.

EXODUS XIV. 19, TO THE END.

BEFORE CHRIST 1491.

19 ¶ And the angel of God, [b] which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and [c] it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses [d] stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and [e] made the sea dry *land*, and the waters were [f] divided.

22 And [g] the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* [h] a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch [i] the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, || that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD [k] fighteth for them against the Egyptians.

BEFORE CHRIST 1491.

26 ¶ And the LORD said unto Moses, [l] Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea [m] returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD [n] † overthrew the Egyptians in the midst of the sea.

28 And [o] the waters returned, and [p] covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But [q] the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD [r] saved Israel that day out of the hand of the Egyptians; and Israel [s] saw the Egyptians dead upon the sea shore.

31 And Israel saw that great † work which the LORD did upon the Egyptians: and the people feared the LORD, and [t] believed the LORD, and his servant Moses.

[b] ch. 13. 21. & 23. 20. & 32. 34. Numb. 20. 16. Isai. 63. 9.
[c] See Isai. 8. 14. 2 Cor. 4. 3.
[d] ver. 16.
[e] Ps. 66. 6.
[f] ch. 15. 8. Josh. 3. 16. & 4. 23. Neh. 9. 11. Ps. 74. 13. & 106. 9. & 114. 3. Isai. 63. 12.
[g] ver. 29. ch. 15. 19. Numb. 33. 8. Ps. 66. 6. & 78. 13. Isai. 63. 13. 1 Cor. 10. 1. Hebr. 11. 29.
[h] Hab. 3. 10.
[i] See Ps. 77. 17, &c.
|| Or, *and made them to go heavily.*
[k] ver. 14.
[l] ver. 16.
[m] Josh. 4. 18.
[n] ch. 15. 1. 7. † Heb. *shook off.* Deut. 11. 4. Ps. 78. 53. Neh. 9. 11. Hebr. 11. 29.
[o] Hab. 3. 8, 13.
[p] Ps. 106. 11.
[q] ver. 22. Ps. 77. 20. & 78. 52, 53.
[r] Ps. 106. 8, 10.
[s] Ps. 58. 10. & 59. 10.
† Heb. *hand.*
[t] ch. 4. 31. & 19. 9. Ps. 106. 12. John 2. 11. & 11. 45.

EXODUS XV. 1—21.

Moses' Song.

BEFORE CHRIST 1491.

1 Then sang [u] Moses and the children of Israel this song unto the LORD, and spake, saying, I will [v] sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* my strength and [w] song, and he is become my salvation: he *is* my God, and I will prepare him [x] an habitation; my [y] father's God, and I [z] will exalt him.

3 The LORD *is a* man of [a] war: the LORD *is* his [b] name.

4 [c] Pharaoh's chariots and his host hath he cast into the sea: [d] his chosen captains also are drowned in the Red sea.

5 [e] The depths have covered them: [f] they sank into the bottom as a stone.

6 [g] Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine [h] excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* [i] consumed them [k] as stubble.

8 And [l] with the blast of thy nostrils the waters were gathered together, [m] the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 [n] The enemy said, I will pursue, I will overtake, I will [o] divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall || destroy them.

10 Thou didst [p] blow with thy wind, [q] the sea covered them: they sank as lead in the mighty waters.

11 [r] Who *is* like unto thee, O LORD, among the || gods? who *is* like thee, [s] glorious in holiness, fearful *in* praises, [t] doing wonders?

12 Thou stretchedst out [u] thy right hand, the earth swallowed them.

13 Thou in thy mercy hast [v] led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto [w] thy holy habitation.

14 [x] The people shall hear, *and* be afraid: [y] sorrow shall take hold on the inhabitants of Palestina.

15 [z] Then [a] the dukes of Edom shall be amazed; [b] the mighty men of Moab, trembling shall take hold upon them; [c] all the inhabitants of Canaan shall melt away.

16 [d] Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still [e] as a stone; till thy people pass over, O LORD, till the people pass over, [f] *which* thou hast purchased.

17 Thou shalt bring them

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[a] Judg. 5. 1. [b] 2 Sam. 22. 1. Ps. 106. 12. [v] ver. 21.

[w] Deut. 10. 21. Ps. 18. 2. & 22. 3. & 59. 17. & 62. 6. & 109. 1. & 118. 14. & 140. 7. Isai. 12. 2. Hab. 3. 18, 19. [x] Gen. 28. 21, 22. [y] 2 Sam. 7. 5. Ps. 132. 5. [z] ch. 3. 15, 16.

[a] 2 Sam. 22. 47. Ps. 99. 5. & 118. 28. Isai. 25. 1. [b] Ps. 24. 8. Rev. 19. 11. [c] ch. 6. 3. Ps. 83. 18. [d] ch. 14. 28. [e] ch. 14. 7. [f] ch. 14. 28. [g] Neh. 9. 11.

[g] Ps. 118. 15, 16.

[h] Deut. 33. 26. [i] Ps. 59. 13. [k] Isai. 5. 24. & 47. 14. [l] ch. 14. 21. 2 Sam. 22. 16. Job 4. 9. 2 Thess. 2. 8. [m] Ps. 78. 13. Hab. 3. 10.

[n] Judg. 5. 30. [o] Gen. 49. 27. Isai. 53. 12. Luke 11. 22. || Or, *repossess.*

[p] ch. 14. 21. Ps. 147. 18. [q] ver. 5. ch. 14. 28.

[r] 2 Sam. 7. 22. 1 Kings 8. 23. Ps. 71. 19. & 86. 8. & 89. 6, 8. Jer. 10. 6. & 49. 19. || Or, *mighty ones?* [s] Isai. 6. 3. [t] Ps. 77. 14.

[u] ver. 6.

[v] Ps. 77. 15, 20. & 78. 52. & 80. 1. & 106. 9. Isai. 63. 12, 13. Jer. 2. 6. [w] Ps. 78. 54.

[x] Numb. 14. 14. Deut. 2. 25. Josh. 2. 9, 10. [y] Ps. 48. 6.

[z] Gen. 36. 40. [a] Deut. 2. 4. [b] Numb. 22. 3. Hab. 3. 7.

[c] Josh. 5. 1.

[d] Deut. 2. 25. & 11. 25. Josh. 2. 9. [e] 1 Sam. 25. 37. [f] ch. 19. 5. Deut. 32. 9. 2 Sam. 7. 23. Ps. 74. 2. Isai. 43. 1, 3. & 51. 10. Jer. 31. 11. Tit. 2. 14. 1 Pet. 2. 9. 2 Pet. 2. 1.

BEFORE CHRIST 1491.

in, and [s] plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the [h] Sanctuary, O LORD, *which* thy hands have established.

18 [i] The LORD shall reign for ever and ever.

19 For the [k] horse of Pharaoh went in with his chariots and with his horsemen into the sea, and [l] the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam, [m] the prophetess, [n] the sister of Aaron, [o] took a timbrel in her hand; and all the women went out after her [p] with timbrels and with dances.

21 And Miriam [q] answered them, [r] Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

BEFORE CHRIST 1491.

[s] Ps. 44. 2. & 80. 8.
[h] Ps. 78. 54.
[i] Ps. 10. 16. & 29. 10. & 146. 10. Isai. 57. 15.
[k] ch. 14. 23. Prov. 21. 31.
[l] ch. 14. 28, 29.
[m] Judg. 4. 4.
[n] 1 Sam. 10. 5. Numb. 26. 59.
[o] 1 Sam. 18. 6.
[p] Judg. 11. 34. & 21. 21. 2 Sam. 6. 16. Ps. 68. 11, 25. & 149. 3. & 150. 4.
[q] 1 Sam. 18. 7.
[r] ver. 1.

PRAYER.—LET US PRAY, *that we be so raised above the world, that the contemplation of the judgments of God upon His enemies, and the mercies of God to our own souls, be the beginning and earnest upon earth, of our uniting in that praise to God and Christ hereafter, which is called in the Book of Revelation, the Song of Moses and the Lamb; when we shall praise God for our deliverance from spiritual death, from the power of sin, and from the prison of the grave; and God and Christ shall dwell with us, and we shall dwell with God and Christ for ever.*

O GOD! the King of Glory, who hast prepared for them that love Thee, such good things as pass man's understanding; and who didst show to Thy servant John the Divine, in the island of Patmos, among the things that should be after him, the spirits of the conquerors over evil rejoicing in Thy presence, and singing the song of Moses and the Lamb; give us, we besecch Thee, such grace that we be more than conquerors through Him that hath loved us, over sin and the world, over the temptations of a corrupt nature within us, and over all the power of the enemy of the souls of men; that now, even now, while we continue in this first stage of our immortal existence, we may begin that peace of God within, which passeth all the understanding of the infidel, the scorner, and the unrepentant; and ascend thither in heart and soul, where our Saviour Christ has gone before. With angels and archangels, and with all the company of heaven, may we laud and magnify this glorious name, as Thy servants Moses and Miriam, and the children of Israel, gave thanks and praise to Thee, when Thine hand and Thine arm alone did save them from the might of Egypt, and all the vengeance of their enemy. With the children of Thy spiritual Israel in every age, may we be enabled to sing, and make melody in our hearts unto Thee, O Lord. As we conclude our worship upon earth, when we go up to Thy holy table and altar, and say, "We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, Heavenly King, God the Father Almighty;"—so do we pray Thee, that the same language of praise with which we approach to Thee in Thy Church upon earth, may be continued within our hearts so long as we live here. May it gladden our souls in the hour of our death—may it be the beginning of the praises of Heaven when Satan shall be beaten down under our feet—when temptation, and sin, and the

sting, and the victory of the grave, shall be all destroyed, subdued, and thrown off from the redeemed and liberated soul for ever.—Then and now, in life, in death, and in our immortality, may we sing unto the Lord, for He hath triumphed gloriously; may we rejoice unto the Father, for His mercy hath accepted us; may we thank Thee, the Lord, the Son of God, who hast redeemed us by His most precious blood; may we sing to Thee our praises, and rejoicing, O Blessed Spirit, which, proceeding from the Father and the Son, didst work within the soul, till the dominion of evil within was vanquished and overthrown by Thee.—So may we sing unto the Lord, the Holy, Blessed, and Glorious Trinity; for He hath triumphed gloriously within us. Thou art our strength, and Thou alone. Thou art our salvation; our own arm could not save us, our own strength could not deliver us. Be Thou, O Lord, the only God of our affections, so will we prepare Thee Thy best throne, the humble and the contrite heart within; and there, even there, shall be the habitation of Thy glory.—Though the heaven, and the heaven of heavens, cannot contain Thee, yet wilt Thou deign to bless, and to visit, and to dwell within the heart which Thy Holy Spirit prepares for the tabernacle of the God of Glory. Oh! may God be our Father, that we may exalt and praise His glorious name.—As the chariots, the captains, and the host of Pharaoh sunk and perished, and were covered with the waves of the sea, which the people passed through in safety; so may the last remains of the evil which clings to our best services, and pursues us to the verge of the grave itself, be utterly thrown off, and consumed, and perish.—As the pillar of cloud and of fire gave but light to Thy friends, while darkness and terror were poured forth upon Thine enemies; so may Thy Holy Word be to us life, and light, and peace, while the enemies of Thy Church, and of the souls of men, see only in Thy manifested Providence, death, and darkness, and despair.—As the waves of the Red Sea obeyed the word of its Creator, and destroyed Egypt, when Israel was saved; so may the waves of the death of the body, which is before us, obey the words of Him, who hath appointed man to die, and become the witness of our own triumph, while the scorner shall perish. So guide, so lead us, through the death we must die. Who is like unto Thee, O Lord? O Lord Jesus Christ, who is like unto Thee, Conqueror of Sin, Conqueror of Death, Conqueror of the Grave, Bruiser of the Serpent's Head, Saviour, and Friend of the repentant souls that now humbly, yet confidently, pray to Thee, and praise Thee, and sing with Thy Church of the olden time? Who is like unto Thee—glorious in Thine holiness, compelling the praises of Thy people, and striking with terror Thine enemies—doing wonders and miracles in all ages, till the kingdom be given to the Mediator, and all the workers of wickedness be destroyed? Oh! save Thy people who put their trust in Thee.—While the greatness of Thy power shall give fear and dread to those that hate Thee, spare Thy people whom Thou hast redeemed with Thy precious blood, and purchased as Thine own possession. Give them to pass over death with peace, and hope, and joy, and triumph in Thee. Bring them in, and plant them in the mountain of Thine inheritance, in the sanctuary of heaven, in the true holy of holies, which Thine hands have established, the house not made with human hands, nor built by human power, eternal in the heavens: and so reign Thou over us, O Lord our God, for ever and ever, that we, Thy people, and sheep of Thy pasture, may give Thee higher thanks and loftier praise, than the sinfulness of our present nature, and the weakness of our present language, now enable us to offer.—As Thy people Israel was delivered from Egypt, so deliver us, we pray Thee, from spiritual death, from the power of sin, from the prison of the grave: and raise, oh! raise us from earth to heaven, that where Christ is, we may be; that we may dwell with Christ,

and Christ with us; that Christ be formed within the souls of those that now humbly pray to Thee and praise Thee; the hope, the earnest, and the beginning of the glory that shall be more fully revealed hereafter. Save, Lord, and hear us, O King of Heaven, when we thus call upon Thee; and forgive the imperfections of our petitions, which we humbly presume to offer to Thee, not in our own unworthy names, but in the acceptable and glorious name of Thy Son Jesus Christ our Lord, who, in compassion to our infirmities, hath taught and commanded us, when we pray, to say:

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On Toland's theory of the Pillar of Fire and Cloud guiding the Israelites from Egypt through the Red Sea and the wilderness. Superstition is the chief promoter and cause of Infidelity.*

The best definition of religion may be said to be given by St. Paul—a "reasonable service[1]." It is the spiritual and rational observance of precepts and principles, which are reasonable because they are commanded by the God of Revelation. The word religion is derived, by some, from "relegere," to reconsider; by others from "religare," to bind fast: both meanings are included in the word[2]. Religion is the reconsideration, or contemplation, which binds the soul to the reasonable and spiritual service of God. Superstition, therefore, which is the perversion of religion, may be defined to be, the observance of precepts and principles which are not commanded by the God of Revelation; which are not well considered, and which ought not, therefore, to bind the soul[3]. Now there has never been more than one true religion. All superstition, therefore, whether in ancient or modern times, is but the corruption or misapprehension of that original truth. If the Almighty, at the very creation of man, had not revealed Himself to man, the human being would have no more conceived nor imagined a Deity than would an ourang-outang. He would have been the first and most perfect of animals, but he would never have been a religious being. Religion and superstition are alike founded on one principle—the existence of a God, who is pleased or displeased with the actions of men, and who will, therefore, in some manner punish or reward; and they both also, it may be said, rest on the same basis of the original and continued revelation. But, that religion may never become superstition, the Creator of the human mind has implanted in man the power to discern, by examining evidence, and deducing inferences, truth from error, right from wrong, good from evil; and as superstition is the perversion of revelation, while it is the offspring of revelation, so infidelity is the perversion of reason, while it is the offspring of reason. And one chief cause of infidelity, in every age, in addition to the love of evil, and hatred of the restraints which control evil, has ever been, the identification of religion with superstition; and the rejection of the truths and commands of religion at the same time when men reject the errors and follies of superstition. The circumstances of France, England, Germany, Geneva, and the Continent, in our own age, demonstrate the truth of this hypothesis. The infidelity of Voltaire, and of all the false philosophy which caused the irreligion attendant upon the political convulsions of the first French Revolution, proceeded from the contempt of the people for the superstitions, which had been so long built upon, and identified with the papal perversions of the simplicity of Christianity. Deism and infidelity never flourished in England till the religion which had been wisely though but partially restored to its primitive form, was so deserted by the leaders of the people, that personal piety, and continued change, became identified with regicide and rebellion. The infidelity of Geneva is the opposite extreme to the severity of its former Calvinism. The Neology of Germany may be shown to result as much from the Deism of England, as from the speculative presumption of the German reasoners; and there never will be, nor can be, a termination to the triumph of infidelity till the world shall be leavened with the principle on which the Patriarchal, Mosaical, Christian religion, in all its stages has been established—the principle of commending religion to reason, by satisfying reason first

[1] Rom. xii. 1. λογικὴ λατρεία.

[2] Cicero de Nat. Deorum, ii. 28.

[3] Cicero defines the two words, "Horum enim sententiæ omnium, non modo superstitionem tollunt, in qua inest timor inanis Deorum, sed etiam religionem, quæ Deorum cultu pio continetur." Cicero, De Nat. Deor., i. 42. Delphin edit., vol. xi. p. 876, where "inanis" is used in the sense of unreasonable or irrational.

by evidence, and secondly by its freedom from superstition. When there is most religion without superstition, there will be most reason without infidelity. These remarks are suggested to me by the allusions I discover in Rosenmüller [1] to the theory of Mr. Toland, namely, "that the pillar of cloud and fire which guided the Israelites through the wilderness was not miraculous, but a mere signal-beacon, or portable watch-fire, which was elevated on a pole to be a sign when they were to move by day or by night—in the day the smoke would be visible, in the night the blaze of the fire; and that this custom of guiding armies by similar beacons was practised by other nations [2]."—Mr. Toland was educated a Roman Catholic. He renounced the doctrines of the Church of Rome at the age of sixteen, the period at which Mr. Gibbon, who professed them for one year only, declared himself also to be a papist. Toland, at the age of sixteen, and Gibbon at the age of seventeen, renounced the superstitions of Popery, to be placed under the religious influence of the professors of the opposite extreme. Toland pursued his studies at Leyden; Gibbon at Lausanne. Neither of them appear to have been, at that time, instructed in the principles of the Church of England, which, while it rejects one class of superstitions, avoids all other, and which reconciles the freedom of thought with adherence to the religion of Revelation, as it was received and interpreted before the superstitions of the Church of Rome or of Geneva were known; and both, from being Papists, became among the most influential of the English infidels. The Hodegus of Toland—for we cannot attend to any other of his Deistical lucubrations—is founded on the supposition that the narrative of Moses, as well as the more poetical portions of his books, was written in a very hyperbolical style; and he was anxious, by changing the seemingly miraculous circumstances into natural events, that the histories of Moses may be more clearly understood, and more easily believed [1]. For this purpose, he would first change the pillar of fire and cloud into a moveable beacon; he would then explain away the meaning of the word pillar; and thirdly, prove that Hobab or Jethro guided the people through the wilderness, and therefore, that the supernatural guidance of the pillar of fire and cloud could not be necessary. As the book is rare, and the controversy is important, I will as briefly as possible reply to these statements.

1. It is utterly impossible by any criticism, or any other theory than that Moses was a deceiver of the people, to reconcile the descriptions of the fire and cloud with the notion that the Israelites were guided by what Toland calls "ambulatory beacons [2]." I have so often, in former notes, spoken of the angel Jehovah [3], that I can now only refer to some of the passages which describe the pillar of cloud and fire, to show that the appearance of a man was manifested from the cloud; and that this, with the other descriptions of the phenomenon, render his theory absurd. We are told that Jehovah went before them as they marched (Exod. xiii. 21); and that when the danger was great, the angel of the Lord, that is, the same Jehovah, or angel Jehovah, removed from before them, and went behind them; and that the pillar of the cloud went from before them, and stood behind them (Exod. xiv. 19); and after He had done so, that the same Jehovah looked unto the host of the Egyptians, through the

[1] In Exod. xiii. 21, p. 251. 253.

[2] The treatise is entitled "Hodegus." It forms the first of four tracts, published together in 1720, the year of Toland's death. The book is hence called Tetradymus. It is very rare, having never reached a second edition. It comprises thirty sections; and from the labours of Rosenmüller (Exod. xiii. 21), Vitringa (Observationes Sacræ, lib. v. cap. xiv. p. 156, who, however, does not mention Toland by name), Deylingius, whose essay is a reply to Toland, (Observationes Sacræ et Miscellaneæ, 4to, part iv., Lipsiæ, 1757. De Angelo Domini Israelitarum per vastas Arabiæ solitudines ductore, p. 743—761), and the authors referred to by Rosenmüller, we may infer that the book is better known on the continent than in England. The chief answers it received in England are that by Parker, in his Bibliotheca Biblica, vol. ii. p. 166—179, Oxford, 1722; and that in the Bibliotheca Literaria of Dr. Wasse and Dr. Jebb, 1722, No. v. Both these were published within two years after Toland's death, and the publication of the Hodegus. Leland (View of the Deistical Writers, letter iv.) takes no notice of the Hodegus, though he gives a list of Toland's other works, with the names of many of the continental writers who answered his Amyntor, Christianity not Mysterious, &c. Toland, like many other authors who explain away the miracles, denied that he was an infidel. He had been a papist; he rejected popery; and if he was a Christian, he formed his own creed, and built his own Church. None believed as he did; none worshipped with him. He gives a list of his opinions at the end of his Mangoneutes (the last tract in his Tetradymus, p. 223), and declares that civil liberty and religious toleration were the main objects of his writings. He abuses alike the primitive, the reformed, and the English Churches. He died without naming the name of Christ, though expressing a belief in a resurrection, without personal identity. "Spiritus cum æthereo Patre," he says, in his self-composed epitaph, "à quo prodiit olim, conjungitur; corpus item, naturæ cedens in materno gremio reponitur. Ipse vero æternum est resurrecturus, corpus idem futurus Tolandus nunquam."—May God in His mercy preserve us from the nonsense of the philosophical immortality of Deism, and grant us to have that hope which is expressed by St. Paul—"absent from the body, present with the Lord;" or by St. Stephen—"Lord Jesus, receive my spirit." The Christian immortality is the continuance of the personal identity of the same being, who, in this stage of his existence, begins that communion with God and Christ, of which the death of the body is only the same kind of interruption, as a fainting fit, a fever, or a dream. The world of spirits is around us, and the death of the body is only the breaking of the bars of the dungeon which separates our own souls from the perception of their unmanifested presence.

[1] Preface to Hodegus, p. 2.

[2] Hodegus, sect. iii. p. 7.

[3] Sect. v. note 1; Sect. xlii. note 1, of this work.

pillar of fire, and that He troubled the host of the Egyptians (Exod. xiv. 24). The Hebrew is all rightly translated; and the words "went," "looked," and "troubled," respectively denote the actual moving of the being who was present in the cloud; the looking through the cloud as through a lattice, in which sense it is applied in Judges v. 28; and the miraculous causing of terror among the Egyptians, either by the issuing forth of thunders and lightnings, as Josephus and the Jewish commentators affirm, or by his own supernatural appearance[1]. Upon the primitive meaning of these words, Toland says nothing; yet all these passages are as irreconcileable with the notion of the pillar of cloud and fire being only an ambulatory beacon, as the long description of the movements of the cloud in Numbers ix. 15—23; x. 11—13; Exod. xiv. 19, &c.; or with the express declaration in Numbers xiv. 13, 14, "The Egyptians shall hear and report it to the Philistines, that Thou Jehovah art seen face to face, and that thy cloud standeth over them, and that Thou goest before them, by day-time in a pillar of cloud, and in a pillar of fire by night." Is it possible to imagine, that by these noble expressions Moses intended only to say, "O Lord God of Israel! the Egyptians shall hear and tell the Philistines that I have commanded a beacon to be set upon a pole, and the people see at night the blaze of its fire, and they see in the day-time its smoke?"—This is but one average specimen of the philosophy of the deism and infidelity which banishes God and his Providence from His own world, and which makes the Christian ironically exclaim, (like the prophet of old, when he witnesses the contortions of the folly which rejects the miracles of Revelation,) "Cry aloud, for He, the God of thy falsehoods, is a God. Either he is in a journey, away from his own world, or he is asleep, and his providence is asleep; and his world, and himself, and his providence, and miracles, and revelation, are all dreams alike."—"Professing themselves to be wise, such men become fools." (Rom. i. 22.) How much more reasonable is the literal interpretation—that the Lord, the angel Jehovah, moving from the front of the camp of Israel, between them and the Egyptians, was seen by both, and confounded the enemies of Jehovah and His people in the manner alluded to in Psalm lxxvii. 16—20: "The waters saw thee, O God, the waters saw thee; they were afraid: the skies sent out a sound. The voice of thy thunder was heard: the lightnings lightened the world: the earth trembled and shook." "The Egyptians," we may add, "were troubled, when Thy way was in the Red Sea, and Thy path in its great waters, and Thou leddest Thy people like sheep through its depths, by the hand of Moses and Aaron."—As Adam, Abraham, and Jacob[1], saw the God of Israel in the preludes to His incarnation, so also was He seen as He will be again manifested at that future period which we call the judgment-day. As Moses beheld Him in the burning bush, so also may we believe that glimpses of His awful form appeared, from time to time, through the occasional openings of the flame and cloud[2]. And that He was seen, as Dr. Arnold beautifully expresses himself when realizing to his own serious, manly, thoughtful mind, the conviction, that to believe only in the Supreme Being, or the Deity, in such vague and general terms, served only to repel the mind to an infinite distance from God; and that there must be some nearer manifestation of the Creator to the soul; he sought that which Revelation alone can give, and he expressed himself in that very language, though without any allusion to the passage before us, which best describes the manifestation of the Jehovah angel in the pillar of cloud and fire. "There is one object, he says, on which our thoughts and imaginations may fasten, no less than our affections,—that amidst the light, dark from excess of brilliance, which surrounds the throne of God, we may yet discern the gracious form of the Son of man[3]." There is no rest for the soul of man till he can worship Christ, as God manifest in the flesh.

For the *second* objection of Toland to the ancient, uniform, and literal interpretation of the pillar of cloud and fire, I must refer the student to the treatise of Deylingius[4], and observe only that the word עַמּוּד, is derived from עָמַד, 'stetit, substitit, constitit, mansit, duravit, moratus est[5],' &c.; and that though it is used in Job xxvi. 11, to denote the clouds of heaven, yet its first meaning is, a stationary pillar or column, like those erected either for the tabernacle or the temple (Exod. xxxv. 11. 17, &c.); and to describe the stationary pulpit, which was probably supported by a column (2 Kings xi. 14). And even when the word is applied to the clouds of heaven, it is only[6] because the clouds appear to rest at the horizon upon the earth, and thence to reach to the highest part of the heavens. It is impossible to believe that the עַמּוּד, "the

[1] הלך, שקף, ידם, are the three words.

[1] See former notes.

[2] See the beautiful reasoning of Faber, Horæ Mosaicæ; or Bampton Lectures, vol. ii. p. 102; or sect. i. ch. ii., 2nd edition, 1818.

[3] Stanley's Life of Dr. Arnold, vol. i. p. 32. It may be wished that Mr. Stanley had not published some letters of Dr. Arnold, on the prophecies of Daniel, &c. I am convinced that his friend would have altered his opinion on that subject, if he had lived and reflected.

[4] See notula d.

[5] See Calasio, in verb. עמד.

[6] See the criticism of Dr. Lee on Job xxvi. 11, notes, p. 388.

pillar of cloud and fire," could be the moveable smoke of a portable beacon; and though in Judges xx. 40, we read of the flame of a burning city rising up as a pillar of smoke [1], yet the expression is evidently used as a metaphor, to describe the large mass of smoke which rested like a column over the whole city. It could not be used to describe a beacon on a pole.

The *third* objection of Toland has been repeatedly urged by others [2], that Jethro, or Hobab, was with them, to direct the people in their wanderings, to advise the places of their encampment, to point out the springs, and regulate their movements; and therefore, the miraculous pillar of cloud and fire could not be necessary.

The answer to this is evident. Jethro or Hobab, for they are supposed to have been the same person, was not with the Israelites when the passage of the Red Sea took place. This is proved by Lightfoot [3], who shows that the account of the coming of Jethro to Moses took place long after the arrival of the people at Sinai, but that the passage was inserted at Exod. xviii., before the account of the giving of the law, because Jethro had dwelt among the Amalekites (1 Sam. xv. 6); but that his sojourning among the Israelites proved that he was delivered from the curse denounced against the Amalekites. In all cases of general denunciation, God preserves a chosen remnant. The account of Jethro's advising Moses is brought in immediately after the curse upon Amalek is pronounced, to keep the history of the Amalekites together. That Jethro did not come to Moses immediately, is inferred from his offering the burnt sacrifices (Exod. xviii. 12), which were not commanded till they had arrived at Sinai. Moses did not sit to judge the people (Exod. xviii. 13—16) according to the statutes and the laws of God, for they were not known till after the giving of the law; and the judges were not chosen, as Jethro advised, till after they had left Sinai (Deut. i. 16, 17). In addition to these reasons, the murmuring of Miriam and Aaron against Zipporah, is placed after the leaving Sinai. Jethro was of service only to give the minor directions which would be requisite after the cloud, by resting in its progress, had directed the people where to stop. All this Toland ought to have known, for the folio edition of Lightfoot's Works was published in 1684, and the Hodegus in 1720; and the sceptical author must have heard of the Hebrew scholar who was most distinguished among the most learned scholars of the Church of England.

I pass by the unfragrant flowers of the chaplet which Toland has entwined round his forehead of brass. He calls the clergy doting bigots, hypocrites, pragmatical, pert, superficial nibblers at incidents, smatterers, shamefully ignorant, half-witted, half-learned, with many other epithets equally endearing. But sufferance is, or ought to be, the badge of all our tribe; and I turn from the infidel, to whom I fear too much time has been devoted, to the language of those wiser than Toland. I agree with Bryant [1], that the interposition of the Deity, through the whole narrative of the Exodus, must be uniformly admitted or totally rejected. I agree with Bruce the traveller, who, when he read the questions and doubts proposed by Michaelis to Niebuhr, on the subject of the Exodus, replied that "the passage of the Red Sea is said in Scripture to be a miraculous one, and if so, we have nothing to do with natural causes. If we do not believe Moses, we need not believe the transaction at all, seeing that it is from his authority alone we derive it. If we believe in God, that He made the sea, we must believe that He could divide it when He sees proper reason; and of that He must be the only judge." He adduces further similar arguments, and we conclude our detailed examination of this most important miracle in his words: —"Were all the difficulties surmounted, what could we do with the pillar of fire? The answer is, we could not believe it. Why then believe the passage at all! We have no authority for the one but what is for the other. It is altogether contrary to the ordinary nature of things, and if not a miracle, it must be a fable [2]."—Myers's Hulsean Prize Essay for 1830, p. 40, Cambridge, 1831.

NOTE 2. *On the wind which divided the waters of the Red Sea, and the nature and extent of the miracle.* Exod. xiv. 21, 22.

On referring to the map, which I trust the student will constantly do in reviewing the wonders of the narrative before us, it will be observed, that if the wind blew from the east to the west, the very consequences would have resulted to the Israelites which the miracle of the passing through the Red Sea was intended to avoid. They would have been delayed on the western shore of the Red Sea till the effect of the east wind had caused the dividing of the waters to let them pass through. That part of the Red Sea through which the people were to march, may be said to run direct north and south. They were encamped at Hiroth, on the western shore, over against, or exactly opposite Baal-zephon, on the eastern shore. An easterly wind,

[1] עמוד האש והענן.

[2] I designedly pass by the names of some who have written on the History of the Jews, because I expect eventually to read their own retractation of their opinions, and their regrets for symbolising with their Neological instructors.

[3] Lightfoot, vol. i. p. 33, and p. 710, 711.

[1] Observations on the Plagues of Egypt, p. 341.

[2] Bruce's Travels, vol. ii. p. 135—137, Edin. 1813.

therefore, would blow direct in the face of the people, and impede rather than aid their progress. If, too, the wind was designed, according to the opinion of the commentators, to be the natural means, under the Divine direction, to open or divide the sea, its operation would commence at Baal-zephon, and cease at Hiroth; whereas, if it blew from the west towards the east, it would begin to divide the waters at Hiroth, and cease at Baal-zephon. If, then, on comparing Scripture with Scripture, it shall be found that the Hebrew sanctions an interpretation which may appear to be new, that novelty must be no cause for rejecting it. The Hebrew, then, after saying that Moses stretched his hand over the sea, proceeds to tell us the circumstance that immediately follows, which I will underline with the English translation.

וַיּוֹלֶךְ	יְהוָה	אֶת־הַיָּם	בְּרוּחַ
and caused to go	Jehovah	sea the	by a wind

קָדִים	עַזָּה
powerful	strong

Every word is correctly translated but the word קָדִים: this is rendered 'east.' By comparing the passage with Ezek. xlvii. 2, 3, and other places, we find its meaning to be, not from the east, but towards the east. Let us translate the word in this sense, and the whole narrative assumes a beautiful and consistent form, which at once reconciles all discrepancies, and displays the glory and power of the manifested Creator, as the Lord and Head of the Church. The Egyptians were pressing on the rear of the Israelites on the north; on the west were impassable mountains; on the south, the bay of Hiroth; on the east, before them, was the Red Sea (Exod. xiv. 9). The people revolted in their terror, and clamoured, as the masses of the people always do in the day of distress, against their leaders (Exod xiv. 10—13). The answer of Moses is, "Stand still; fear not; the enemy shall perish in your presence. The God of the Church will not forsake His people" (Exod. xiv. 13, 14). He prayed to that God, and the answer given by a voice from the cloud and fire was, "Bid the people go forward boldly to the margin of the sea-shore" (Exod. xiv. 15). "Lift up thy sceptre, the pledge of the authority thou hast received from Me. Stretch it forth before all the people, and they shall see the waters divide at the proof of thy faith in My power. They shall go through the sea, as on the dry land, and the Egyptians shall follow. Israel shall be saved, and the Egyptians perish" (ver. 16—18). When this answer to his prayer had been given, the cloud which had preceded the camp slowly passed over Israel, and was seen to station itself between them and their pursuers (ver. 19, 20). When it stopped, Moses, either by another command, or believing that the time was come, obeyed the order; and standing either on the margin of the sea, in the van of the people (Psalm lxxvii. 20), or on an eminence in the rear of the people, where he could be seen by the whole camp, he stretched forth his hand (Exod. xiv. 21); and he had no sooner done so, than the wind, proceeding from the west to the east, and issuing as it were from the pillar of cloud and fire, began to blow upon the margin of the sea, and the waters, immediately that the feet of the front rank of the Israelites touched the waves, began at once to retreat, and to go, or divide, on each side of them; and the whole twelve divisions of the people passed through the waters, which rose as walls, or solid columns of masonry, on the right hand and on the left, as the wind rent through the mass of the sea, and divided it on each side of the multitude, who passed through as if they were still on the dry land (Exod. xiv. 22).

This literal interpretation of the expression removes all necessity for theories about the Etesian winds, or any other follies with which those who wish the Bible to be false, and therefore try to prove it to be so, encumber the simple narrative. All is fact to the letter of the miracle, or all is fable, and priestcraft, and man's device. And I must again repeat, that it is with me the most utter and inconceivable absurdity, to endeavour to explain away the letter of Revelation, and to associate the notion of difficulty with Omnipotence, because of the ununiform government of His own world, by the Creator and Ruler of the universe.

NOTE 3. *On the passage of the Red Sea, and the place where the Israelites passed through.* Exod. xiv. 22.

We have never met with an author who doubted that the Israelites departed from Egypt, wandered in the wilderness, and possessed Canaan. We have met too with none who supposed that they went by the usual route, or that they did not either pass round by the head of the Gulf of Suez, or march through the waters of the Red Sea, which were divided and opened by a miracle; that is, by means which could not by any possibility be assigned to the ordinary course of God's more uniform Providence.

But the whole account rests on the authority of Moses alone, confirmed by the traditions of the Arabians; the value of the latter depending entirely on their agreement with the former.

We have, therefore, but this one question to consider, What is the right interpretation of the words of Moses? Or, are the words of the xivth and xvth chapters of Exodus to be interpreted as the narrative of an event which, however surprising it may have been, can be explained upon natural causes alone?

Or, do they relate a most wonderful and miraculous interposition by the Creator, to suspend the operation of the laws of matter [1]?

Three theories have been adopted to explain and reconcile the circumstances related in these chapters of Exodus.

First, that of Aben-Ezra,—that the Israelites only made a circuit in the sea, and returned to the place from which they set out; and that the Egyptians were destroyed by the returning tide, while the Israelites escaped.

Secondly, that of Dr. Robinson [2], Dr. Geddes [3], the English Deists, the German Neologians, and the opponents of the possibility or probability of miracles generally,—that the Israelites took advantage of an unusually great ebb of the sea, produced in part by a strong east wind, and thus passed across the sands near Suez, at the very extremity of the western part of the gulf; while the Egyptians, eagerly pursuing them by the same track, were suddenly overtaken by the returning waters, and drowned before they could effect their escape.

The *third* is that adopted by nearly all the Jewish and Christian commentators, received as the true interpretation by the churches of the whole Catholic Church, and more consistent with the literal translation of the Hebrew than either of the two former,—that the waters were cleft asunder by God's power, unusually exerted; that the waves ceased to flow; that a way was made through the sea, while the people walked over the sandy, slimy, sea-weed-covered bed, as if it was smooth, dry land; and that the double ridge of the cleft and divided waters on the north and the south sides of the columns of the Israelites, were prevented from falling down to overwhelm them, by the restraining power of the Creator; but that restraining power was withdrawn as soon as the Israelites had passed over, and the sea returned with observance of the usual laws of its flowing and its strength, and the Egyptians were drowned under its force.

These are the three theories. Before we consider their probability, we must review the various circumstances with which the right conclusion must be made compatible, and which will serve, therefore, as the criteria of the correctness of the truth.

[1] The opinion that the Red Sea was divided into twelve places, to let each tribe pass through separately, need not be discussed. The expression in Ps. cxxxvi. 13, לְגֹזֵר יַם סוּף לִגְזָרִים, on which it is founded, is only equivalent to that in Gen. xv. 17, where the glory of the Lord passed through the divisions—that is, between the two divisions.

[2] I refer to Dr. Robinson first, as the latest writer who has adopted this hypothesis. See Biblical Researches in Palestine, vol. i. sect. ii. p. 81, &c.

[3] References in Graves' Lectures on the Pentateuch, vol. i. p. 392.

It must be made consistent,—1. With the express affirmations, that they turned from the usual way of passing from Egypt to Canaan, in obedience to the positive command of their leader; that they should encamp at a place called Pi-hahiroth, or at the mouth or opening of Hiroth (Exod. xiv. 2); and that, when the pursuing Egyptians overtook them, they were actually encamped beside or at that place, עַל־פִּי הַחִירֹת, that is, at the furthest part of Hiroth, eastward [1].

2. With the fact that they were entangled in the land, because the wilderness had shut them in.

3. With the necessity of the pillar of fire and cloud, to protect and guide them.

4. With the terms of the prophecy which preceded their deliverance—that the God of Israel would compel the Egyptians, by some great event, the precise nature of which was not related, to know—that is, to acknowledge—that the God of Israel was Jehovah, the self-existent; the possessor of all the attributes of Deity, in such manner as to prove not only the inferiority of the gods of Egypt, but His own supremacy as the God of the universe [2].

And 5. Because all Scripture is given by inspiration of God, the Christian must believe the right conclusion to be compatible with all those passages of Scripture which uniformly speak of the passage of the Red Sea in language implying that the event was so extraordinary as to justify the words of Joshua [3], that in the same manner "as the Lord dried up the waters of the river Jordan, so did he dry up the waters of the Red Sea [4];" or those of Psalm lxvi. 6, "They went through the flood on foot," or in the stream, they passed through there on foot [5]; of Psalm lxxviii. 13, "He divided the sea," where the word translated 'divided,' signifies 'to cut as with a knife [6];' of Psalm cvi. 9, "He rebuked the Red Sea," or, He restrained the Red Sea from flowing [7]; of Psalm cxiv. 3, "The sea saw the coming of the people from Egypt, and fled [8];" and the

[1] In Numb. xxxiii. 8, it is said, "they departed (מִפְּנֵי הַחִירֹת) from before Hiroth," not Pi-hahiroth. The Sept. render Pi-hahiroth by κατὰ στόμα Εἰρὼθ, 'the mouth of Hiroth.'

[2] All this is implied by the language, וְיָדְעוּ מִצְרַיִם כִּי־אֲנִי יְהוָה. It was the last trial for superiority between the deities of Israel and Egypt.

[3] Joshua iv. 23.

[4] The Hebrew is the same for drying up, or causing to be dried up, the waters of both: הוֹבִישׁ.

[5] בַּנָּהָר יַעַבְרוּ רָגֶל.

[6] בקע, 'to cleave as wood is cleft,' Gen. xxii. 3; and 'to open,' as the earth opened to swallow up Dathan and Abiram, Numb. xvi. 31.

[7] גער, *to restrain*: it is used in Mal. iii. 11, to describe the miraculous interference of God to prevent the ravages of the locust.

[8] That is, there was some greater phenomenon than a low tide. נוס.

positive declarations of the deeply learned and inspired St. Paul, that the fathers of the Israelites passed through the Red Sea [1].

1. *The first theory is*, that the Israelites made only a circuit in the sea; the Egyptians followed; the Israelites returned to Hiroth, and the waters fell upon their pursuers, and destroyed them, not on the Arabian, but on the Egyptian side of the Red Sea. This strange notion was first proposed, I believe, by Aben-Ezra; and however absurd it may seem, it is quite as reasonable as the second, or modern, and more fashionable hypothesis, that the tide favoured Israel, but not Egypt. It is discussed at length by Rivetus [2], by Witsius [3], and by Saurin [4]. It may be said in reply to this opinion, that it is alike contrary to every text of the narrative by Moses; to the uniform tradition of the Arabians, who, though they assign various places on their own side of the Red Sea for the emerging of the Israelites from the Red Sea, never assign the place of their escape to the Egyptian side; and to the unvarying testimony of the Jewish and Christian Churches.—The arguments on which it is supported are, 1. That the destruction of the Egyptians was effected, so that a greater miracle was not necessary. To which we answer again, that the question is not what was necessary or unnecessary, but what is affirmed in the Scriptural narrative; and these all declare that the Red Sea was passed through. 2. Another argument is, that the breadth of the sea from the Egyptian to the Arabian shore, was too great to allow of the transit in so short a space of time. We answer, that the same divine power which commanded their removal from Egypt, so upheld their strength that there was not, as another part of the Scripture declares (Psalm cv. 37), one among their tribes who tottered or stumbled, either from infancy, age, or weakness [5]. They were brought forth, according to the words of Moses, spoken a few weeks after their deliverance, as upon eagles' wings from their bondage [6]. 3. But we are told, and this is the only seemingly valid argument, that the Israelites, after their deliverance, are said to have traversed the wilderness of Etham; and they traversed a wilderness of the same name before the Egyptians overtook them. It is inferred, therefore, that the two deserts were identical. This, we answer, by no means follows. The wilderness of Etham seems to have begun at the northern extremity of the gulf of Suez, and to have extended for some distance both on the eastern and western shores. The name Shur was given to the same wilderness on the eastern side. (Compare Exod. xv. 22, with Numb. xxxiii. 8.) This is the reasoning of Rivetus; but it must be acknowledged that all his reasoning is uncertain, as we are ignorant of the precise extent of the several districts mentioned in this part of the Mosaic narrative. Both sides of a large river, however, may bear the name of the same country; so may the Red Sea have parted the same wilderness, which on both sides was called Etham. 4. But the word עבר, 'to pass through,' is said in Gen. xxxiii. 3, and elsewhere, to denote 'to go on before,' as well as to 'pass through.' St. Paul, we answer, expressly translated the word by *διῆλθον* and *διέβησαν*. (Compare 1 Cor. x. 1, with Heb. xi. 29.)

2. We are then brought to *the second hypothesis*, that Moses took advantage of an exceedingly low tide, and the waters returned upon the Egyptians before they could pass over. This hypothesis [1] may be best represented by the following paraphrase of Le Clerc.

"Exod xiv. 21. But when Moses had struck the waves of the Red Sea, then a most violent wind, blowing from the north, forced the sea towards the south with so great violence, that the bed of the sea on the side of the Israelites lay dry, the deeper hollows being excepted, so that the waters of the deep appeared divided.

"22. Which prodigy being perceived, the Israelites immediately, at the command of Moses, marched forward on the new way, which was opened for them by God, and they soon arrived with dry foot on the opposite shore, whilst on each side the sea formed a barrier, so that the Egyptians were unable to assail the wings of the army.

"23. The Egyptian sentinels soon perceived that the Hebrews fled, and the king, on being informed of it, supposed that the tide, assisted by the strong wind, had receded farther than it was wont to do, and that the Israelites, seizing the opportunity, had passed on the dry bed through the waters. He, therefore, relying also on seizing the same opportunity before the tide should return to the bed of the sea, through which the Israelites had gone, descended with his chariots and horsemen.

"24. When the Egyptians endeavoured to gain the other side in great haste, the angel who was in the cloud, delayed them by the divine interference until the morning.

[1] 1 Cor. x. 1, as compared with Heb. xi. 29. In the former, the Greek is *διῆλθον*; in the latter it is *διέβησαν*.

[2] Andreæ Riveti Comment. in Exod. Leyden, 1633, 4to, p. 349, col. 1.

[3] De Œcon. Fœd., lib. iv. cap. x. § viii.

[4] Dissertations on the Old Test., xlix., vol. i. p. 399, folio, London, 1723.

[5] Such is the full meaning of נכשל.

[6] Exod. xix. 4.

[1] Calmet's Dissertation may be called the first reply to it.

"25. The chariots could scarcely advance through the miry and sandy places, or obstructed either by coral groves, or rocks, or on account of the very haste of those hurrying them over the uneven ground, were overturned, and the wheels were broken off. The road being thus obstructed by the van of the army, the rear could not proceed. At the same time, the noise of the waters returning from the south to the north was heard, by which the Egyptians perceived that the God of the Hebrews was present, and that He assisted His worshippers against them; and on perceiving this, the king commanded the army to return immediately towards Egypt.

"26. In the mean time, God had directed Moses to strike the waters of the sea, which He had commanded to return to their former place.

"27. Moses obeyed, and the wind falling, the waters began to re-enter the empty channel with so much vehemence and celerity, that the Egyptians in vain endeavoured to escape.

"28. The sea buried all their chariots and horsemen, that not one of those who had entered the sea, returned alive to Egypt[1]."

This view of the subject has been adopted by Geddes, Niebuhr, Robinson[2], by the chief English Deists, by the principal German Neologists, and by all who desire to remove from the Old and New Testaments as much as possible of miracle, while they hesitate in rejecting Revelation altogether. It is, indeed, an hypothesis so general and so fashionable, that though the obvious objections to it from the literal narrative, from the state of the country, from the traditions of the Churches of Moses and of Christ, from the evidence of the preceding prophecy, from the subsequent triumph on its fulfilment, and from the spiritual instruction deduced from it in the services of the Church, and from the allusions in the book of Revelation,—are all undeniable; great attention must still be paid to the arguments on which this hypothesis is founded.

Before we consider the first question, at what part of the Red Sea did this high tide destroy the Egyptians, and this low tide save the Israelites, we acknowledge that we find in history, from the escape of Alexander, alluded to by the unworthy Josephus[3], and from the waiting of the British troops for the fall of the tide at St. Sebastian, in Spain, that the movements of many armies have depended upon the ebb and flow of the sea; but we deny that any parallel can be found between either of these, and the circumstances related of the Exodus of Israel. The passage of Alexander, by the sea-coast of Pamphylia, with which the transit through the Red Sea has been compared, was essentially different. Strabo has given the following description of the pass, by which his army was led. "There is a mountain called Climax, or the ladder, which seems to hang over the Pamphylian sea, and affords, at the bottom, a narrow pass for travellers, upon the shore. This, in calm weather, is quite bare of water, so that people can easily go over it; but when there is any swell of the sea, it is, for the most part, under water[1]."—"Here we see, that the Grecian army was conducted over a shore which is said, in general, to have been above water, and, consequently, dry and passable. Whereas, when Moses was ordered to conduct his people, it was across a gulf with a descent, the bottom of which had been *always* covered with sea water, and could not possibly afford sure footing. How then were the children of Israel led over? Certainly not by any natural means[2]."

Another instance is given by Livy[3]. "When Scipio," he says, "attempted the conquest of Carthagena, which the ancients called New Carthage, he was told that the sea was ebbing, and that he might then bring his army to the walls of the city. He laid hold of the opportunity. It happened in the middle of the day, when the water was receding, according to its natural course. A north wind rising at the same time, concurred in such a manner with the tide, as to render the lake fordable, the water being no higher than the knees in some places, and but to the waist in others. This action being contrived by prudence and reason, was looked upon by many as a miracle," &c.

Plutarch[4] relates something of the same nature concerning Lucullus, who having encamped his army before the river Euphrates, was troubled that the waters were so swelled, that he could not find a passage; but they sunk after such a manner in one night, that the bottom appeared the next morning.

In the list of these events, that which a modern historian relates, and which was the preservation of Holland[5] in the year 1672, deserves to be inserted. "A confederate fleet of England and France, consisting of a hundred sail, threatened the coast of Holland. The brave Admiral Ruiter, though he had but forty-seven men of war, twelve frigates, and twenty fire-ships, wrote to his masters,

[1] Clericus Comment. Exod. xiv. 21, &c., Amsterdam, 1710, p. 71, 72.
[2] Travels, i. p. 81, &c.
[3] Josephus, Antiq. Jud., l. ii. cap. 16, in fin.

[1] Strabo, l. xiv. p. 982.
[2] Bryant, Observations upon the Plagues inflicted upon the Egyptians, new edition, London, 1810, p. 343.
[3] Livy, Hist., lib. xxvi. cap. xlv.
[4] Plut. in Vita Luculli, tom. i. p. 507.
[5] See the Life of Admiral Ruiter, in French, p. 496, &c.

that, humanly speaking, he was not able to oppose the enemy. They prepared themselves to make a descent at the Texel. The attempt failed after an extraordinary manner. On the evening before, the flood lasted twelve whole hours, whereas it is usually but six [1], which the seamen looked upon as a prodigy. This flood was followed by such a violent storm, as quite disordered the enemy's fleet, and obliged them to quit with respect those coasts which Providence so wonderfully defended [2]."

The last instance of this nature is described with great power by Alison [3]. The rising of the river Urumea would have prevented, by its rapid rising, the fall of the city of St. Sebastian, and the further advance of the British troops, if the experiment of Colonel Dickson, and the exploding of a mine, had not enabled the British to storm the fort, before the tide was at its height. None of these instances, however, bear the least resemblance to the narrative of the escape of the Israelites from Egypt.

The place at which Moses is supposed to have taken advantage of an exceedingly low tide, which was made still lower by the Etesian winds, contrary to all known experience, blowing strongly against it, is thought to have been the long and narrow inlet, near the top of the gulf of Suez. This inlet is about four miles long, and, on an average, about one mile in breadth [4]. "The town of Suez is at its mouth, and the alleged place of passage is placed by some quite near to it, but by others, about a mile above. The tides rise between five and six feet. But although this be the average height to which the tide rises, the waters sometimes rise ten or twelve feet during tempests, when the south wind blows. When the tide is at the lowest, the gravelly beach on each side is left dry to a vast extent, and although the middle, or lowest part of the bed, is never without water, it is then fordable, and in some places may be passed dry-foot.—Now the theory is, that Moses, who had long fed his flocks on the borders of the sea, was well acquainted with these facts, and availed himself of them. He led the Israelites across when the tide was low, knowing that the tide would return upon the Egyptians if they ventured to pursue,—although some allow the further benefit of one of those tempests caused by the south wind [5]."

[1] Sometimes it lasts nine hours, when certain winds reign.

[2] Saurin's Dissert. on the most memorable events of the Old and New Testaments, folio, London, 1723, p. 407.

[3] History of Europe, vol. ix. p. 818, first edition.

[4] See the measurement and references in Kitto's History of Palestine, p. 188, &c.

[5] Kitto, ut supra.

Dr. Robinson [1], to whose map I refer the student, adopts this theory. — From his own actual survey of the country, he concludes that the Israelites crossed at Râs' Atâkah, near Suez, and not at the mouth of Wady Tawârik, the supposed Pi-hahiroth. He ascribes their power of passing to the effect of the east wind and the ebb tide, and assigns the three or four hours before the morning watch, that is, about two in the morning, for the completion of their transit. He supposes that the column of the Israelites would occupy about two miles of space, in ranks of one thousand each—that the distance over which they had to pass would be about three or four miles, and that this fact alone is an argument against the Israelites passing lower down, to the south of Râs' Atâkah, at the mouth of Wady Tawârik, for the sea, at that part, is nearly twelve miles across. Dr. Robinson further considers, that this view of their passage satisfies the conditions of the case; and as the passage was effected by the extraordinary coincidence of natural means, it may still be deemed miraculous; and "the deliverance of the Israelites was equally great, and the arm of Jehovah alike glorious." I use Dr. Robinson's own expressions on this supposition, as on the supposition that the Israelites passed over the sea at the mouth of the Wady Tawârik, where the sea is twelve miles in breadth, according to the measurement of Niebuhr.

I refer chiefly to Dr. Robinson, as being the last writer on this subject. The objections that present themselves to his theory, seem to be unanswerable. They may be thus enumerated. 1. The object of the command to the Israelites, that they turn out of the usual course into the wilderness, on the side of Egypt, instead of going round by the head of the Gulf of Suez, into the wilderness of Arabia, is expressly declared to have been, that God shall be honoured by some visible manifestation of His power. I cannot but believe that this honour denoted the miraculous completion of the miraculous series of great events, by which, and not by any ordinary or natural circumstances, God had brought the former plagues on Egypt, and slain the first-born. Those miracles appealed more especially to Egypt. Another and a greater miracle was to be wrought to prove to all the surrounding nations generally, the superiority of the God of Israel. A great contest had been long going on between the true God and all false gods; and the true God, who had demonstrated Himself to be the Lord of the elements, the air, the thunder, the river, the land, and over life and death, would still prove Himself the Lord of the re-

[1] Biblical Researches in Palestine, &c., vol. i. p. 81—86.

maining element, the sea, by the suspension of its laws, and exhibit himself as the destroyer of His enemies, and as the deliverer of His people. The Egyptians, no doubt, like the eastern tribes from which many of them probably were descended [1], believed in the Creator, the Preserver, and Destroyer, under the triad corresponding to Brahma, Vishnu, and Sceva. The object of this last miracle was to give the climax, as it were, to all the former, by demonstrating that these three characters end only in Jehovah, as the Creator of the earth and the world, the Preserver of Israel, and the Destroyer of Egypt; and this great object could not have been effected by any event whatever, which, by any human reasoning, could be resolved into a series of coincidences, or of natural events. It could not, therefore, have been effected by a low tide, and a fortunately accidental wind. A prophecy had been solemnly spoken; and though some prophecies are and have been effected by what are called natural means, or overruled coincidences, in each of which, and therefore in all together, none but a Christian discerns a miracle; yet the union of miracle with prophecy, as I shall show in Note 7 to this Section, is always to be expected; and the present occasion, more than any other in the whole of the Old Testament history, justifies the anticipation of undeniably miraculous interference, to certify the fulfilment of the prophecy.

2. On Dr. Robinson's hypothesis, which, as I have said, is that of Geddes, of the Deists of England, and of the Neologians of Germany (though Dr. Robinson is a Christian), the whole narrative of the pillar and the cloud is an useless intervention, and may be rejected, as Toland and his followers do reject it, as a fable.

3. The passage near Suez would not justify the expression—"They are entangled in the land; the wilderness hath shut them in." A reference to the map will show that they were perplexed, confused [2], entangled in the land, or that the wilderness had so shut them in with its mountains [3], that they could not escape. The ranks of Israel could not have been prevented from escaping in great numbers, though many might have been destroyed, if they had been attacked near Suez.

4. The Egyptians needed not to have attacked them in this position, they might have gone round the head of the gulf, and outflanked them.

5. Dr. Robinson supposes that the gulf above Suez, was anciently both wider and deeper, and Lord Valentia discovers proofs that the channel, in this part, extended far to the north, and was both wide and deep. If these opinions be correct, the supposition that the water was at one hour so shallow that Israel passed, and in another, so deep that the Egyptians were drowned, without a miracle, becomes untenable; and they might as easily pass lower down, as at Suez.

I pass by other objections drawn from the account of Eusebius, the language of the New Testament, and the testimony of the Church, to *the third theory*.

The passage of the Israelites through the Red Sea, can only be accounted for on the supposition generally, and almost uniformly believed, that the Creator suspended His own laws, and miraculously divided the sea, to permit them to pass through the sea, from Egypt to Arabia.

In considering the objections to the first and second theories, we have anticipated the arguments which uphold the common and only scriptural opinion. The chief upholder, before Dr. Robinson, of the notion that the Israelites took advantage only of an ebbing and low tide, is Niebuhr [1], whose whole argument is reviewed and demonstrated, by the most unanswerable reasoning, to be untenable by Bryant [2]. I must be contented with a brief abstract of the arguments which support the miraculous transit to the south of Suez and Râs' Atâkah.

The *first argument* on which the belief in the miraculous transit may be said to rest, is the literal interpretation of the whole narrative, as it is received by the reader who peruses either the Hebrew original, the allusions to the passage of the Red Sea in the New Testament, or by the reader of the English translation, who has read nothing of the objections of Deists, Neologians, travellers, or speculators.—The previous miracles in Egypt, the continued contest between the Egyptian king and the leader of Israel, and the dogged resolution of the sovereign to recover the services of his slaves, would all lead the receiver of the common history to anticipate a miraculous termination to a miraculous history. —This expectation, too, would be strengthened by the recollection, that all these events took place, not merely to expedite the escape of the Israelites, but to form a part of that chain of evidence which was granted to convince man of his immortality; and to prove to him that the government of the world, by the providence of God, is all subordinate, or subservient, to the preservation of His Church,

[1] This is not the place to discuss the origin of the Egyptians; but there is ample evidence to prove that while some of their tribes came from the East, by the way of the north-east, others came from the south, from Ethiopia, and originally from India.

[2] עִוְּרִים.

[3] See Pole, in loc.

[1] P. 356, 357.

[2] In the additions to his Observations on the Plagues of Egypt, London, 8vo, 1810, p. 323—355.

on one regular plan, of which miracles form a portion; and that the system of God's dispensations towards man, may be compared to a great epic, of which God is the author, the soul the hero, earth the theatre, and the angels spectators, and readers, and students, and admirers [1]. I do not say that this expectation demonstrates the miraculous nature of the passage of the Red Sea, but it renders the miracle more probable.

The *second argument is*, that the miraculous passage alone explains easily, and at once, all the phenomena. It renders intelligent and appropriate, both the preceding history, the circumstances attending it, the lofty language of Miriam and the people, which immediately followed it, the recorded effects upon the surrounding nations, which ultimately succeeded, the language of the New Testament, and the predicted gratitude of the Church, when it shall be delivered from the power of sin and the grave. The salvation of man is uniformly assigned to the extraordinary, and not to the ordinary, power of God.

The *third argument is* taken from the survey of the country. Dr. Robinson has observed [2], that the gulf above Suez was anciently both deeper and wider, and that it is still deemed dangerous for caravans to cross the ford above Suez. If this were so, the miracle of the division of the waters might have been as great above as below Suez, and there would be no necessity for the hypothesis of the low tide; the breadth of the waters, even at the low tide, would, in that case, render the channel impassable. But let us consider the country as described by modern travellers [3].

Dr. Robinson's map is better than Niebuhr's, but neither of these give so clear an idea of the country as do the maps in the large London Atlas, compared with the slight sketch published in Mr. Faber's Horæ Mosaicæ [4]. If the sketch in this last map is correct, the present state of the country would prove that the Israelites were so completely entangled in the land, that nothing but a miracle, or an extraordinary interposition of their divine guide, utterly unimputable to natural causes, could have saved them. The reader who inspects these maps will perceive that the immense host was in a complete *cul de sac*, or if he has no opportunity of comparing the maps, and will form, in his own mind, the idea of a large square tract of country; he will find, that on the north, behind Israel, was the army of the Egyptians; on the west were the impassable mounts; on the south, an inlet of the sea; on the east, the Red Sea.—They were journeying to Sinai, on the other side of the Red Sea. They could not pass to the north, without destruction from Egypt. They could not climb the mountains, for the Egyptians were close upon them, and the children would have been destroyed by the soldiery, even if many of the men had escaped. If they passed over the inlet of the sea, communicating with the valley of Bedea, the mouth of which corresponds to the encampment before Pi-hahiroth, or the mouth of Hiroth, they would wander from Sinai to the south, out of their way; and the Egyptians, unless Israel was delivered even there by a miracle, could have soon overtaken them, and no way whatever was left for them to go on to Sinai but through the Red Sea.—They could not, they did not, expect the ensuing miracle. They saw their danger. They prayed, hopelessly prayed, for deliverance; and at the moment only of their greatest despair they obtained it, in the manner which alone can justify the narrative in the Exodus. I do not dwell on the arguments derived by Bryant from Eusebius, that they passed at a particular spot, called Al Kolsum; for not only are there no traces either of Migdol, Baal-zephon, or any town near the ancient inlet, supposed to be Pi-hahiroth; but the recollection of the immense numbers of the Israelites, and the consequent length of their encampment, would prove that so large a space of ground would be occupied by them, that we could not say the whole twelve tribes passed at any particular spot. Their van, or more properly, the advanced guard of their columns, would have rested at Pi-hahiroth, the rear would have been at a great distance down the valley, between the Red Sea and the mountains, pressed upon by the chariots and soldiery of Pharaoh. The pillar of cloud and fire passed from Hiroth to the rear, between Egypt and Israel; and then the whole column, headed by their leaders, changed their front from facing the Red Sea, and, at the commanded signal, began to descend into the waters, which divided before them, as the literal narrative affirms [1].

The *fourth argument*, which ought ever to have great weight with the Christian, but on which I shall not further insist, is the general tradition of the Jewish and Christian Churches; resting upon the literal interpretation of Scripture, and upon that analogy of evidence which unites prophecy with miracle, as the united demonstration of divine interposition.—I can as easily believe that there was no Creator, as that there was no providence; and there is no philosophy in the ar-

[1] Ephes. iii. 3—10.
[2] P. 85.
[3] On the changes of the coast, see Niebuhr, Description de l'Arabie, Copenhagen, 4to, 1773.
[4] Vol. i. p. 267.

[1] For the best account of this inlet and the valley of Bedea, and the identity of the mouth of that inlet and of the valley of Bedea with Pi-hahiroth, see Bryant's Remarks on Niebuhr, p. 326, ut supra.

bitrary conclusion, that because the Creator now acts with apparent uniformity, He has never acted otherwise. He must have interfered to create. He may even now interfere to preserve. That He has so interfered, and that one of His most wonderful interpositions was the supernatural division of the Red Sea, may, from what has been now advanced, be regarded as undeniable.

NOTE 4. *The appearance of the angel Jehovah at the Red Sea, is the earnest of the manifestation of Christ in His glorified human nature, when He shall come to judge the living and the dead.* Exod. xiv. 24.

From thence, from heaven, I believe that Jesus Christ shall come to judge the living and the dead. "We believe that Thou shalt come to be our Judge." This is the profession of faith which is as certainly held by the Universal Church of Christ, as the existence of God, or of the Messiah whom He has sent; and the question unavoidably presents itself—Has there been any proof, pledge, or earnest, that the Saviour and Judge of the world has already been manifested in the manner related so often and so solemnly by Himself, and by His last-chosen Apostle? Has He ever been seen in glory? Has He ever descended from heaven, to be beheld in the clouds above the earth, as if He were enabled to summon the dead from their graves, and to divide between the righteous and the wicked?—There have been many such appearances, which have been already considered; but one of the chief is that, here mentioned, when the difference was made between the Egyptian and the Israelite; when the same supernatural mass of seeming or real cloud and fire was darkness to Egypt and light to Israel; and there appeared in the midst of the moving mass the Jehovah of the patriarchs, of the Jews, and of the Christians [1].—I interpret literally the expression, וישקף, with our translators, "Jehovah looked forth." He was seen from the cloud and fire, as He was seen at the transfiguration, as He was seen by St. Paul, and as He will be seen at the last day. There was an appearance as of a man, but the form was not distinctly visible. The subject is too extensive to be considered further in this place. The German Neologian would represent the whole narrative to be only a poetical exaggeration; but when the Most High God, the God of Christianity, reveals His glory, the loftiest poetry becomes as inadequate to describe His majesty, as the dullest line of the dullest Gazette.

[1] On the nature of the cloud and fire, see Neale on the Dispensations, p. 177, &c. On the identity of the manifested Jehovah with the Being who appeared to the Patriarchal, the Levitical, and the Christian Churches, at sundry times and in divers manners, see Faber's Horæ Mosaicæ, vol. ii. sect. i. ch. ii. p. 46—135, where the subject is most fully and admirably discussed.

The language of one of the most beautiful of our minor modern poems, expresses the literal meaning of the Hebrew, "The Lord hath looked out from his pillar of glory." But all language, even that of inspiration itself, fails to describe the full effect of the manifestation of Jehovah at the Red Sea to the Egyptians; or the sadness, the despair, the remorse, and the horror which shall be the lot of so many when the dead shall be raised, and the same God of the one covenant, whether in its Patriarchal, Levitical, or Christian forms, shall be visible to the changing living and the waking dead; and when millions, too late repentant, shall as fearfully and as certainly cry in vain to be delivered from the wrath of the Lamb of God, as the discomfited Egyptians repented in vain; when Jehovah looked forth upon them, and troubled them, and they perished in the returning of the sea to its strength.—"The things concerning me," said Christ, "have an end." But before that end shall be, and the kingdom of the Mediator cease,—death and sin must die, and the Church be gathered, and its enemies perish, as Israel was delivered, and the Egyptians destroyed.

NOTE 5. *The Song of Triumph over Egypt at the Red Sea, is typical of the Song of Triumph by the Universal Church in the future world, over sin, death, and evil.* Exod. xv. 1, &c.; Rev. xv. 2, &c.

No man can understand the Scriptures who does not regard them as the commencement only of that series of manifestations of Deity, which shall be continued throughout his immortality to the soul. As the school-boy begins at school the attainment of that knowledge which is ever increasing in his after-life; so does the Christian begin, in the present life of discipline and education for the future state, that knowledge which is essential to his perpetually progressing improvement in the world to come. Hence it is, that as Christ spoke familiarly of the invisible state from which He descended; other parts of Scripture also contain allusions to the developments of the future world; and the facts of the Word of God become types, or emblems of events, and states of mind, which can only be fully comprehended when we are admitted, after death, into the better inheritance which the Saviour of man has promised to all believers.—The triumph of Israel over Egypt is one of these facts. The future final triumph of the Church and of the soul, is expressly represented to us in the book of Revelation, as analogous to the conquest of the Israelites over the Egyptians. The chariots and horsemen of Egypt are said to have perished early in the morning. The Israelites, therefore, about that time, had arrived in safety on the shore of Arabia; the last ranks stood upon, or at, or near, or close to the margin of the sea. The pillar of fire

shone upon the waters, and as it closed the rear of the Israelites, it would seem as if it was blended with the waves over which it moved. The fire would have appeared as if it mingled with the water, as the sun rising from the ocean causes the eastern horizon to seem one blended mass of glory, in which the green sea and the blue sky mix together as one bright substance; and thus the Israelites rested in the morning after their passage through the sea, and beheld the waves return to their course, fill up the channel through which they had passed, and overwhelm the Egyptians.—Just such is the typical representation of the triumph of the Church of God, and of the soul of the Christian, over a worse enemy than the temporal Egypt. The Church is represented in the book of Revelation (xv. 2), in the precise situation of the Israelites after they had been delivered from Egypt. "I saw, as it were, a sea of glass;" a sea on which not only the first beams of the rising sun, after the morning watch, were shining, but on which the glory of God shone from the fire which manifested His presence, and which blended with the surface of that sea. "And I saw them which had gotten the victory over the beast and his image, over his mark, and the number of his name;" over the corruptions of the world and of the Church, the beast, and the evil one, stand in their gathered ranks, upon, at, near, or close to the margin of that sea; and they sang the song of triumph over death, sin, and Satan, as Miriam and the Israelites sang their song of triumph over Egypt.—The subject of their ode was the same in spirit as the song of Miriam and the temporal Israel; and though its primary application must be referred to the triumph of the Gospel upon earth, the Christian will rejoice in the thought that the triumph of his soul over sin, death, the grave, and the hell of the unrepentant which follows the grave; may be expressed in the language of the Scriptures which he so constantly studies, whether the song of Moses or the song of the Christian believer. The one and the same conquest which Christ grants to His followers, is called "the song of Moses and of the Lamb," as if to commend to the heart the one Word of God; which expresses in every age the one victory through the power and aid of the one great Saviour, through whom alone we can hope for present conquest and future rejoicing.

NOTE 6. *On the suspension of the laws of nature at the passage of the Red Sea.* Exod. xv. 8.

"Now I am sure you lie," was the answer of an ignorant barbarian prince to an European traveller, who assured him "that the rivers of Europe, in the winter season, sometimes became so hard that passengers might walk upon them, as upon dry land."—The barbarian made *experience, not testimony, his criterion of truth.* Just as sensible is the deist who calls himself a philosopher, and makes his limited experience the test of the truth of God's actions. The expression in Exod. xv. 8, "the depths were congealed," must not be considered as the exaggeration of poetry, but as an accurate description. If the waters were divided, the waters must have been prevented by a divine power from flowing in their regular course. The expression employed to describe this phenomenon must be, that they were either frozen or petrified; or this before us, that they were rendered solid, or from being liquid, became firm. The Hebrew word is קָרְשׁוּ, and signifies, 'to thicken as wine, which is liquid, thickens on its lees.' The primary meaning is found in Job x. 11; and as the book of Job was probably put together about, or a little before, this time by Moses, in Midian, the use of the word in Job gives the more correct meaning. It is applied in Job to denote the consolidation, or compacting together of the child in the womb. Dr. Lee, in his note on the passage, gives the meaning 'to condense, to put together, to make up, or compact;' and the word therefore means, not that the waters of the Red Sea were petrified, as rock, or frozen, as ice, but that they were coagulated together, or restrained from falling. On the philosophical proof of miracle, derived from a contemplation of what are called the laws of nature, see the next note.

NOTE 7. *On the union of miracle with prophecy throughout Scripture, and the uniform preceding of miracle to prophecy.* Exod. xv. 14—18.

It is always useful to point out the analogy which exists between the dispensations of the Deity, considered as the God of nature, and those of the same Deity, considered as the God of Revelation. The strictest analogy may be discovered between His actions in this respect—that miracle, or an extraordinary interference of His Providence, may be always said to precede the more uniform and continuous manifestations of that Providence.—I see before me, for instance, twelve lovely flowers, varying in beauty and fragrance, form and colour, issuing from one small spot of black, shapeless earth. The uniformity of their continuing to be the same flowers, year after year, may be called the law of nature. But as the flowers could not make themselves, there must have been a period when this law of nature did not exist; and when the Deity must have interfered to have created at the beginning the seeds of each, or the first perfect plants severally producing each. That is, the miraculous interference must have preceded the regular interference which preserves the flowers from age to age. And the

one peculiar object for which the first flowers were created, was not merely to cover the earth with fragrance and beauty at the moment of their formation; but to begin a continued succession of such fragrance and beauty, to enrich and adorn the earth.—Just so it is with the miracles recorded in Revelation. The religion of Christ, which is now going on, in spite of all difficulties and temporary interruptions, conquering and to conquer; is the result of the miraculous interference of the Creator, from the creation of man to the close of the canon of Scripture; and every miracle may be said to have been only one portion or atom of the original religion.—If, too, at the creation of the first flowers, an angel from heaven had declared that the flowers which were thus formed by a miraculous interference should continue so long as the earth endured, and should extend themselves in all lands and countries, till the whole black and barren earth should be covered with their gracefulness; that declaration would be only a prophecy, explaining the cause of the miracle. The prophecy would confirm the truth of the miracle, and the miracle would be the commencement of the fulfilment of prophecy.—So it is in Revelation. The Creator has assigned His religion to fill the earth and convert the world. He begins it by miracle, when He creates man as a reasonable being. He unites prophecy at the very beginning, immediately after the miracle of creation, when He says, "The seed of the woman shall bruise the serpent's head;" and He repeats that prophecy at intervals, so long as He continues to repeat miracles. After the great miracle, for instance, which we have just considered—the passage of the Red Sea—the spirit of prophecy predicted the eventual effect of the continued power of the God who wrought the miracle, on Palestine, Edom, and Moab; the conquest of Canaan, the triumph of the Church of Israel, the universal and endless dominion of Jehovah.—The words of Exod. xv. 18, "The Lord shall reign for ever and ever," may be regarded as a parallel expression to the first promise, "that the seed of the woman shall bruise the serpent's head;" and also to the last promise with which the volume of Revelation ends, and which may be called the fulfilment of that with which that holy volume begins: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign, King of kings, and Lord of lords, for ever."—The greatest miracles may be said to precede the greatest prophecies: the miracle of the creation precedes the prophecy of redemption; the miracle of the opening of the Red Sea precedes the prophecy of the everlasting dominion of Jehovah; the miracles of Christ, and of His resurrection and ascension, precede the prophecies of the universal establishment of His kingdom.—The flowers are completed, the angelic prophecy is pronounced, and the flowers extend and spread over and cover the earth. The miracles are ended, the prophecies are spoken, and the rose of Sharon and the lily of the valleys grow and cover the dark places of the earth; till the mountains and the valleys become the one garden, the Church of God, and rejoice in their fragrance, their colours, and their beauty. Miracle and prophecy may be always said to have constituted the one united evidence of the final triumph of the Gospel and Church of Christ. That the student and enquirer may more fully perceive the certainty and value of this argument for the undeniable truth of Revelation, and see the identity of the power of miracle with the power of prophecy; I shall take for granted that he remembers the miracles and predictions of the New Testament, and subjoin at this place the list of miracles recorded in the Old Testament, and especially those of Moses, as the proofs of the fulfilment of the first promise which was spoken at the fall; of the renewal of the same promise after the dividing of the waters of the Red Sea; and that the Lord Jehovah, the God of Israel manifested at the deliverance of Israel and the destruction of Egypt, shall reign, shall be King [1] for ever and ever; and of the final completion of the same promse, "The kingdoms of this world shall become the kingdoms of our Lord and of his Messiah; and Christ shall be King, Christ shall reign, King of kings and Lord of lords, for ever."

We cannot comprehend the design and object of the miracles and prophecies, or the design, and object, and end of the dispensations of the Creator to man; unless we take this wide and general survey of His dominion, from the eternity that is past, to the eternity that is to come. Before such survey, all objections of deists, infidels, and speculators, fade away as the morning mists, or as the summer clouds. *Neither can we comprehend the greatness of the scheme of Revelation, unless we thus survey the whole plan of God's Providence*, and include in one vast outline, the past period of eternity, the present time from the creation to the judgment, and the future immortality, which is but the prolongation of the history of God's noblest creation—the soul of the redeemed Christian.

[1] Hebrew, יִמְלֹךְ׃

MIRACLES PERFORMED FOR OR BY MOSES.

1. He was drawn out of the river by Pharaoh's daughter . . . . Exod. ii. 5
2. The bush on fire, and yet not consumed . . — iii. 2
3. Moses' rod turned into a serpent . . — iv. 3
4. Aaron's rod swallows up those of the Egyptian sorcerers . . . — vii. 12
5. Putting his hand in his bosom, and drawing it out leprous . . — iv. 6
6. Putting his leprous hand in his bosom again, and drawing it out cured . . . . — iv. 7
7. The plague of the Egyptian waters turned into blood . . . — vii. 21
8. The plague of the frogs from the river, which covered the land of Egypt . . . . . — viii. 7
9. Their removal on a promise made to Pharaoh — viii. 13
10. The plague of vermin — viii. 17
11. The plague of mixture of noisome beasts . . — viii. 14
12. Its non-infliction in the land of Goshen, where Israel was . . — viii. 22
13. Its removal as promised to Pharaoh . . — viii. 31
14. The plague of murrain in the cattle of Egypt — ix. 6
15. The cattle of the Israelites not affected by it . . . . . — ix. 6
16. The plague of boils upon man and beast . — ix. 10
17. The plague of hail . — ix. 23
18. Israel in Goshen preserved therefrom . . — ix. 26
19. Its cessation in consequence of the promise made . . . . . — ix. 29
20. The plague of locusts — x. 13
21. Their removal into the Red Sea . . . . . — x. 19
22. The plague of darkness . . . . . — x. 22
23. Israel's enjoyment of light at the same time — x. 23
24. Favour granted Israel to spoil the Egyptians — xii. 36
25. The plague of the death of the Egyptian first-born . . . . — xii. 29
26. Israel's preservation from such death . . Exod. xii. 23
27. Execution of God's judgment against the gods of Egypt . . . — xii. 12
28. No injury done by any one to the children of Israel on their departure, as promised . . — xi. 7
29. The Israelites' dough did not leaven until they reached Succoth — xii. 31
30. The pillar of cloud failed not by day, nor that of fire by night . — xiii. 22
31. The parting of the Red Sea . . . . . — xiv. 21
32. The overwhelming of the Egyptians, while Israel passed over dry shod . . . . . — xiv. 24
33. The bitter waters of Marah made sweet by casting in a tree . . — xv. 25
34. Quails sent . . . . — xvi. 13
35. Manna granted during forty years . . . . — xvi. 15
36. The gatherer of an over-quantity of manna not finding more left than he was entitled to . . . . . — xvi. 18
37. What was kept till the following day bred worms . . . . . — xvi. 20
38. What was kept for the Sabbath had no worms — xvi. 24
39. Its non-descent on the Sabbath-day . . . — xvi. 26
40. A pot of manna preserved in its original state . . . . . — xvi. 34
41. The cessation of manna as soon as they entered an inhabited country . . . . . — xvi. 35
42. The bringing water out of a rock . . . — xvii. 6
43. The victory in the battle against Amalek, achieved by the elevation of his hands . . . . . — xvii. 11
44. Thunders, lightnings, and a thick cloud, on Mount Sinai . . . — xix. 16
45. "Moses spake, and God answered him by a voice." . . . . . — xix. 19

46. The people heard the voice of God out of the midst of the fire . . Exod. xx. 2
47. The appearance of God's glory on the Mount, like a devouring fire . . . . . — xxiv. 17
48. Moses' stay of 40 days on Mount Sinai (to receive the Law) without sustenance . . . — xxiv. 18
49. His receiving the first table of stone, the work of God. . . xxxi. 18; xxxii. 16
50. His countenance shining resplendent after his 40 days' conference with God . . . . — xxxiv. 29
51. His second stay of 40 days on Mount Sinai, without sustenance (to entreat pardon for the sin of the molten calf) — xxxiv. 28
52. His third stay of 40 days on Mount Sinai without sustenance (to entreat pardon for the people's disobedience, on the false report of the spies) . . . . Deut. x. 10
53. His receiving the second tables of stone hewn by himself, and written by the finger of God . . . . . Exod. xxxiv. 1
54. The cloud covered the tabernacle of the congregation. . . . . — xl. 34
55. "A fire from before the Lord" descended on the altar of sacrifices, and consumed them, on the 8th, or day of sanctification . Lev. ix. 24
56. The death of Aaron's two eldest sons by fire from the Lord . . . — x. 2
57. The death of the rebellious by "fire from the Lord" . . . . Num. xi. 1
58. The sudden death of the lusters after flesh meat . . . . . — xi. 33
59. Miriam's leprosy for scandalizing Moses . — xii. 10
60. Her cure at Moses' prayer . . . . . Num. xii. 13
61. The death, by plague, of the false reporting spies . . . . . — xiv. 37
62. The destruction of Korah and his faction by the earth's swallowing them up . . . . . — xvi. 32
63. The destruction, "by fire from the Lord," of the 250 princes who headed Korah's rebellion . . . . . — xvi. 35
64. The sudden appearance of the plague amongst the people, for their murmuring at the just punishment of the factious . . . . . — xvi. 47
65. The plague stayed by Aaron's atonement, and offering incense for the people . . . — xvi. 48
66. The budding of Aaron's rod . . . . . — xvii. 8
67. Its blossoming and yielding almonds . . — xvii. 8
68. Abundance of water produced by his striking the rock . . . — xx. 11
69. The miraculous death of Aaron . . . . — xx. 28
70. The people bitten by serpents, for their ingratitude to God and Moses. . . . . — xxi. 6
71. His cure of them by means of a brazen serpent . . . . . — xxi. 9
72. God's shewing him the whole of the Holy Land from the summit of Mount Nebo . . . Deut. xxxiv. 1
73. The supernatural death of Moses . . . . — xxxiv. 5
74. His interment by God. — xxxiv. 6
75. The place of his sepulture being unknown to, and undiscovered by any man . . . . — xxxiv. 6
76. The eye of Moses not being dimned, nor his freshness abated up to the time of his death . — xxxiv. 7

MIRACLES PERFORMED BY, OR ON BEHALF OF, ALL OTHER PROPHETS.

NOAH (4.) 1. The Deluge . Gen. vii. 11
2. He with his family preserved therefrom . — vii. 23
3. The voluntary appearance of the pairs of animals, &c., to seek shelter in the ark . . . . . Gen. vii. 9
4. The establishment of the iris, or rainbow, as a token of God's covenant with man . . . — ix. 13

ABRAHAM (5.) 5. Pharaoh plagued by God on his account . . . . . Gen. xii. 17
6. The destruction of Sodom and Gomorrah — xix. 25
7. The preservation of Lot and his daughters — xix. 29
8. Sarah's giving birth to a son at 90 years of age . . . . . — xxi. 1
9. The ram caught in a thicket, to be offered up instead of Isaac . — xxii. 13
ISAAC. (1.) 10. His wife bearing children after 20 years' sterility . . — xxv. 21
JACOB. (2.) 11. His wrestling with and overcoming an angel . . — xxxii. 24
12. The terror of God being on the cities, and their inhabitants not harming him, on account of the affair of Shechem . . . . — xxxv. 5
JOSHUA. (5.) 13. The division of the waters of Jordan . . . . . Josh. iii. 16
14. The conquest of Jericho by blowing trumpets . . . . . — vi. 20
15. The discovery of Achan's trespass by the lot . . . . . — vii. 18
16. The raining of stones from heaven on his enemies . . . . . — x. 11
17. The sun stood still at his command . . — x. 12
GIDEON. (3.) 18. Fire from the rock consuming the flesh and cakes . Judg. vi. 21
19. The fleece alone touched by the dew, and all else dry. . . — vi. 37
20. The fleece only dry, all else covered with dew . . . . . — vi. 39
SAMSON. (2.) 21. The angel foretelling his birth. . — xiii. 3
22. Water issuing from the jaw-bone of an ass — xv. 19
SAMUEL. (7.) 23. His mother's bearing him after being long barren . . . . . 1 Sam. i. 20
24. The destruction of the idol Dagon by the ark of the Lord . . — v. 3
25. The return of the ark drawn by milch kine whose calves stayed whence they set out . — vi. 12
26. The plague of Beth-Shemesh, for sacrilege of the ark . . . . 1 Sam. vi. 19
27. Rain at harvest time (uncommon in the East) . . . . . — xii. 17
28. David's escape from those who were sent to slay him . . . . — xix. 11
29. Saul's prophesying on joining the company of prophets . . — xix. 24
DAVID. (3.) 30. The sudden death of Uzzah, for touching the ark . 2 Sam. vi. 8
31. God's blessing Obed Edom's house on account of the ark . . — vi. 11
32. The descent of fire from heaven on his sacrifice . . . . . 1 Chron. xxi. 26
SOLOMON. (2.) 33. His supernatural wisdom . 1 Kings iv. 29
34. His sacrifice consumed by fire from heaven . . . . . 2 Chron. vii. 1
THE MAN OF GOD. (5.) 35. Jeroboam's altar rent by him . . . . . 1 Kings xiii. 5
36. The drying up of the king's hand which was stretched out against him . . . . . — xiii. 4
37. Its cure on his prayer — xiii. 6
38. His death for eating in the city, contrary to the divine command — xiii. 24
39. His carcase untouched by the lion . — xiii. 28
JAHAZIEL, the son of ZECHARIAH. (1.) 40. Jehoshaphat's army saw that their enemies were corpses . . . 2 Chron. xx. 24
ELIJAH. (10.) 41. Rain withheld for the space of three years . . . 1 Kings xvii. 1
42. Ravens brought him food . . . . . — xvii. 6
43. The widow of Zarephath's barrel of meal not failing . . . . — xvii. 14
44. The resuscitation of her dead son . . . — xvii. 22
45. The descent of fire from heaven on his sacrifice upon Mount Carmel . . . . . — xviii. 38
46. The angel's providing for him a cake of bread and a cruse of water . . . . . — xix. 6
47. His sustainment on the strength of that food, for forty days . — xix. 8

48. His consuming of the fifty sent against him by fire from heaven	2 Kings i. 10
49. His dividing the waters of Jordan with his mantle	— ii. 8
50. His ascent to heaven in a chariot of fire	— ii. 11
ELISHA. (16.) 51. His dividing Jordan with Elijah's mantle . .	— ii. 14
52. Healing the noxious waters with salt . .	— ii. 21
53. The bears destroy the forty-two young scoffers at him . . .	— ii. 24
54. The miraculous overflowing of water from the country of Edom.	— iii. 16
55. The abundant produce of oil from the widow's cruse . . .	— iv. 2
56. The barren Shunammite woman giving birth to a son . . .	— iv. 17
57. The resuscitation of that child	— iv. 35
58. The removal of the poison from the pot .	— iv. 41
59. Twenty loaves of bread sufficing for 100 men, and part left .	— iv. 42
60. His curing Naaman of his leprosy . . .	— v. 6
61. His fixing that leprosy on Gehazi . .	— v. 27
62. His making iron swim	— vi. 6
63. His servant seeing chariots and horses of fire, on his eyes being opened	2 Kings vi. 17
64. His enemies struck blind	— vi. 18
65. The Syrian host fled at the sound of imaginary foes	— vii. 6
66. His bones revive the corpse of a dead man	— xiii. 21
JONAH. (1.) 67. Swallowed by a great fish, and did not die	Jonah ii. 11
ISAIAH. (5.) 68. Uzziah struck with leprosy in the forehead, for presuming to sacrifice in the priests' stead . .	2 Chron. xxvi. 19
69. The angel of the Lord smote 185,000 in the camp of the Assyrians	2 Kings xix. 35
70. Fifteen years added to Hezekiah's life . .	— xx. 6
71. The sun's shadow retrograded 10degrees	— xx. 11
72. Curing Hezekiah's disorder with a lump of figs	— xx. 7
DANIEL. (2.) 73. Hananiah, Mishael, and Azariah, cast into the fiery furnace, and not dying .	Dan. iii. 24
74. Cast into the lions' den, and they did not harm him	— vi. 23

NOTE 8.—*On the construction of the Song of Moses, Miriam, and the children of Israel after the passage of the Red Sea.* Exod. xv. 1—18.

All the commentators, expositors, and illustrators of Scripture, are justly enthusiastic in their admiration of this magnificent Ode of Triumph; and their eulogies must be familiar to the student. I shall only, therefore, observe, that the careful enquirer will be cautious of adopting the arbitrary divisions of the Song of Miriam, or the various transpositions by which Green, Geddes, and Boothroyd, would render more complete the regularity and uniformity of the responses [1]. Le Clerc's arrangement of his imagined metres, is utterly irreducible to any rule [2], and is entirely dissimilar to Bishop's Lowth's order of the stanzas [3]. Both of these authors reject the points, and thus still further lessen their authority. Horsley falls into the same error, and confesses that his division of the stanzas is entirely conjectural [1]. He supposes that the song was sung in stanzas, by Moses and the children of Israel; that the men-singers were followed by the women, in procession, with Miriam at their head, and at the end of every stanza, the women came in with the chorus, Miriam leading, as the first female voice. He conjectures this from the 20th and 21st verses. The anonymous arranger of the ode, in Booth's Critica Biblica, represents Miriam as answering the general choir, in the words of verses 1 and 21, after verses 3, 8, and 13. He would change the order of the ode, according to the transposition of Geddes, Green, and Boothroyd, and consider the beautiful words of the last verse, the 18th, as the universal chorus of all the Israelites [2].

[1] They would place ver. 12 after ver. 10, as completing the description of the overthrow of the Egyptians.

[2] Comment., in loc., p. 76, 77.

[3] Lowth, de Sacra Poesi Hebræorum, Prœl. xxvii. p. 360, &c.

[1] Biblical Criticisms, vol. iv. p. 389.

[2] Critica Biblica, vol. i. p. 319, 320.

This, too, is the theory of the learned Dr. Kennicott. Dr. Geddes[1] supposes that the Israelite men repeated every stanza after Moses, and the women every stanza after Miriam. All this is uncertain. We know only in general terms, that Miriam took the timbrel and sang. (ver. 20.) The women went out after her, with timbrels and dances, and Miriam answered them in the words of the chorus, or burthen, with which Moses and the children of Israel are represented as beginning the song. Now, as Moses was a prophet, and Miriam was a prophetess,—as both, that is, spake under divine inspiration, I conclude the best interpretation of the whole scene to be afforded us by the literal narrative in Exodus, and its best illustration to be that in the 15th chapter of Revelation[2]. If we consider it in this point of view, we may say, that early on the morning of the Sabbath, the Israelites having safely passed through the Red Sea, stood upon the margin of the shore; and saw the sea, which had heaped up its waves to permit their transit, flow back again into its channel, and covering the Egyptians, tranquilly subside; and that the whole surface of the sea became calm and tranquil, as if no extraordinary event had happened; while both the rays of the rising sun, and the rays of light from the pillar of fire, made the smooth waters appear like a sea of glass, mingled with fire, according to the metaphor in the book of Revelation. At this beautiful spectacle, the spirit of prophecy, of gratitude, and joy, descended upon the leader of Israel; and the worship of the day may be said to have begun with the exclamation in the rhythmical language of the imperfect metre, but perfect poetry, as to the thoughts which breathed, and words which burned, and he began the ode—"I will sing unto the Lord, for he hath triumphed gloriously;" and the Israelites answered their prophet, and accompanied or responded to him, following throughout his noble poetry. Now Sir Gardner Wilkinson has proved[3], that music was extensively known to, and among the Egyptians, that it was even taught to their slaves, and that they had various instruments of music. Both from his book, too, and from other sources, we could prove, that religious dances attended religious music. It cannot, then, surprise us, that many of the Israelitish women were provided with the timbrel, or light drum[4]; and that they should be ready, without any previous training, to commemorate their deliverance in the way described in chap. xv. 20, 21. When Moses began this song of praise, then Miriam and her companions would join in rude, yet fascinating music, to the general response of the selected Israelites. If this view of the scene be adopted, the irregularity of the lyric ode may be expected; and conjectural transpositions may be reasonably rejected, while the various expressions of praise may be called rather ejaculatory than methodical.

Whether this view of the manner in which this splendid ode was first sung be satisfactory or not; it is certain that after the words of the respective stanzas were pronounced by one party, they were taken up and responded to by the other; and this method of alternating, by responses, the praises of God, has ever continued in the Church of God, whether Christian or Jewish. This is so well put before the student in a work which, though once as extensively popular as it deserved to be, is not so well known at present; that I am sure the student will thank me for submitting to him the following statement in the language of its distinguished author:

"As the Scriptures prescribe us the use of Psalms in the praises of God, so they encourage us to offer those praises by way of responses, or answering. For this we have the best example that can be desired, even the blessed angels and glorified saints. So Isaiah vi. 3, 'And one cried unto another, Holy, holy, holy, is the Lord of Hosts.' And the Church triumphant through the whole Revelation is, I think, constantly represented praising God after this manner. So chap. vii. 9, where the multitude, that represent the people, cried out with a loud voice (ver. 10), 'Salvation to our God, which sitteth upon the throne, and to the Lamb.' And then the angels and elders, who represent the clergy, perform their part (ver. 12), saying, 'Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God.'

"They are represented the same way answering one another (xix. 1). 'I heard a great voice of much people in heaven, saying, Hallelujah;' this they repeat (ver. 3). Then the twenty-four elders, representing, as before, the clergy, answer (ver. 4), 'Amen, Hallelujah.' Then (ver. 5) 'a voice came out of the throne, saying, Praise our God;' upon which (ver. 6), the people resume their part, and answer, 'Hallelujah: for the Lord Omnipotent reigns.' I make no question but this is taken, by allusion, from the manner of the churches praising God on earth; and there is nothing in it but what is agreeable to St. Paul's command, of 'teaching and admonishing one another in psalms and hymns and spiritual songs,' which supposes every one to have a share in them, either by turns, or by bearing a part.

[1] Note on Exod. xv. 8. Translation of the Bible, p. 127, &c.
[2] See the former notes to this Section, 5. 7.
[3] Egyptians, vol. ii. p. 222—228.
[4] תף.

"It is observable, that the Psalms contain many excellent instructions and exhortations, as well as praises and prayers; and therefore St. Paul recommends them to Christians, for their mutual instruction and admonition. It was common, therefore, for one to sing, and the rest to hearken to their instruction and edification, as appears in 1 Cor. xiv. 31: 'For ye may all prophesy, one by one, that all may learn, and be comforted.' Prophesying here, as we may find from the 26th verse of this chapter, includes psalms, as well as doctrines, tongues, revelations, and interpretations; and the praising God one by one, or by turns, amounts to praising Him by way of responses, or answering; and though these prophets were inspired, yet it is plain they acted in this according to the settled order of the Church (ver. 33), 'As in all the churches of the saints;' and these inspired prophets thus praising God one by one, is an unquestionable precedent that God approves this way in His praises.

"This way of praising God, by answering one another, is the most ancient we find in Scripture. For thus Miriam praised God (Exod. xv. 21): 'And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously,' &c. And the last song recorded in Scripture is of the same sort (Rev. xix), as is before mentioned.

"I reckon the songs with which the women of Israel received Saul (1 Sam. xviii. 7) to be religious; and there it is expressly said, that they 'answered one another;' and (xxi. 11), 'Did they not sing one to another,' &c.? But whether these songs were religious or not, it is certain that the frame and composition of some psalms are such, as plainly discover that they were designed to be sung in parts, and as much is owned by the best commentators: such are the 24th and 118th Psalms.

"It is to be observed, that the law of Moses neither prescribes Psalms, in the praises of God, nor singers, nor the way of singing; these all, therefore, are parts of natural religion, and, indeed, more ancient than the law, as appears by Exod. xv. What, therefore, we find in the Old Testament concerning these, is either from the immediate prescriptions and revelations of God by His prophets, or from the dictates of nature, and not any part of the ceremonial law. And it is obvious, that natural necessity will teach any considering man this way of alternate singing or answering in parts, for if these songs be long, as some of the Psalms are, no one man's voice can hold out to the end [1]."

[1] A Discourse concerning the Inventions of Men in the Worship of God, by William King, D.D., Lord Archbishop of Dublin, 6th edit., London, 1714, p. 13, &c.

SECTION XCIX.

EXODUS XV. 22—26. NUMBERS XXXIII. 9. EXODUS XV. 27. NUMBERS XXXIII. 10, 11. EXODUS XVI. 1—12.

TITLE.—*Theory of the Types of Scripture. The history of the wanderings of the Israelites between their deliverance from the Red Sea and their safe arrival at Canaan is, for the most part, a divinely intended and general representation of the progress of the Christian soul, from the first consciousness of baptismal or Christian privileges, till its arrival at the heavenly Canaan. The encampment at Marah. The fifth, sixth, and seventh journeys in the wilderness. The murmuring for water at Marah. The refreshment at Elim. The promise of the quails and manna in the wilderness of Sin.*

INTRODUCTION.—We are now brought to that most interesting portion of the sacred narrative—the wandering of the Israelites in the wilderness, from the coast of the Red Sea till their arrival in the promised land; and to the question, to what extent were these things written for our instruction? If the Old Testament had been composed, as our modern Neologists affirm, by uninspired men, as narratives of human events, in which the providence of God was only so far

visible as it is visible in the histories of Greece, Rome, and England; where all things, though overruled for good, are accomplished by seemingly unassisted human agency; we might then interpret the narratives of the Old Testament as if they were secular histories, relating only to the Israelites, and capable only of affording some lessons of experience, wisdom, and caution in worldly affairs. If they are to be regarded, on the contrary, as written by persons under the influence of a divine power, suggesting new thoughts, preventing erroneous decisions, guiding the judgment in the choice of materials, directing the mind to truth, and, so far as the nature of the case required, prompting the very expressions which should relate things unknown, and even unintelligible to the writer (1 Peter i. 11); we may justly conclude that the object of such interference on the part of the Creator and Director of the human soul, would not have reference to the bodies of men, and the transitory events of this life only; but to the souls of men, and to the circumstances of the manner in which the souls of men are guided from the commencement to the completion of their covenant with God.—And the only enquiry we have to make, relates to the sound judgment with which we should follow the Scripture, wherever it leads us; while we avoid, in humbly seeking for its instruction, every speculative or unwarranted conclusion.—The Israelites then wandered from the Red Sea to Canaan. They committed many errors. They were preserved by wonderful interferences. They suffered many punishments. They are called "the Church in the wilderness;" and as a Church, they obtained the promised land.—The soul of the Christian, in the same manner, wanders in the wilderness of the world from the beginning to the end of his course, falling into many errors, conscious of many providences, suffering many afflictions. He is called "the elect of God;" and as the elect of God, he obtains, by God's mercy, the promised immortality.—Is there, or is there not, such an analogy between the wandering of the Israelites in the wilderness, and the journey of the soul to heaven, that we may safely affirm that the former is the designed representation of the latter? The only safe reply to this question must be derived from a close adherence to the interpretation afforded us in the New Testament, of these portions of the Old Testament. If we are guided by this canon or rule of Scripture, we shall find that some events of the narrative are undoubtedly designed to represent a part of the Christian progress; and consequently, that we are probably right in affirming that other events of the narrative are designed to relate other parts, or portions, of the same progress; but we should act unadvisedly, if we declare that they all, undoubtedly and certainly, have this meaning.—Thus, when St. Paul would persuade the Corinthians, because they had become partakers of the Christian covenant, to remember that they had many spiritual dangers to overcome; he bids them remember the case of their forefathers in the wilderness, the passage of the Red Sea, the pillar of the cloud and fire, the manna, the rock, the water that flowed from it. The transgression committed, the punishment endured, are all declared to be types, or examples, written for our instruction. In another of his Epistles, we read that the rest in Canaan, the institutions of the tabernacle, the priesthood, the entrance of the high priest into the holy of holies, were also types, written for our instruction. If,

then, so many circumstances in the wanderings of the Israelites were *undoubtedly* divinely appointed to illustrate the present condition, and to describe the future state of the soul of the Christian; we are justified in believing the great probability that the supporting of the arms of Moses by Aaron and Hur, the war with Amalek, the refusal of ten spies to bring back a good report of the promised land, with many other events, are no less intended to afford us spiritual instruction; and therefore, that the events related in the present Section are designed also as types, or intended illustrations of the progress of the Christian, from the dawning consciousness of his covenant privileges, through the earlier stages of his career. These types are to be derived from four sources, which we shall carefully keep in view throughout: they are either those which are *expressly declared* to be such in the New Testament, or they are *deducible* from the nature of the *facts* recorded, or they are derivable from the spiritual meaning of the *names* of places where they encamped, or from the *expressions* commemorating the events which occurred to them.

The present Section begins with the encampment at Marah, the present Howara. This word signifies 'bitterness.' They had expected to reach the Holy Land from Egypt in thirty days. They had probably provided water for little more than that time only. That time had elapsed, and the water was expended. They had sang with joy and triumph the song of their deliverance from the Red Sea. They had wandered three days in the wilderness without water; and now, when they arrived at Howara, or Marah, they probably shouted for joy on discovering the springs in the wilderness. They approached to drink. The water was bitter. They complained of the disappointment. Their leader was commanded to cast a tree into the water. The bitterness was removed; and this statute and ordinance was given to them as the guide of their way, that as their God had thus healed the waters of their bitterness, He would heal them of all such diseases as troubled the Egyptians, if they would be faithful to their allegiance to God their Sovereign (Exod. xv. 22—26).—So it is, that when the young Christian has commenced his career in the wilderness of life, with the song of joy and delight at the conviction that the God of Israel, by the waters of his baptism, has removed the original curse upon man; and with the conviction also, by the baptism of the Holy Spirit upon his soul, that he is in covenant with God, he goes into the parched, barren, dry wilderness of the employments and engagements of life, and finds no water to refresh his fainting spirit. The waters which the wilderness of the world presents to him, are full of bitterness; and that bitterness can be only then removed, when the tree of life and hope is planted by their side, or when the cross of Christ, in the continued remembrance of His bitter sorrows, is mingled with the streams of the desert. Then, and then only, the Christian, going through the wilderness, drinks of its bitter waters, and the cross alone renders them endurable to his soul. Then it is that the covenant of God with that soul is daily renewed—when the consciousness of daily bitterness, sweetened by the remembrance of the cross of Christ, reminds the soul of its allegiance; and compels it to remember that the diseases of Egypt, wilful sin, despair, and condemnation for ever, are worse than the outward afflictions of the wilderness of

life; and that God
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the waters, they
must ever be careful to keep in view the *vows*, the *privileges*, and the [illegible] that commencement of his Christian career, when the curse was removed, and the promise of his final salvation confirmed.

From the borders of the Red Sea, they removed to that part of the desert called the *wilderness of Sin* (Exod. xvi. 1). Here they began to suffer from the pangs of hunger; here they looked back with regret at the tranquil manner in which they endured their slavery in Egypt. There they had always sufficient bodily provision, so long as they neither asserted their national independence, nor vindicated the honour of the God of their fathers, nor offended the superstitions of Egypt, by manifesting in the presence of their idolatrous and wicked enslavers, their concern and care for the holy faith of Abraham, of Isaac, and of Jacob.—We shall consider the events at this encampment in the next Section. Let it be sufficient to observe, that they complained of hunger, and God promised them that provision which has ever been considered as the type of the bread from heaven, which can alone nourish the soul in the wilderness of life. Happy shall we be if we lay to heart the instruction which these narratives thus afford us; if we learn from the encampment at *Marah*, to heal our worldly sorrows, by the remembrance of the cross; if we learn from the encampment at *Elim*, to value the comforts of the Holy Spirit, in the study of the doctrine of the Apostles; if we learn from the encampment by the *Red Sea*, to remember the vows, privileges, and promises of the covenant which began at our baptism; and from the encampment in the *desert of Sin*, to depend on God's providence for the daily food both of the body and the soul. All these things happened to the Israelites as types and examples of instruction to the Christian. The shadow preceded the substance; the figure preceded the truth: the darkness of the law has passed; the true light of the blessed Gospel, thanks be to the God who giveth, now shineth upon the Christian soul and the Christian Church.

The Encampment and Murmuring at Marah.

EXODUS XV. 22—26.

BEFORE CHRIST 1491.

22 So Moses brought Israel from the Red Sea, and they went out into the wilderness of [a] Shur; and they went three days in the wilderness, and found no water.

[a] Gen. 16. 7. & 25. 18.

23 ¶ And when they came to [b] Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called ‖Marah.

[b] Numb. 33. 8.

‖ That is, *Bitterness.* Ruth 1. 20.

24 And the people [c] murmured against Moses, saying, What shall we drink?

[c] ch. 16. 2. & 17. 3.

25 And he [d] cried unto the LORD; and the LORD showed him a tree, [e] *which* when he had cast into the waters, the waters were made sweet: there he [f] made for them a statute and an ordinance, and there [g] he proved them,

[d] ch. 14. 10. & 17. 4. Ps. 50. 15.

[e] See 2 Kings 2. 21. & 4. 41.

BEFORE CHRIST 1491.

[f] See Josh. 24. 25.

26 And said, [h] If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [i] diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD [k] that healeth thee.

[g] ch. 16. 4. Deut. 8. 2, 16. Judg. 2. 22. & 3. 1, 4. Ps. 66. 10. & 81. 7.

[h] Deut. 7. 12, 15.

[i] Deut. 28. 27, 60.

[k] ch. 23. 25. Ps. 41. 3, 4. & 103. 3. & 147. 3.

The fifth journey.—From Marah to Elim.

NUMBERS XXXIII. 9.

9 And they removed from Marah, and [l] came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.

[l] Exod. 15. 27.

EXODUS XV. 27.

27 ¶ [m] And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

[m] Numb. 33. 9.

The sixth journey.—From Elim to the encampment by the Red Sea.

NUMBERS XXXIII. 10.

10 And they removed from Elim, and encamped by the Red Sea.

The seventh journey.—To the Wilderness of Sin.

The people murmur for bread.

NUMBERS XXXIII. 11.

11 And they removed from the Red Sea, and encamped in the [n] wilderness of Sin.

[n] Exod. 16. 1.

EXODUS XVI. 1—12.

BEFORE CHRIST 1491.

1 And they [o] took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of [p] Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

[o] Numb. 33. 10, 11.

[p] Ezek. 30.15.

2 And the whole congregation of the children of Israel [q] murmured against Moses and Aaron in the wilderness:

[q] ch. 15. 24. Ps. 106. 25. 1 Cor. 10. 10.

3 And the children of Israel said unto them, [r] Would to God we had died by the hand of the LORD in the land of Egypt, [s] when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

[r] Lam. 4. 9.

[s] Numb. 11. 4, 5.

4 ¶ Then said the LORD unto Moses, Behold, I will rain [t] bread from heaven for you; and the people shall go out and gather † a certain rate every day, that I may [u] prove them, whether they will walk in my law, or no.

[t] Ps. 78. 24, 25. & 105. 40. John 6. 31, 32. 1 Cor. 10. 3.

† Heb. *the portion of a day in his day.*

Prov. 30. 8. Matt. 6. 11.

[u] ch. 15. 25. Deut. 8. 2, 16.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and [v] it shall be twice as much as they gather daily.

[v] See ver. 22. Lev. 25. 21.

6 And Moses and Aaron said unto all the children of Israel, [w] At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

[w] ver. 12, 13, & ch. 6. 7, Numb. 16. 28, 29, 30.

BEFORE CHRIST 1491.

7 And in the morning, then ye shall see [x] the glory of the LORD; for that he heareth your murmurings against the LORD: and [y] what *are* we, that ye murmur against us?

[x] See ver. 10. Isai. 35. 2. & 40. 5. John 11. 4, 40.

[y] Numb. 16. 11.

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but [z] against the LORD.

[z] See 1 Sam. 8. 7. Luke 10. 16. Rom. 13. 2.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, [a] Come near before the LORD: for he hath heard your murmurings.

[a] Numb. 16. 16.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD [b] appeared in the cloud.

[b] ver. 7. ch. 13. 21. Numb. 16. 19. 1 Kings 8. 10, 11.

11 ¶ And the LORD spake unto Moses, saying,

12 [c] I have heard the murmurings of the children of Israel: speak unto them, saying, [d] At even ye shall eat flesh, and [e] in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

[c] ver. 8.

[d] ver. 6.

[e] ver. 7.

PRAYER.—LET US PRAY, *that we ever seek for Christ and His Gospel, in the types and shadows of the Law of Moses; that we be careful to interpret the Old Testament by the light of the New Testament; that with Israel at Marah, we seek for the removal of the bitternesses of life from the tree of life; that with the spiritual Israel at Elim, we seek for refreshment in the wilderness from the consolations and study of the word of God; that we ever be mindful of past mercies, and depend on God's providence for the daily supply of our bodily and spiritual bread.*

WE thank Thee, we praise Thee, we bless Thee, we laud and magnify Thy glorious name; we give thanks to Thee for Thy great glory, O Lord our God!—O Lord Jesus Christ, Head of the Church militant on earth, and triumphant in heaven!—Spirit of the living God, we thank Thee!—O holy, blessed, and glorious Trinity, we thank Thee for Thy great glory, revealed and manifested in Thy Scriptures of truth; and sanctified and blessed to the improvement and happiness of our own souls, as the sons and daughters of the Lord God Almighty, travelling from the Egypt of wickedness and ignorance, through the wilderness of a troublesome and sorrowful world, to the heavenly Canaan, the rest that remaineth for the people of God.—Not unto us, O Lord, not unto us, but to Thy name be the praise, for that Holy Scripture which guides and leads Thy Christian Church through all the trials and troubles of the wilderness of life to its rest in heaven with Thee; as the pillar of cloud and fire, where was the gracious indwelling of the leader of Israel, guided Thy people from the sins of Egypt to the land of their fathers.—From Thee, Holy Spirit! from Thine inspiration and power alone, and not from any human device, nor learning, nor knowledge, nor eloquence, nor power, we believe and confess, that the Scriptures of truth were given to guide us. Grant, oh! grant us, by the continued influence of the same Holy Spirit upon our souls, that we soberly, wisely, and prudently, yet zealously, perseveringly, and humbly seek for Christ and His glory, amidst the types and shadows of the ancient law. What in us is dark, illumine! what we know not rightly without Thy guidance, teach Thou us, O ever-present Spirit of God, that we may be preserved from all wild speculations, all vain imaginations, all human fancies, when we endeavour to interpret the mysteries of Thy word. May we be guided by the light of the New Testament, when we would explore the paths and ways by which Thy Church was directed; and believing that whatever things were written of old time, were written for our instruction, upon whom the ends of the world are come, may we be taught from above by Thee, to derive that instruction from Thine own sacred page. So teach our hearts to follow Thee, so enlighten our minds to discern Thy teaching, that we go on through the journey of life, depending on Thy mercy leading us from all evil, upholding us in all temptation, and delivering us from all the power of the enemy, till the final triumph of the soul, which Thy providence alone can sustain through life and death, to Thy glory.—As Thy people at *Marah*, when the song of their triumph over the conquered Egypt was ended, endured the miseries of their painful thirst; and murmured in vain when the bitterness of the waters in the desert afforded no relief to their sorrows, till Thy providence commanded the tree to be cast into the waters; so may we lay the lesson to heart, that whatever be our rejoicing over the spiritual enemies of the soul from which Thy mercy hath delivered us; and whatever be our triumph over the sins and sorrows of the bondage and slavery of the Egypt within us—the way through the wilderness of trouble and weariness, of pain and calamity, of temptation and

of deep suffering, is still, still before us; that all the waters of comfort which this world affords us, are full of the bitterness and affliction of disappointment and vexation to the soul which desires to quench its thirst at any earthly fountain; that the comforts of earth can only be rendered satisfactory when they are sweetened by the tree of life; and that none of the calamities and diseases of sinful Egypt shall be put upon the souls of those who make the bitter waters of Marah sweet by the continued remembrance of Christ, the tree of life; who, after He had known the glory of heaven itself with Thee, O Father Almighty, came down from heaven to travel the same way through the wilderness which our souls must pass, and to become the man of sorrow and acquainted with grief.—As Thy people at *Elim* were refreshed with new strength and power from above, after the bitterness which mingles with the comforts of the world had been banished by the tree cast into the waters of Marah, when they encamped by the twelve fountains of water, and by the palm trees which surrounded and adorned them; so refresh us, travelling through this wilderness, when we have known the only remedy for the troubles and sorrows which abound in the way, with Thy blessing from above on the teaching of the Apostles, and with the doctrines of the seventy disciples.—As Thy people were directed by Thy providence, after they had tasted of the pleasantness of the springs, and rested under the shade of the palm trees of Elim, to the *borders of the Red Sea*, to be reminded of the dangers they had escaped, and the bondage from which they had been delivered; so may Thy blessed power bring all things to our remembrance, that we never, never forget all the way which the Lord God hath led us, from the hour when His mercy received us into His covenant of promise, as the members of Thy Son, Thy children by adoption, and inheritors, by Thy grace, of Thy kingdom of heaven. Ever may we be mindful of the vows we have made, of the privileges we enjoy, and of the objects we pursue.—Give us grace, from the remembrance of the past, to surrender our hearts to Thy service, to rejoice in the praises and prayers of our blessed communion with God; and stedfastly to persevere, through all the trials of the way, till the object we pursue be attained, in the end of our faith, the salvation of our soul.—So may it be with us, that we ever remain faithful to Thy covenant, and never, never in our hearts and souls turn back again into the Egypt from which Thy right hand and Thine arm hath saved us. O Lord, we beseech Thee, mercifully to forgive the sins of Thy people. We confess with shame and grief before Thee, that as Thy people Israel, in spite of all Thy mercies vouchsafed unto them, still murmured before Thee, and remembered the flesh-pots of Egypt with delight, and desired the slavery and the bondage which gave worldly peace with spiritual death to the soul; so will it be with us, if Thou, in Thy mercy, grant not to us, Thy servants, the same promise which Thy mercy did grant to Thy rebellious people in the olden time; that Thou wouldest rain down bread upon their tents from heaven, that they might eat other food than the flesh-pots of Egypt could supply, and see and know, by their daily experience of Thy goodness, that Thou, and Thou alone, wast the Lord, their deliverer.—God of our bodies, God of our souls, we come to Thee in the name of the Head of the Church, the very bread of heaven! We pray to Thee, as He has taught us to pray, that day by day we receive from thy bountiful hand alone, the earthly bread which may nourish the body, and the spiritual bread which shall nourish the soul. Evermore give us, O Lord, this bread, till both body and soul, in blissful perfection, and union with each other, glorified, and sanctified, may hunger no more, nor thirst any more; but having eaten of the bread of life, may live for ever with Thee, in that eternal and glorious kingdom, where shall be the manifestation of Thee,

the Father, the presence of the Son of God, and the endless consolations of the Holy Spirit of God, to comfort us, and to be with us for ever. Holy, Blessed, and Glorious Trinity, be with us in the wilderness of life, in the hour of death, and in the world beyond death. Accept our imperfect petitions, which we offer not in our own unworthy name, but in the name and for the sake of Him, who knowing alike our infirmities and our ignorance, hath taught and commanded us, when we pray, to say:

Our Father, &c.

The grace of our Lord, &c.

SECTION C. EXODUS XVI. 13, TO THE END.

TITLE.—*As Natural Theology proves the interferences of God in the visible world, so does Revealed Theology prove the interferences of the same God in the moral world. The promise of Moses, that God would create and pour down upon the Israelites, for the supply of their hunger, a new food from heaven, is completed. The name and description of the manna. The time and mode of collecting it. The observance of the Sabbath. The memorial of the phenomenon, and its duration through the wanderings in the wilderness.*

INTRODUCTION.—A science either unknown to, or disregarded by the ancients, has attracted much attention within the last century: it is that of Geology. This science has demonstrated to us the truth of that one fact upon which alone the whole system of Revelation is founded; namely, that the Deity has often interfered to create and to destroy whole races of reptiles, animals, and plants. The "vestiges of creation" are these interferences of Deity. The only solid foundation of the truth of any system, either in the natural or moral world, is expressed in the words of the Scriptural philosophy, "All that Jehovah pleased, he did" (Psalm cxv. 3; and Psalm cxxxv. 6, 7, in the original). And the only, only exclusive object of all science, philosophy, and theology, is this—that we endeavour, with humility and patience, to learn what God has been pleased to do, what laws He has been pleased to enact, what truths He has been pleased to reveal, and what objects He has been pleased, either fully or partially, to discover. If we could imagine that all the harvests, the cattle, and the fruits of the earth, were destroyed by universal floods, or droughts, or blights, or insects, while the object of man's creation, of God's Revelation, and of the holy Church's institution, remained unaccomplished; must we therefore imagine that the human race would perish, that the covenant with the Messiah should fail, and His promise to the Church and to the world should come utterly to an end for evermore? It is (Psalm lxxvii. 8, Prayer-book translation) impossible. He who interfered to create mankind, would again interfere to preserve mankind; and the human race would see, that when the former laws which give the weeks of the harvest in their proper appointed seasons were suspended, new laws, new actions, new and ununiform actions of the Deity, would be manifested to supply fresh food for

man, and compel the gratitude of his children for the Providence which supplied their wants. Such may be said to have been the case with the Israelites when the events took place which are recorded in this Section—the gift of the quails and of the manna. The people of Israel had been set apart from their brethren of mankind, that the first promise of God to the world, "the seed of the woman shall bruise the serpent's head," might be accomplished. They had been brought out of Egypt by miracle. Their provisions had become exhausted. They complained, as we read in the last Section. The promise of their deliverance must be literally interpreted (Exod. xvi. 4): "I will rain bread from heaven for you;" that is, "I will create a new kind of food for you, such as I have not yet formed. I will send it down upon you from the atmosphere which surrounds you. It shall be such as no man hath yet seen; and the people shall be so supplied with this food, that they shall go out of their tents every morning to obtain the supply for the day. And thus, day by day, they shall have their daily bread."—The student of Scripture, who compares the accounts of the substance which is now called manna, with the substance which the Creator sent down upon the tents of Israel, and who will examine also the Scriptural account of the *name* and *description* of the manna, the *time* and *mode* of collecting it, the *peculiar law of its formation* in double quantities on the day preceding the Sabbath, the *memorial* of the phenomenon preserved from the time of its descent in the wilderness, and the *duration of the coming down* of the manna through the whole forty years in their wanderings,—will be satisfied that this view of the event is correct, and that the manna was a new creation by the Creator of the world, for the benefit of His Church and people.—If we look to the *name* of the manna, we shall find, that when the people saw the new-created substance which God had sent them, they did not know by what name to call it, because they had never seen a substance like it before. They were expecting the fulfilment of God's promise, or of God's ordinance. If it had been the common gum of the trees and plants of the East, to which the name manna is now generally given, they would have known by what name to call it. They did not know it; and therefore they said one to another, on seeing it, "This is God's ordinance;" or, "This is the food which is the fulfilment of God's promise." That this is the true meaning of the word, appears from the arguments and interpretations of the best scholars.—The *description* of the manna proves also that it was a new creation. The substance since called manna, whether it be the *tarfar* of Arabia, or the produce described by Witsius, or the common manna, has no resemblance whatever to the food of Israel. That fell with the dew, and was left by the dew, as a small, round, coriander seed. Its taste was like wafer mixed with honey. It melted if it was not gathered early, at a proper time, in the heat of the sun; yet it did not melt when exposed to the fiercer heat of the baking, or seething. It became putrid if it was kept more than twenty-four hours on the week-day; but it did not become putrid if it was collected for the service of the people on the day before the Sabbath. Nothing of this kind can be said of the common manna.—The *time* when it was gathered was the morning. Manna, the gum of the East, can be collected through the whole day.—The *mode* of collecting it, no

less demonstrated that it was a new creation. It was not subjected to any laws of nature inherent in it, as every other substance which the Creator has made. Its preservation or its dissolution depended on the conduct of its collectors. If a *double quantity* was collected on the day before the Sabbath, the whole mass retained its nutritive quality; if it was gathered on the other days of the week, in any larger quantity than was requisite to supply the wants of the family who gathered it, the remainder perished. It could be ground, pounded, kneaded, or baked, according as the immediate blessing of God rested upon or retired from the obedient or disobedient Israelite. As a public event, appealing to the senses, it was commemorated from the hour of the descent of the superhuman food, by a public *memorial*, a portion of it being kept for ever.—And as the last and continued proof that it was a new creation, supernaturally granted from their divine leader, the substance continued to fall for their provision through the whole forty years of their wandering in the wilderness; till they arrived at the cultivated lands of Canaan, and were supplied with wheaten bread by the usual means (Exod. xvi. 35). All the circumstances prove to us, that as the Deity at the beginning interfered to create the substance of the earth and of the world, so also did He now interfere to create the new substance, the new food, which His people ate in the wilderness.—*The whole history proves to us three truths* :—First. That the interference of the Deity to prevent the destruction of His covenant of mercy with His Church, may be reasonably and philosophically expected at any time; though in proportion to the probability of the asserted interference, must be the evidence of its truth. Secondly. That daily dependence upon the Providence of God, as a God near at hand, and not afar off, is the duty and privilege of the Christian, whose daily prayer is commanded to be, "Give us this day our daily bread." And thirdly. That if the food which nourished the bodies of the Israelites in the wilderness was of immediate creation, how much more may it be supposed that the food which should nourish the souls of men should originate, not from human reason, human invention, human philosophy; but that the soul should be fed with the bread that cometh down from heaven, even with the bread of life, which is Christ the Son of God; who is the bread of life, according to His own words (John vi. 35); and who is spiritually eaten by the faithful when they believe and hope in Him, and when they meet also to express their faith and hope at the Supper of the Lord. His name is 'Manna,' as He is the spiritual food which is the Father's promise. What the manna was to the body, Christ is to the soul—its daily bread, and nourishment, and life. When the body was fainting and dying, the manna was promised and given; when the soul is fainting and dying, this spiritual food alone nourishes, revives, and restores it.—On the week-day it is our strength, on the Sabbath-day it is our cordial. Through the whole of our spiritual life it is our support and our confidence, our demonstration of God's Providence, and the nourishment of our souls, till the day when the manna shall be needed no longer; when the wilderness of life shall have been passed, and the possession of Canaan shall be attained.

EXODUS XVI. 13, TO THE END.

BEFORE CHRIST 1491.

13 And it came to pass, that at even [a] the quails came up, and covered the camp: and in the morning [b] the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* [c] a small round thing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, ‖ It *is* manna: for they wist not what it *was*. And Moses said unto them, [d] This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, [e] an omer † for every man, *according to* the number of your † persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, [f] he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

BEFORE CHRIST 1491.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* [g] the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not [h] stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

26 [i] Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to

[a] Numb. 11. 31. Ps. 78. 27, 28. & 105. 40.
[b] Numb. 11. 9.
[c] Numb. 11. 7. Deut. 8. 3. Neh. 9. 15. Ps. 78. 24. & 105. 40.
‖ Or, *What is this?* or, *It is a portion.*
[d] John 6. 31, 49, 58. 1 Cor. 10. 3.
[e] ver. 36.
† Heb. *by the poll*, or, *head.*
† Heb. *souls.*
[f] 2 Cor. 8. 15.
[g] Gen. 2. 3. ch. 20. 8. & 31. 15. & 35. 2. Lev. 23. 3.
[h] ver. 20.
[i] ch. 20. 9, 10.

BEFORE CHRIST 1491.

gather, and they found none.

28 And the LORD said unto Moses, How long [k] refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and [l] it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, [m] Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up [n] before the Testimony, to be kept.

35 And the children of Israel did eat manna [o] forty years, [p] until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

BEFORE CHRIST 1491.

[k] 2 Kings 17. 14. Ps. 78. 10, 22. & 106. 13.

[l] Numb. 11. 7, 8.

[m] Hebr. 9. 4.

[n] ch. 25. 16, 21. & 40. 20. Numb. 17. 10. Deut. 10. 5. 1 Kings 8. 9.

[o] Num. 33. 38. Deut. 8. 2, 3. Neh. 9. 20, 21. John 6. 31, 49.

[p] Josh. 5. 12. Neh. 9. 15.

PRAYER.—LET US PRAY, *that in all our journeyings through the wilderness of this life, we never turn back in heart and soul to seek our provision, strength, and comfort, in the pleasures and labours of Egypt; but that as we dwell in the tents of the Church and people of God, we may there, both in holy conversation, in private meditation, and at the blessed sacrament of the communion of the body and blood of Christ—eat of the manna, the food of the soul, which cometh down from heaven, blended with the dew of the Spirit; and so begin to partake, while still we live upon earth, of the hidden manna, which is laid up for the Christian soul in heaven.*

O GOD, whose never-failing providence ordereth all things, both in heaven and earth, and who, by the same merciful providence hath guided our footsteps thus far in the wilderness of life! we acknowledge and confess before Thee, that as Thy people Israel in the olden time became unmindful of the hand which led and fed them, and desired in their hearts to turn back again to the bondage of slavery, and to the satisfactions of the land where their religion was despised and their God dishonoured—so also we, Thine unworthy servants, have often, too often, forgotten the covenant of Thy mercy, and the wonders of Thy redeeming love; and have longed to go back to that miserable bondage, where the soul, unconscious of its bitter slavery, is contented to exchange its hopes of heaven, the honour of its God, and the covenant of His mercy; for the lust of the flesh, the lust of the eye, and the pride of life; for the gratification of ambition and avarice, for

the sins, and follies, and the toys of life. Oh, save us! oh, deliver us from the temptation to turn back again to the Egypt of this sinful world. Thy mercy, Thine everlasting mercy, hath brought us out of darkness into light, and redeemed us from all evil; and placed us in the camp of Thy Church, and granted us to dwell in the tents of Thy people, and in the tabernacles of Thy chosen.—We are Thy people, the sheep of Thy pasture, Thine elect, Thine Israel, the members of the Church of Christ, who loved us, and gave Himself for us. Upon us the bread of heaven has descended; upon us the heavenly food has been poured forth abundantly, that we may eat, and live for ever. Thou hast refreshed and strengthened our souls with the knowledge of the love, the mercy, and the providence of Christ our Lord. We have tasted of the sweetness of His doctrine, as our prophet; we have eaten of the truth of His grace, as the High Priest, and the sacrifice, the burnt offering, and the sin offering for all the wickedness of our weak and sinful souls. We have delighted in the sweetness of the conviction that Christ, the Son of God, is our King, our Lord, our Ruler, our Guide, and our Friend, protecting us from all evil, guiding us into all good, and feeding us with food convenient for us both in body and in soul.—We praise Thee, we bless Thee, for this bread of heaven; and here we offer to Thee, O God, the Father of spirits, our humble and earnest prayer, that Thou wouldst evermore give us this bread.—As Thy servants, in the gathering of the manna in the wilderness, gave of the food they collected to their brethren who lacked, so may we, by holy conversation among our brethren, provide for the wants of those among whom we live; and build up each other in our holy faith, adorning the doctrine of God our Saviour in all things.—As Thy servants did eat the manna in the retirement of their tents, so may Christ, the bread of heaven, be to us our daily bread, the bread of our own souls; and the bread of the souls of each of our children, and servants, and friends, and households. May every house be the church of the living God, and the bread of heaven be digested as the nourishment of our souls, by private prayer, holy contemplation, and constant meditation on the word of life.—As Thy servants were commanded to go forth without the camp, to seek the bread which came down from heaven; so may we go forth unto the Apostle and High Priest of our profession, Jesus, who suffered without the gate, that He might sanctify His people with His own blood.—May we bear His reproach, take up our cross daily, and follow Him, the example of our patience, as well as the author and finisher of our faith.—As the manna which fell from heaven descended with the dew of the morning; so may the dew of Thy Holy Spirit ever be poured forth upon the truths and doctrines of Thy Holy Word.—As Thy mercy was new every morning, and Thy people went forth before sunrise to rejoice in the continued manifestation of Thy providence; so also do we pray Thee to grant us, day by day, our daily bread, to enable us early to seek Thee; to begin every day with prayer for Thy grace, with dependence on Thy providence, and with laying aside every weight, and the sin that doth so easily beset us, to running with increasing patience the daily race that Thou hast set before us.—As Thy servants were commanded, not only to gather together every day the manna from heaven, which should be their daily bread through the week, but to prepare also for the Sabbath of rest when the labours of the week were ended; so also do we pray Thee that we not only daily partake of the bread that cometh down from heaven, but more especially do we pray to Thee that we eat of that bread of heaven when we go up to Thy house of praise and prayer; when we keep holy the Sabbath-day, when we remember the Lord's day, and prepare for the rest that remaineth for the people of God.—When we commemorate at Thy table and altar, the coming down from heaven of that true bread

of heaven which is the life of the world, and the life of the souls of men, then, O then, vouchsafe to feed us with the spiritual food of the most precious body and blood of Thy Son, our Saviour Jesus Christ. Then, O then, assure us of Thy favour and goodness to us. Then, O then, grant that we be the very members incorporate in the mystical body of Thy Son, which is the blessed company of all Thy faithful people.—Make us a part of the Israel of Israel. Assist us with the grace of Thy Holy Spirit, that we continue in that holy fellowship, and do all such good works as Thou hast prepared us to walk in. Feed us with the bread of heaven. May the body of our Lord Jesus Christ, which was given for us,—may the blood of our Lord Jesus Christ which was shed for us, so preserve our bodies and our souls unto everlasting life; that now, even now, before the journeyings of the wilderness of the present life are ended; we may begin to taste and eat of that hidden manna which is prepared in the true Holy of Holies, in Thy kingdom of heaven, for them that love Thee and seek Thee, and know Thee and fear Thee.—Grant us, we beseech Thee, such grace, and such faith in Thee, that we begin now, even now, while we still live upon earth, to understand with all saints what is the height, and depth, and length, and breadth of that love of Christ which passeth all the knowledge of the world; that we may be filled with all the fulness of God. May Christ dwell in our hearts by faith. Before the day of the death of our body shall come, may the life of heaven begin in the soul; that we may know, and see, and understand, now, even now, the beginning, and the earnest of that inward blessedness which eye hath not seen, nor ear heard, nor the heart conceived.—May death be a change of state, but not a change of heart. May the manna which falls round our tents in the wilderness of this life, be to our souls the foretaste of the hidden manna above. May Christ be our life in life, our life in death, and our life for evermore. We ask all in His name, and for His sake alone, and in His words of mercy we sum up all our petitions, saying,

Our Father, &c.

The grace of our Lord, &c.

SECTION CI. NUMBERS XXXIII. 12, 13, 14. EXODUS XVII.

TITLE.—*Those who desire to conquer the sins of the heart, must not be contented with Faith in Christ as their spiritual food in the wilderness; they must drink of the waters of the Holy Spirit which He gives them, and maintain the war with evil, till they rest in heaven. The eighth journey of the Israelites to Dophkah; the ninth, to Alush; the tenth, to Rephidim. Water is given them from a barren rock. Amalek attacks them, and kills many of the feeble and stragglers. He is defeated by the arms of Joshua and by the prayers of Moses.*

INTRODUCTION.—We considered in the last Section the falling of the manna in the wilderness. Among other events to be considered in the present Section, is the flowing of the water from the rock of Rephidim, when that rock was struck by the rod of Moses. Both these circumstances are expressly declared by St. Paul (1 Cor. x. 1—4), the best commentator on the Old Testament, to have been types, or facts which represented other and spiritual subjects. There can

be no doubt, therefore, on the mind of the Christian, that these two actions are to be interpreted typically. But another question arises; it is this—to what extent are the intermediate circumstances, which took place between the falling of the manna and the flowing of the water from Rephidim, to be also deemed typical, and are the circumstances also which immediately follow the flowing of the water from Rephidim to be regarded in the same manner?—We answer, as we have before done, that if a type is defined to be an intended and recorded resemblance between two actions, we cannot be certain that the intermediate and following actions, in the absence of any positive declaration to that effect in the New Testament, are undoubtedly to be considered as types: but we are equally justified in affirming, that they are probably written for our instruction as types, so that we cannot be condemned in regarding them as a portion of the general system of typical interpretation, and therefore as descriptive of the peculiar circumstances which attend the development of the actions which we know to be actually typified. Thus, for instance, if the manna in the wilderness typifies the life of faith in Christ, and the water from the rock denotes the perfection of that life which is imparted by the Holy Spirit, the experience of every Christian soul will demonstrate to us the truth, that between that faith in Christ, and the full participation of the comforts of the Holy Spirit, there will be both earnest prayer and gradual change; and the same experience of the Christian soul will no less demonstrate to us, that then only are we most fit to fight the battle against a sinful heart and a tempting world, when we have drank of the waters of life which are given to us by the Holy Spirit of God.—If, then, the intermediate circumstances between the falling of the manna and the flowing of the water from the rock may be shown to have, in the very meaning of the words used, some relation to the fervent prayer and gradual change which thus attend the faith and perfection of a Christian; and if the following circumstances also may be shown to have a similar relation to the inward contests of the soul with evil, which follow the gifts of the Holy Spirit of God; we may be assured that the general interpretation of these facts by the fathers, doctors, reformers, and theologians of all divisions of the Church of Christ, is well founded and correct.—We will consider then, the several particulars or portions of the history contained in this Section, and show the certain and the probable typical meaning in each instance. The Section begins with informing us of two encampments which are mentioned in the book of Numbers, but not in the book of Exodus. They encamp at Dophkah, then at Alush, places whose situation is now unknown. They thence proceed to Rephidim, where they demanded of their leader that he should supply them with water. Moses is unable to comply with their request. He is commanded—to go on before the people, take the elders of the people to be witnesses of his proceedings; and with the rod which he had used to work his former miracles, to strike the granite rock in Rephidim or Horeb. He was promised that water should follow the blow, and that the God of Israel, manifested in the pillar of fire and cloud, would appear at the top of Horeb when the miracle was wrought, to prove that the Divine power alone gave the sudden streams of water to the people.—All was done as God had

commanded. The people had said, "Is the Lord among us, or not?" (Exod. xvii. 7.) and the answer was given in the supply of their wants.—Immediately that this was done, another remarkable circumstance followed. Amalek, a chieftain of the desert, descended from Esau, attacks the people, and kills many of the feeble and stragglers. This was probably in the evening, for Joshua is commanded to choose out men, and attack Amalek on the following day, while Moses, Aaron, and Hur ascend the hill, to pray for success in the battle. So long as the hands of Moses were lifted up, the people of Israel conquered; when they fell down through weariness, the people were defeated. Aaron and Hur are described as upholding his hands. All the three join in one common prayer. Amalek is defeated, and a solemn prophecy is spoken, and commanded to be written, that Amalek shall be utterly destroyed. An altar was built to "Jehovah their banner;" and the declaration was made, that the hand of Jehovah should be upon the banner of the spiritual Israel; and that Jehovah would have war with Amalek, or with evil, from generation to generation, till the prophecy was fulfilled, and Amalek was utterly destroyed.—Such are the facts in this beautiful Section; and it is not possible to consider them as otherwise than typical throughout of the most important truths of Revelation. They may, indeed, be regarded as a summary of the whole of Revelation.—Did the people, after eating of the manna, come to Dophkah? The meaning of the word is knocking or importuning; and the Christian who has eaten of Christ, the manna, the spiritual food from heaven, whether at the table and altar of the Lord, or in his secret retirements, will ever pray that the bread of heaven be continued to him from the cradle to the grave.—Did they come to Alush? The word denotes fermenting or leaven, and this is the very metaphor adopted by Christ Himself to describe the kingdom of God within the soul, or the spiritual state of that man who goes on from strength to strength, in the wilderness of life.—Do the people come to Rephidim? This word denotes both the feeble hands and the strengthened hands. The hands of the people were feeble to resist Amalek; the hands of the people were strengthened to enable the people to conquer, when Joshua fought to deliver them. The soul is feeble to contend against evil, unless Christ, the true Joshua, leads it forth to battle, while the prayer is constantly offered for the completion of the victory.—Did the people, before the victory over Amalek, demand water in the desert? and was Moses unable to supply them till God Himself was manifested? So is the law of God unable to give the Holy Spirit to the soul; and God Himself must command the waters to flow forth to quench the thirst of the soul. As the rock was struck by the rod of Moses, so must the means which God commands be used, before the blessing of the Holy Spirit is granted.—As the people said, "Is God among us, or not?" and God appeared to them on the rock that was smitten—so is Christ, the Emmanuel God, with us and among us, the spiritual rock itself, the rock that was smitten with the rod of the lawgiver of Israel, when the priests betrayed Him, in the presence of all the elders of Israel, of the people, and of the multitude.—So did He pour forth the streams of living water upon the Church, when after His passion and His death, He sent forth the Holy Spirit at Pentecost, as He still pours forth the same streams upon the

Church, upon the soul, and upon all the means of grace.—As Amalek, the descendant of Esau, the first chief perpetual enemy of the spiritual Israel, assails the Church after it has drank of the streams of water from the rock; so is the soul of man still tempted when it has most refreshingly partaken of the waters of life; and there is no hope of victory unless Joshua, the true Saviour, become the deliverer upon whom alone the Church and the soul depend.—As Moses, and Aaron, and Hur, the representatives of the state, the priesthood, and the people of Israel, united in one common prayer while Joshua delivered Israel; so has the soul of any individual no safety, unless all its faculties are devoted to this solemn prayer for strength; while it depends on Christ alone as the author and finisher of its faith, and the giver of victory in this war. So also must the legislature, the priesthood, and the people, of every Christian nation be united if they desire to obtain the honour of being ranked among the kingdoms of Christ.—As the prophecy was spoken that Amalek be finally and utterly conquered, so has the promise been given, that all evil shall be finally and utterly conquered in the soul of the Christian who prays for the victory, which is given by the bruiser of the serpent's head.—As the altar was raised to the God of Israel, the Christian must build the altar in his heart, to Jehovah his banner; and as the hand of the Lord is upon the banner of Israel, and the war with Amalek must continue till his overthrow; so must the Christian, who hopes for his own final victory, still persevere to fight under the banner of the God of Revelation, depending upon and thanking Him who giveth us all the victory, through our Lord Jesus Christ.—Thus may the whole history in this Section be regarded as typical of the *warfare*, the *progress*, and the *triumph* of the Christian, and then, and then only, are the Scriptures of the Old Testament rightly understood, when we are thus illumined by the light of the New Testament; and apply the narratives, the facts, the histories of the people of God in the ancient days, to the elucidation of our own spiritual warfare against the spiritual enemies with whom we have still to contend. If we depend on the same God, offer the same prayers, fight the same good fight of faith, and persevere, as the saints, and martyrs, and Church of old, to the end of our journey; we shall assuredly obtain the same victory, with present, future, and eternal peace.

The eighth journey.—From Sin to Dophkah.

NUMBERS XXXIII. 12.

BEFORE CHRIST 1491.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

BEFORE CHRIST 1491.

The ninth journey.—From Dophkah to Alush.

NUMBERS XXXIII. 13.

13 And they departed from Dophkah, and encamped in Alush.

The tenth journey.—From Alush to Rephidim.

The people murmur for water.—War with Amalek.

NUMBERS XXXIII. 14.

BEFORE CHRIST 1491.

14 And they removed from Alush, and encamped at [a] Rephidim, where was no water for the people to drink.

[a] Exod. 17. 1. & 19. 2.

BEFORE CHRIST 1491.

EXODUS XVII.

1 And [b] all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

[b] ch. 16. 1. Numb. 33. 12, 14.

2 [c] Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye [d] tempt the LORD?

[c] Numb. 20. 3, 4.

[d] Deut. 6. 16. Ps. 78. 18, 41. Isai. 7. 12. Matt. 4. 7. 1 Cor. 10. 9.

3 And the people thirsted there for water; and the people [e] murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

[e] ch. 16. 2.

4 And Moses [f] cried unto the LORD, saying, What shall I do unto this people? they be almost ready to [g] stone me.

[f] ch. 14. 15.

[g] 1 Sam. 30. 6. John 8. 59. & 10. 31.

5 And the LORD said unto Moses, [h] Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith [i] thou smotest the river, take in thine hand, and go.

[h] Ezek. 2. 6.

[i] ch. 7. 20. Numb. 20. 8.

6 [k] Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

[k] Numb. 20. 10, 11. Ps. 78. 15, 20. & 105. 41. & 114. 8. 1 Cor. 10. 4.

7 And he called the name of the place [l]|| Massah, and || Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

[l] Numb. 20. 13. Ps. 81. 7. & 95. 8. Hebr. 3. 8.

|| That is, *Tentation.*

|| That is, *Chiding*, or *Strife.*

8 ¶ [m] Then came Amalek, and fought with Israel in Rephidim.

[m] Gen. 36. 12. Numb. 24. 20. Deut. 25. 17. 1 Sam. 15. 2.

9 And Moses said unto [n] Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with [o] the rod of God in mine hand.

[n] Called *Jesus*, Acts 7. 45. Hebr. 4. 8.

[o] ch. 4. 20.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses [p] held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

[p] Jam. 5. 16.

BEFORE CHRIST 1491.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, [q] Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for [r] I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it ‖ Jehovah-nissi:

16 For he said, ‖ Because † the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

BEFORE CHRIST 1491.

[q] ch. 34. 27.

[r] Numb. 24. 20. Deut. 25. 19. 1 Sam. 15. 3, 7. & 30. 1, 17. 2 Sam. 8. 12. Ezra 9. 14.

‖ That is, *The LORD my banner*: See Judg. 6. 24.

‖ Or, *Because the hand of Amalek is against the throne of the LORD*, therefore, &c.

† Heb. *the hand upon the throne of the LORD.*

PRAYER.—LET US PRAY, *that as we partake of the bread and wine in the Holy Sacrament, and feed on the true manna, the spiritual Body and Blood of Christ, so may we persevere in holy prayer, and become leavened with the leaven of the grace of God; that we ever drink of the waters of life which flow from Christ, the Rock of ages; that we ever fight under the banner of Christ, against the temptations of the world and of the heart; and that we be made, both now, in death, and for ever, conquerors over all evil.*

"ALMIGHTY and everlasting God, we most heartily thank Thee that Thou hast vouchsafed to feed us in this wilderness of life, with the spiritual food of the most precious body and blood of Thy Son, our Saviour Jesus Christ, and dost assure us thereby of Thy favour and goodness towards us. We thank Thee that Thou hast enrolled us among the Israel of God, and that we are the very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people." We most humbly beseech Thee so to assist us with Thy grace, that we may continue in that holy fellowship. Evermore give us this bread from heaven. Give us such grace that we labour for the meat which endureth unto everlasting life. As we meet at Thy holy table and altar, and there offer and present unto Thee ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto Thee,—as we then and there spiritually partake of the true manna, and spiritually eat the flesh of Christ, and drink His blood, humbly we beseech Thee to grant that we be daily more and more filled with Thy grace and heavenly benediction.—May we knock that the door may be opened. May we persevere in praying for our daily bread from heaven. Without ceasing may we be instant and earnest in prayer, that the blessing which our souls receive in their communion with Thee, at Thy table and altar, may never, either in life, in death, or in our immortality, be removed or depart from the soul. May the Spirit of Christ dwell within us. Leaven our hearts and our souls, our affections and our will, our thoughts and our motives, with Thy grace and power from above, that the kingdom of God be founded and established within us. May we go on from strength to strength in this wilderness. Strengthen the weak hands, and confirm the feeble knees. When we are poor and needy before Thee, and seek for the waters of life, when our tongue faileth for thirst, then hear Thou in heaven the feeble and imperfect petitions of Thy fainting and

weary wanderers in the desert; and give us to drink of that living water which flows from the rock Christ. From Him, from Him alone, who hath borne our griefs and carried our sorrows,—from Him who was wounded for our transgressions, and bruised for our iniquities, we desire and we seek, not only the pardon of our sins, but strength, and peace, and comfort to our souls. O Son of God! Redeemer of the world! be Thou to us Emmanuel, 'God with us, God among us.'—Pour forth the streams of the living fountains of Thine Holy Spirit upon us. As Thou didst pour forth from thy precious side both water and blood, when Thou wast smitten by the spear of the soldier upon earth, so may the blood Thou hast shed be our only hope; so may the waters of the Holy Spirit which Thou dost pour forth upon Thy Church, be our strength and our refreshment, our comfort and our life. So may we go on from strength to strength in this wilderness.—When the power of temptation from an evil heart and a sinful world beset us; when the enemy cometh in as a flood upon our thoughts and hearts, to destroy the souls that follow Thee, then lift Thou up a standard against them. Be Thou, the Lord, our banner, that Amalek may be conquered within us, and that all sin may be rooted out of our hearts for ever.—May the confidence which was expressed in our perseverance in this holy war against evil, be not in vain. As we were received into the congregation of Christ's flock, and signed at our baptism with the sign of the cross, in token that hereafter we should not be ashamed to confess the faith of Christ crucified, but manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto our lives' end; so may it be that we ever follow Christ as our leader, fight under His banner, pray with His Church and people, and so persevere till the sun of our days on earth shall set in the grave; that we conquer under that banner, and be more than conquerors through Christ, who loved us, over all the power of evil.—Beat down Satan under our feet. Be with us in our daily warfare with the sin that doth so easily beset us. Prepare us for the hour of death and for the day of judgment. Now, henceforth, in death, and for ever, be with us, that we may fight the good fight of faith; and by humble dependence on Thy mercy, patient waiting for Thy help, and stedfast perseverance in the war against the enemies of God and the soul, may obtain the crown of glory which Thou hast promised to all those who love and fear Thee.—Hear, we beseech Thee, our humble petitions, which we offer not in our own name, but in the name and for the sake of Thy Son Jesus Christ our Lord, who, in compassion to our infirmities, hath taught and commanded us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the Prayer in Section* CI. *The Scriptural beauty of the prayers of the Liturgy.*

So truly devout and holy are the prayers of the Church of England, that the faithful and humble Christian will generally, or always, find some adaptation of the language of the Church, appropriate to the wants and feelings of his own heart. The subject of this Section is one of the most interesting in the Old Testament. It refers to the journeyings which followed the gift of the manna, the flowing of the water from the rock, and the fighting against Amalek under the banner of Jehovah. All these events, I have shown, have a typical meaning. And in no instance, perhaps, can we more justly say that the Prayer-book is the best interpreter of Scripture, next to the Scripture itself, than in the beautiful illustration it affords us of the present Section. The words of the Communion Service, which I have selected at the commencement of the prayer, admirably express the feelings which will ever follow the gratitude of the Christian for the privilege of

partaking the bread and wine, and spiritually eating the body and blood of Christ, as the manna which came down from heaven. The remembrance, too, which comforts the Christian in his spiritual warfare, that he fights under the banner of that God to whom Moses built an altar, and called it Jehovah-nissi, "the Lord my banner," is still more appropriately alluded to in the Baptismal Service, which I have made a component part of this prayer, where the Church speaks of the newly-baptized whom it has received into the congregation of Christ's flock; as the soldiers of Christ, who shall stedfastly fight against all evil under the banner of Christ crucified.—The intrinsic beauty, holiness, eloquence, and devotional language of the prayers and praises of our Prayer-book—may I add also, the good taste and sound sense of its most emphatic passages,—make me anxious to identify the language of our private devotions with the language of our public services; and thus to contribute my humble aid to make the Christian believer the attached and faithful Churchman. The Christian believer in the truth of Revelation may be assured, that next to the Holy Scriptures themselves, there is no better help, and aid, and guide to his wandering footsteps between earth and heaven, than the concentrated excellences of the primitive and reformed Catholic Church of Christ, placed before him in the liturgy of the Church of England.

NOTE 2. *On the rock struck by Moses.* Exod. xvii. 5.

The modern commentators, since the publication of Thevenot's and Shaw's Travels, are divided in opinion whether the granite rock, which is shown as the real or supposed site of the ancient Rephidim, was the rock struck by Moses. The evidence that all the holes and channels which appear in the hard granite could not have been chiselled by the monks, or by any others, appears to be satisfactory; as they are different in appearance and depth from those which have been added in imitation of the original figures. Burckhardt examined the granite rock in question very carefully, and arrives at the conclusion, that while some of the openings are apparently the work of art, "others are natural;" that is, they cannot be referred to any other source than the interference of the Creator. The latest traveller, Lord Lindsay, who has visited the rock, is of opinion that the place where it is shown cannot be the vale of Rephidim; but that the holes in the granite rock shown at El-ledja, are certainly not the result of art. Is it not possible that the first opinion of Lord Lindsay is erroneous; as the extent of the district of Rephidim is unknown? In his note (no. 14, vol. i. p. 358), Lord Lindsay infers from a remark of Mandeville, that the legend, as he calls this belief, could not have been attached to the stone in the El-ledja before the fourteenth century. I cannot derive the same inference, nor with him deem the denial of the affirmation (or legend) a proof of good sense. The monks may have amused Mandeville by assigning another place to the stone smitten by Moses, while others assigned the place to El-ledja. I dare not, however, say that the granite rock described by Thevenot and Shaw is undoubtedly the rock smitten by Moses. I think it very probable only, that it may have pleased God to have permitted the memorial of this merciful interference in favour of Israel to remain [1].

NOTE 3. *On the union of Moses, Aaron, and Hur, in prayer for success to the arms of Joshua, in the war with Amalek.* Exod. xvii. 12.

If Joshua may be considered as the type of Christ, I cannot believe that we are wrong when we regard Moses, Aaron, and Hur, as the united representation of the state, or priesthood, and the people of Israel. Moses was their chief magistrate. The priesthood was to be given to Aaron; and as Hur (who is said by Josephus and the Rabbins to have been the husband of Miriam, and therefore the brother-in-law of Moses) was appointed by Moses to be regent of the people, with Aaron, when Moses returned to the mount (Exod. xxiv. 14), we may justly conclude him to be the first among the people, or nobles. We have thus the picture of national success and glory which ought ever to be present to the councils of all nations. The prince, the priest, and the people, being all united in one act of religion, the nation itself prospers under the protection of the God they worship.

The name חור signifies *a prince.* It is used in this sense in Eccl. x. 17: בְּנֵי חוֹרִים, *the son of nobles.*

NOTE 4. *On the first notice of writing in the Pentateuch.* Exod. xvii. 14.

This verse is remarkable as containing the first allusion in the Pentateuch to writing in a book. Job, who probably lived before Abraham, makes an allusion to the art of permanently engraving or carving certain characters, whether hieroglyphics, symbols, or letters, we know not, to express ideas. Dr. Wall [2] (part i. ch. viii.) believes the characters in which the book of Job was written, to have been hieroglyphics. It may have been written in the language of the

[1] See Lord Lindsay's Travels, vol. i. p. 293, and note 14, p. 358; the Commentators and their references; Dr. Shaw's Travels, p. 352, folio edition, Oxford, 1738. Shaw says decidedly that art or chance cannot account for the appearances on the granite.

[2] An examination of the ancient orthography of the Jews, and of the original state of the text of the Hebrew Bible, part the first, containing an inquiry into the origin of alphabetical writing; with which is incorporated, an essay on the Egyptian Hieroglyphics. Whittaker & Co., London, 1835.

inscriptions preserved at Hisn Ghorab [1], which Dr. Foster believes to have been contemporary with Jacob and Joseph. And the hypothesis of Archbishop Magee [2] may be correct, that the book of Job, as originally compiled either by Job, or by one of his contemporaries, may have been translated by Moses in Midian. If Mr. Foster's conclusions as to the age of the Hadramûtic inscriptions be correct, it may have been translated by Moses from that language. However this may be, we may be assured that the writing on the rock, alluded to in the book of Job, may have been very different from this, which is commanded to be preserved in a book. At what period writing was invented, is an historical problem not yet solved. Warburton's hypothesis, that alphabetic writing was the last of many stages or abridgments of picture writing, such as making the principal circumstances stand for the whole, as a shield, or a bow, for a battle; or putting the instrument of an action for the action itself, as a sceptre for a king; or making one object stand for another, to which it bore any analogy, as the universe by a star-spotted serpent in a circle [3],—is rejected by Dr. Wall, on the supposition of the utter impossibility of identifying the image which expressed an idea to the mind, with the elementary sounds of the alphabetical signs. Dr. Wall joins himself to the long list of those who believe that alphabetical writing was the result of the Divine power; that it was not an invention of man, but a divine and miraculous gift; that Moses was the first who used it; and that his own narrative compels us to this inference [1].—Dr. Wall concludes that the writing of the commandments was the first alphabetical writing, from Exod. xxxi. 18, and xxxii. 16, compared with Deut. ix. 10. If so, this command of Moses to write the prophecy of the final destruction of Amalek, was given at a period subsequent to the battle. The destruction of Amalek was probably foretold; the command to write it followed. The question of the origin of writing has never yet been satisfactorily answered. Bishop Warburton, as usual with him, is flippant [2].

NOTE 5. *On the banner of Jehovah.* Exod. xvii. 16.

For very satisfactory reasoning in support of the emendation כס instead of כם, see Houbigant in loc.

[1] Geography of Arabia, vol. ii. p. 96, &c.
[2] Atonement, vol. ii., dissert. lix., p. 127, &c., third edition, 1812.
[3] Warburton's Divine Legation, 8vo. edit. vol. iv. p. 120—122.

[1] Wall, part i. cap. viii. p. 333.
[2] Warburton's Divine Legation, vol. iv. book iv. sect. iv.

SECTION CII. NUMBERS XXXIII. 15. EXODUS XIX.

TITLE.—*"Where is the promise of His coming? all things continue as they were," is still the language of infidelity. "We believe that Thou shalt come to be our judge," is still the language of Christian faith and Christian hope.—The appearance of the God of Israel on Sinai, at the giving of the law, is the proof and earnest of the manifestation of the same God of the Jew and of the Christian, in that future fulness of time, when He shall come to be our Judge.*

INTRODUCTION.—Immediately before our blessed Lord went forth to His great contest in the garden of Gethsemane, He assured His disciples that the prophecies respecting Him should be all accomplished. "The things concerning me," He says, alluding to the prophecy of Isaiah, which declared that He should be reckoned among the transgressors, "have an end," or must receive their full accomplishment; and we who read the New Testament well know the great variety of the prophecies of the Old Testament, which were accomplished in the events of the life of Christ. "It is finished," said our dying Lord, when He had accomplished the last remaining prophecy respecting His sufferings, and

received the vinegar,—"All the Old Testament prophecies respecting my passion are completed,"—and He returned back His human spirit to His Father.—So it is also in the Christian dispensation. The prophets of the New Testament have declared many things respecting the same Jehovah, the one God of the one universal Church, from before the creation till after the destruction of the earth; and these, all these, shall no less receive their full accomplishment, and the words of the angel, in the book of the Revelation, the "mystery of God shall be finished," (where the Greek is the same as in the expression in which Christ, after He had received the vinegar, declared that the former part of the mystery of God had been finished,) shall also be completed.—As Christ came to suffer, He shall come to judge. As certainly as He came in His humiliation, as human, so certainly shall He come in His glory, as divine. As all the prophecies of the Old Testament which declared Him to be the human Messiah were fulfilled, so shall all the prophecies of the New Testament, which declare Him to be the divine Messiah, be no less accomplished to the utmost. Christ Himself, at the end of His life as man, declared, "It is finished;" so shall Christ Himself, at the end of His mediatorial government, declare again, the mystery of Redemption is finished.—The whole of the Universal Church of Christ, therefore, throughout all its nations, people, languages, churches, divisions, sects, names, and parties, unites in the expectation of this completion of the office of the Mediator, and exclaims in the language of the Primitive and Protestant Reformed Church, "We believe that Thou, O Christ, shall come to be our judge."—Now it is prophesied, both by Christ and by His inspired apostle, that in the second fulness of time, when Christ, the one God of the Church, the Jehovah of the Old Testament, and the Lord Jesus of the New Testament, shall be manifested once more from heaven to judge the world, He shall be accompanied by the angels of the invisible world; He shall be surrounded with clouds and fire, and the wonderful appearance which is called His glory. There shall be heard loud and mysterious sounds, as of the union of the shouts of an army proceeding to battle, of a trumpet, or voice of more than human origin and power. There shall be a suspension of the common laws of nature. Changes shall take place in the atmosphere, which are called the melting of the elements, the burning of the earth, and the passing away of the heavens—that is, most probably there shall be, when the Judge of the earth is manifested at the predicted time, such a dissolution of the present order of things on the surface of the earth, that the earth shall be again reduced to the same condition in which it was "without form and void, and darkness was upon the face of the deep."—In the midst of these convulsions, that fearful series of miracles shall begin, which neither our imagination nor our reason can describe nor comprehend, when the divine Saviour and Judge shall separate and assign to their respective destinies, the spirits of the just and of the unjust, who shall have been united to changed bodies, suitable to a new existence.—These scenes, which are predicted to take place at the end of the present dispensation, were partially represented at the giving of that law which was to be the universal and continued rule of life to all who believed in Christ,

either before or after His incarnation; as the partaker of our nature, or who expect Him once more from heaven to be our Judge.—The God of Israel descended from the invisible world to Mount Sinai. The angels of heaven were around Him. The mount burned with fire. Clouds and thick darkness rested upon it; a sound was heard in the air, proceeding from the fire and clouds, as of the sound of a trumpet; the mountain shook with earthquakes; the laws of nature were suspended, as they uniformly were, when the God of the Scriptures manifested Himself by appealing to the senses, to demonstrate His presence more effectually. The whole scene represents to us, on a small scale, the still more wonderful and universal display of the future manifestation of the same Jehovah Jesus, when He shall appeal to our senses and to our souls, at the season of His second coming. And he only understands the Scriptures or his own position in the world, or the object of the Creator in forming and preserving him, who thus believes that the present state of things has this predicted end.—The Section before us relates at length the manifestation of the God of Israel before the words of the Law were spoken. On the fiftieth day of their departure from Egypt, the fiftieth day from their celebrating the Passover, as Whit-Sunday with us is still the fiftieth day from the commemoration of the death of Christ, the people, on the first day of the third month (Exod. xix. 1, 2), pitched their tents before the Mount of Sinai, probably on that part of the plain which is called Er-Râhah, and which has lately been visited and described by Robinson, the enterprising American traveller (Travels, i. 158).—The glory of the Lord, the visible Shechinah which had preceded Israel out of Egypt, rested on the top of Horeb, a mount of the great chain in the region of Sinai, which is therefore sometimes called Horeb, and sometimes Sinai.—The superhuman voice which Moses had been accustomed to hear proceeding from the fire, called to him to go up to the mountain, or he could not otherwise have presumed to approach it (ver. 3). His first ascent is related: God commands him to remind the people of His bringing them from Egypt, and to ask them whether they would enter into a solemn covenant with God, and obey Him, that they might be to Him, as indeed all of us ought to be, "God's peculiar treasure, a kingdom of priests, and a nation holy," or set apart from all others, consecrated, and dedicated to the service of God (ver. 4—7). Moses descends from the mount, and bears the message to the people. The elders and the people vow their observance of the covenant (ver. 7, 8). Moses ascends the mountain a second time, and returns to God the answer of the people (ver. 8). He is then assured that the God of Israel will come down towards the people in a thick cloud, which was different from the glory from which God was now speaking to Moses; that the people, by this sudden change of the mode by which God was manifested, should be more deeply impressed, and remember their covenant. Moses repeats the former declaration of the people (ver. 9), and he is commanded to direct the people to prepare for the presence of God on the third day, when the cloud should be seen to descend near to the people, on an appointed mountain in Sinai. This mountain He ordains should be deemed consecrated as the holy place of God, and therefore, that

a line was to be drawn round the mountain, beyond which none were to intrude, and that the intruder beyond that limit should be instantly put to death; and when the sound, which is compared to that of a trumpet, was heard on the mountain, then the people were to move from their encampment, and approach to the boundary which limited their ascent (ver. 10—13).—All this was done to prevent any undue familiarity or irreverence towards the God of Israel.—The commands of God were obeyed (ver. 14, 15). On the morning of the third day, the long promised descent of the God of Israel took place. "Angels from heaven were present, and the Lord was among them" (Psalm lxviii. 17). Thunders and lightnings were seen. The thick cloud rested on the mount. The sound, the same sound which is called the trump of God, the voice which was heard by Adam in the garden, and which shall be heard by the changing living and the waking dead, sounded from heaven.—The people moved from their tents to the boundary prescribed to them, at the lower part of the mount (ver. 16, 17). So the cloud rested on the mountain, and then, while Sinai seemed to be a mass of smoke, from the darkness of the cloud; the Shechinah, the glory of the Lord, descended into the cloud. The smoke and darkness continued, and the flame of the glory of the Lord occupied the midst of it. The smoke ascended as from a furnace; the mountain was shaken as by an earthquake, and the sound which is called "the voice of the trumpet," became louder and louder, strengthening itself exceedingly, as the Hebrew original affirms; and Moses, terrified at the proofs that the power of the Almighty could sweep away the camp of Israel, destroy the people, and dissolve the mountain and the plain into their elements, at this time uttered the words related by St. Paul, "I exceedingly fear and tremble," and God comforted him by a gentler voice, assuring him of his safety.—His third ascent is commanded (ver. 20); but he is charged to descend again, and renew the direction to the people, not to break through the boundary, and gaze into the cloud and fire, lest they encourage themselves in the idolatry from which the God of Israel would wean them, by observing, remembering, and making any similitude, or likeness, or form, which they might hereafter worship (ver. 21).—He is directed to renew this charge, and to return with Aaron, after the ten commandments, which we shall consider in the next Section, had been spoken. He obeys; and the words of the Law are delivered by the ministration of angels, in a superhuman voice, distinctly heard by all the people, for their instruction and for ours; to be observed by all, in heart, soul, motive, and action, who believe in and worship the God of Israel, the God of Christianity.—If we know these things, happy, then only happy are we if we do them, whether at the hour of death, when the same voice of God shall sound in our ears very differently than we have heard it through life; or at the day of judgment, when the voice of the archangel, the trump of God, shall be heard by the gathering world; and when those who know the law and the love of the God of mercy and justice, shall be judged in mercy and in justice, according to their faith and according to their works.

The eleventh journey.—From Rephidim to Sinai.

Giving of the Law.

NUMBERS XXXIII. 15.

BEFORE CHRIST 1490.

15 And they departed from Rephidim, and pitched in the [a] wilderness of Sinai.

[a] Exod. 16. 1. & 19. 1, 2.

EXODUS XIX.

BEFORE CHRIST 1491.

1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day [b] came they *into* the wilderness of Sinai.

[b] Num. 33. 15.

2 For they were departed from [c] Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before [d] the mount.

[c] ch. 17. 1, 8.

[d] ch. 3. 1, 12.

3 And [e] Moses went up unto God, and the LORD [f] called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

[e] ch. 20. 21. Acts 7. 38.

[f] ch. 3. 4.

4 [g] Ye have seen what I did unto the Egyptians, and *how* [h] I bare you on eagles' wings, and brought you unto myself.

[g] Deut. 29. 2.

[h] Deut. 32. 11. Isai. 63. 9. Rev. 12. 14.

5 Now [i] therefore, if ye will obey my voice indeed, and keep my covenant, then [k] ye shall be a peculiar treasure unto me above all people: for [l] all the earth *is* mine:

[i] Deut. 5. 2.

[k] Deut. 4. 20. & 7. 6. & 14. 2, 21. & 26. 18. & 32. 8, 9. 1 Kings 8. 53. Ps. 135. 4. Cant. 8. 12. Isai. 41. 8. & 43. 1. Jer. 10. 16. Mal. 3. 17. Tit. 2. 14.

[l] ch. 9. 29. Deut. 10. 14. Job 41. 11. Ps. 24. 1. & 50. 12. 1 Cor. 10. 26, 28.

6 And ye shall be unto me a [m] kingdom of priests, and an [n] holy nation. These *are* the words which thou shalt speak unto the children of Israel.

[m] Deut. 33. 2, 3, 4. 1 Pet. 2. 5, 9. Rev. 1. 6. & 5. 10. & 20. 6.

[n] Lev. 20. 24, 26. Deut. 7. 6. & 26. 19. & 28. 9. Isai. 62. 12. 1 Cor. 3. 17. 1 Thes. 5. 27.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

BEFORE CHRIST 1491.

8 And [o] all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

[o] ch. 24. 3, 7. Deut. 5. 27. & 26. 17.

9 And the LORD said unto Moses, Lo, I come unto thee [p] in a thick cloud, [q] that the people may hear when I speak with thee, and [r] believe thee for ever. And Moses told the words of the people unto the LORD.

[p] ver. 16. ch. 20. 21. & 24. 15, 16. Deut. 4. 11. Ps. 18. 11, 12. & 97. 2. Matt. 17. 5.

[q] Deut. 4. 12, 36. John 12. 29, 30.

[r] ch. 14. 31.

10 ¶ And the LORD said unto Moses, Go unto the people, and [s] sanctify them to-day and to-morrow, and let them [t] wash their clothes,

[s] Lev. 11. 44, 45. Heb. 10. 22.

[t] ver. 14. Gen. 35. 2. Lev. 15. 5.

11 And be ready against the third day: for the third day the LORD [u] will come down in the sight of all the people upon mount Sinai.

[u] ver. 16. 18. ch. 34. 5. Deut. 33. 2.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it:

BEFORE CHRIST 1491.

[v] whosoever toucheth the mount shall be surely put to death:

[v] Heb. 12. 20.

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the ‖ [w] trumpet soundeth long, they shall come up to the mount.

‖ Or, *cornet.*
[w] ver. 16, 19.

14 ¶ And Moses went down from the mount unto the people, and [x] sanctified the people; and they washed their clothes.

[x] ver. 10.

15 And he said unto the people, [y] Be ready against the third day: [z] come not at *your* wives.

[y] ver. 11.
[z] 1 Sam. 21. 4, 5. Zech. 7. 3. 1 Cor. 7. 5.

16 ¶ And it came to pass on the third day in the morning, that there were [a] thunders and lightnings, and a [b] thick cloud upon the mount, and the [c] voice of the trumpet exceeding loud; so that all the people that *was* in the camp [d] trembled.

[a] Ps. 77. 18. Heb. 12. 18, 19. Rev. 4, 5. & 8. 5. & 11. 19.
[b] ver. 9. ch. 40. 34. 2 Chron. 5. 14.
[c] Rev. 1. 10. & 4. 1.
[d] Heb. 12. 21.

17 And [e] Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

[e] Deut. 4. 10.

18 And [f] mount Sinai was altogether on a smoke, because the LORD descended upon it [g] in fire: [h] and the smoke thereof ascended as the smoke of a furnace, and [i] the whole mount quaked greatly.

[f] Deut. 4. 11. & 33. 2. Judg. 5. 5. Ps. 68. 7, 8. Isai. 6. 4. Hab. 3. 3.
[g] ch. 3. 2. & 24. 17. 2 Chron. 7. 1, 2, 3.
[h] Gen. 15. 17. Ps. 144. 5. Rev. 15. 8.
[i] Ps. 68. 8. & 77. 18. & 114. 7. Jer. 4. 24. Heb. 12. 26.

19 And [k] when the voice of the trumpet sounded long, and waxed louder and louder, [l] Moses spake, and [m] God answered him by a voice.

BEFORE CHRIST 1491.

[k] ver. 13.
[l] Heb. 12. 21.
[m] Neh. 9. 13. Ps. 81. 7.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, † charge the people, lest they break through unto the LORD [n] to gaze, and many of them perish.

† Heb. *contest.*
[n] See ch. 3. 5. 1 Sam. 6. 19.

22 And let the priests also, which come near to the LORD, [o] sanctify themselves, lest the LORD [p] break forth upon them.

[o] Lev. 10. 3.
[p] 2 Sam. 6. 7, 8.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, [q] Set bounds about the mount, and sanctify it.

[q] ver. 12. Josh. 3. 4.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

PRAYER.—LET US PRAY, *that as the Law was given from Heaven to make the people of Israel a peculiar treasure, a kingdom of priests, and a holy nation unto God,—we who believe that Christ shall come again in glory, with His holy angels, and the voice from heaven, may be received by Him as His own peculiar people, and daily, so long as we live, be looking for that blessed*

hope and the appearance in His glory, of the great God, even our Saviour Jesus Christ.

ALMIGHTY and merciful God, Father of the spirits of all flesh, who hast not only imparted to us the knowledge of Thy will, but hast condescended also to reveal to us the merciful reasons and causes for which Thy holy Law has thus been made known to us; that we might become, now that we are upon earth, a chosen and elect people, zealous of good works, and devoted in heart and soul to Thee, and also, that in the world to come, we may live with Thee for ever!—Give us such grace, we beseech Thee, that Thy mercy be not granted in vain. Make us Thy peculiar people. Make us Thine own inheritance. May God be our own God. May Christ be our own Saviour, and not only the Saviour of others. May the Holy Spirit of God be our own Sanctifier, and not only the Sanctifier of the souls of our brethren, our kindred, and our friends. May we be so blessed, both in body and in soul, that we make God our portion, by receiving in our hearts faith in the Father, hope in the Son, and the strength and comforts of the Holy Spirit. May we be so blessed by the God of Revelation, that we become now, even now, the peculiar people of God, the peculiar children of the Creator and Father of the soul; the peculiar brethren of Christ; the peculiar elect, the sanctified, the holy ones, among the members of the visible Church of God.—Make our whole lives, and hearts, and souls, such as Thou wouldst have us to be. So may we be to Thee our God a holy nation, a royal priesthood unto Thee. When the day of our death shall come, and the soul shall be parted for a time from the frail and perishing body, may our absence from the body be our presence with the Lord.—" We believe that Thou shalt come to be our judge. We therefore pray Thee help thy servants whom Thou hast redeemed with Thy most precious blood," that when the day of judgment shall at length come; when all the dead, small and great, shall stand before God; when the Lord Himself shall again appear in glory, as He once appeared in humiliation,—we may awake from the dead with joy, and not with grief. Even so, come Lord Jesus.—As Thou didst descend on Mount Sinai, surrounded by Thy ministering angels, while the voice from heaven declared, amidst the thunders and the lightnings which shook the earth, that the words of the Law were the words of God; so do we believe Thou shalt again descend from heaven to awake the dead, to change the living, to summon the gathering dead of all nations before Thee. O prepare us for that day. Lord, prepare us for the hour when our own eyes shall behold Him, who, though divine in heaven, became human upon earth; that we who are human on earth might become partakers of the divine nature with Christ in heaven.—O prepare us for the day when the angels of heaven shall attend their God and our God, and execute the sentence of the Law which had been given by their ministration, and shall sever the tares from the wheat in the field of the Church of God.—Then, O then, may the angels of heaven be only the ministering spirits of their Father to us, who shall be the heirs of salvation. Then may they welcome us with joy as their brethren and companions for ever.—When the voice of God shall sound once more—when the same power which said to the dead body of Lazarus, " Come forth and live," shall be heard by the sleeping dead of all ages, and nations, and kingdoms, and people,—when the sound, as of the trump of God in heaven, shall call them and us from the grave where we shall have so long waited them, O may that voice be as the shout of triumph to our souls.—When the Lord Jesus Christ Himself shall descend from heaven with a shout, with the voice of the archangel, the trump of God, and when the dead in Christ shall rise first, may our souls be

found among that holy number. May we meet Thee with joy, and not with grief. When this corruptible shall put on incorruption, and this mortal shall put on immortality, then, O then, God of mercy, God of judgment, may that saying be accomplished in us, "Death is swallowed up in victory.—O death, where is thy sting? O grave, where is thy victory?"—O remove our sin, for it is the sting of death. O remove our guilt, for the guilt of our sin is the victory of the grave. O may our language rightly, justly, gratefully be, "Thanks be to God which giveth us the victory over sin and death, through the Lord Jesus Christ." So may it be, that not in fear and terror, not with trembling and sorrow, not in agony and despair of Thy mercy, we look forward, O Lord, to Thy coming. In joy, and hope, and peace, and holy calmness of heart and spirit, may we expect the hour of death and the day of judgment; and now, and at the hour of death, patiently expect the resurrection of the dead, and the life of the world to come. Constantly may we look for that blessed hope, and for the manifestation of the glory of the great God, even our Lord Jesus Christ, who hath loved us and given Himself for us, to redeem us from all iniquity, and to purify ourselves to Him as His own, His peculiar people, zealous of good works.—Hear our imperfect petitions. Let us not pray to Thee in vain, but give us Thy grace, "Almighty God, that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty, to judge both the quick and dead, we may rise to the life of immortal happiness through Him, who liveth and reigneth with Thee, one God, world without end."—In His name and words we sum up all our petitions, calling upon Thee as

Our Father, &c.

The Grace of our Lord, &c.

NOTES.

NOTE 1. *On the place where the people of Israel assembled to hear the delivery of the Law.* Exod. xix. 17.

The Hebrew name denotes a district of cleft rocks, supposed to be situated in a mountainous part of Arabia Petræa. The Sinaitic group is of great extent, but the name Sinai is more properly applied to any lofty ridge lying between the valleys of Sher and El-leja. The northern extremity is called Horeb, the southern Sinai. It is difficult to determine the exact spot in which the law was delivered. From Deut. i. 6; iv., xviii., &c., it would appear to be Horeb. Sinai is generally reputed to be the place, and the southern end of the range is denominated Moses' Mount; but this may have arisen from confounding together two meanings of Sinai, as it denotes a district, and a particular part of that district. It was no doubt on Horeb, in the region of Sinai, that the law was promulgated. In support of this view, Dr. Robinson says, "There is not the slightest reason for supposing that Moses had anything to do with the summit which now bears his name. It is three miles distant from the plain on which the Israelites must have stood, and hidden from it by the intervening peaks of the modern Horeb. No part of the plain is visible from the summit; nor are the bottoms of the adjacent valleys; nor is any spot to be seen around it where the people could have been assembled [1]." On reaching the summit of Horeb, Dr. Robinson remarks,—"Our conviction was strengthened that here, or on some one of the adjacent cliffs, was the spot where the Lord 'descended in fire,' and proclaimed the law. Here lay the plain where the whole congregation might be assembled; here was the mount that could be approached and touched, if not forbidden; and here the mountain brow, where alone the lightnings and the thick cloud would be visible, and the thunders and the voice of the trump be heard, when the Lord 'came down in the sight of all the people upon Mount Sinai.'"—"We gave ourselves up to the impressions of the awful scene, and read with a feeling that will never be forgotten, the sublime account of the transaction and the commandments there promulgated, in the original words, as recorded by the great Hebrew legislator [2]."

[1] Biblical Researches in Palestine, vol. i. p. 154.
[2] Ibid. vol. i. p. 158.

NOTE 2. *On the giving the law by the ministration of angels.*

The fact of the existence of an order, or rather of many orders and degrees of beings, between God and man, is so plainly declared in the revelation which God has imparted to man, that neither the Sadduceeism of the Jews, nor the imagined superiority of modern philosophy over simple Christianity, have shaken the faith of the believer. The attempts that have been made to reduce the angels to mere phantoms of the imagination, to the simple elements of nature, or to unusual physical phenomena, have signally failed; and all such attempts must fail so long as the contents of Scripture shall be honestly judged of by tested and correct principles of hermeneutics.

The names מַלְאָכִים and ἄγγελοι, by which these superior spirits are designated, are indicative not of their nature but of their office[1]. They are the *messengers* or servants of Jehovah, whose agency He employs for the revelation and execution of His will. They are represented as "ministering unto Him by thousands of thousands[2];" "standing before him to receive his high behests[3];" "flying with the utmost alacrity to perform his pleasure[4];" "excelling in strength for the purpose of carrying into effect his wise and holy designs[5]," and specially as λειτουργικὰ πνεύματα, "*ministering spirits*, sent forth to minister for those who shall be heirs of salvation[6]." Effects which God might have produced in a direct or immediate manner, without the intervention of secondary causes, He has been pleased, for the greater display of His infinite wisdom and goodness, to devolve upon the operation of their agency. Of the mode in which this agency is generally exercised, we are totally ignorant, it being conducted invisibly, imperceptibly, and upon principles belonging to a higher sphere of action than that with which we are conversant. Nor can any one reasonably be surprised at our ignorance on this head, who reflects on the deficiencies of our knowledge with respect to the manner in which even human spirits act on each other; or the very limited acquaintance which we possess with the nature and operations of our own intellectual powers. We receive the fact on the authority of Him who cannot deceive us, and leave the mode to be discovered, if it shall please Him to reveal it, in that world where we shall enjoy immediate intercourse with these celestial messengers, and where, as there is reason to anticipate, the history of their wondrous and greatly diversified ministrations, will furnish themes of exalted and ineffable delight.

Of the several remarkable instances of the agency of angels furnished by the sacred volume, that presented by the accounts therein contained of their personal appearance is most calculated to strike and interest the mind. Other instances in which their ministry was employed, exhibit the wonderful effects of their power; but these effects were brought about in an invisible manner. And even when they revealed the will of God in visions or dreams, presenting themselves to view on such occasions as divine messengers, this appearance did not consist in any actual contact into which they were personally brought with the sense of vision; but solely in a scenic representation which they impressed upon the imagination of the persons to whom the revelation was made. But in the cases which we have here in view, real visible objects were presented to the organ of sight. They appear to have usually assumed for a time a material body, in which they held converse as man with man[1].

Of this we have examples in the xviiith and xixth of Genesis, where two angels appear to Abraham, as well as the Jehovah Angel of the covenant; in the history of David (1 Chron. xxi.); of Zechariah (Luke i.); and of the resurrection, &c. The most eminent instance, however, of the permitted interference of angels in the transactions of man, is that of their taking part in the giving of the law from Mount Sinai. "In asserting that this transaction," says the learned writer who has treated upon this subject so memorable in the History of the Hebrews, "exhibits a mixed character, we do it on the ground that it consisted partly in the exercise of the mediatorial agency of the Logos, and partly in that of angels; and combined, in the entireness of the scene, a remarkable personal manifestation with the employment of invisible power, and the widely-extended production of audible and intelligible language." The presence of an immense number of angels on that occasion can only be called in question by those who make light of the testimony of Scripture, or do not believe in the existence of such beings, or in their ministry in reference to human affairs. In direct allusion to this event, the author of Psalm lxviii. 17

[1] מַלְאָךְ is derived from לָאַךְ, an obsolete Hebrew root, which is preserved in the Ethiopic and Arabic, and signifies, 'to send, to delegate; send or go as a messenger, render or perform any service.' See Gesen and Win. in Simon.—Ἄγγελος λέγεται, διὰ τὸ ἀγγέλλειν τοῖς ἀνθρώποις, ὅσαπερ βούλεται αὐτοῖς ἀγγεῖλαι ὁ τῶν ὅλων ποιητής. Justin Martyr, in Dial. cum Tryph. ap. Suicer. i. 20.

[2] Dan. vii. 10.

[3] Ibid.

[4] Dan. ix. 21.

[5] Ps. ciii. 20.

[6] Heb. i. 14.

[1] Divine Inspiration, or the Supernatural Influence exerted in the communication of Divine Truth, and its special bearing on the composition of the Sacred Scriptures, with notes and illustrations, by Rev. E. Henderson; London, 1836, lect. ii. p. 106, &c.

sings in the following strains: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." In the poem composed by Moses, and delivered to the children of Israel immediately before his death, he thus commences in language of uncommon grandeur and beauty:

"Jehovah came from Sinai;
He arose from Seir;
He shone from Mount Paran;
He came with holy Myriads.
In his right hand he had a fiery law,
(Yet he loved the people).
All thy holy ones were with thee,
They bowed themselves at thy feet:
Each conveyed thy oracles.
A law Moses ordained for us,
An inheritance for the congregation of Jacob.
In Jeshurun he was king,
When the chiefs of the people assembled,
When the tribes of Israel were one [1]."

[1] Deut. xxxiii. 2—5.

Verse 2. The rendering of לָמוֹ, '*he rose up to them*,' in our common version, clogs the passage. The dative of the pronoun is here, as frequently, redundant after an intransitive verb of motion. The Targum of Onkelos, the LXX., and the Syriac and Vulgate versions read לָנוּ, the first person plural; but the reading is clearly to be attributed to emendation. It is unsupported by manuscript authority. וְאָתָה מֵרִבְבוֹת קֹדֶשׁ, '*He come with holy myriads.*' The LXX., mistaking קֹדֶשׁ, '*Kodesh*,' for קָדֵשׁ, '*Kadesh*,' renders the words thus, *σὺν μυριάσι Κάδης*, '*with myriads at Kadesh;*' but still, having an impression that reference was had to the angels, they add, *ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ*. Aquila, however, Symmachus, the Venet. Greek, and the Syriac, agree with Onkelos in considering the term to be a substantive, signifying 'holiness;' which, being governed by the preceding noun, has the force of an adjective, and is by Symmachus so expressed. That רִבְבוֹת, the fem. plur., should be employed of angels can excite no surprise, since this numeral is only used in the feminine. See among other passages, Neh. vii. 71: דַּרְכְּמוֹנִים שְׁתֵּי רִבּוֹת. In fact, it is employed in the dual form of the fem. in the parallel passage, Ps. lxviii. 17.

The words מִימִינוֹ אַשְׁדָּת לָמוֹ have greatly perplexed interpreters. The principal difficulty has been occasioned by the unusual combination אַשְׁדָּת, which, as it is found in upwards of a hundred of Kennicott and De Rossi's MSS., and in twenty-five printed editions, has been supposed to come from שָׁדַד, שָׁדָה, or even from the corresponding Arabic root, and interpretations agreeing with such derivations have been advanced; but they have all failed in affording satisfaction. Those who have most distinguished themselves for critical taste, regard the word as compounded of אֵשׁ and דָּת, an opinion which is confirmed by the circumstances, that it is included by the rabbins in the number of fifteen words, which, though written as one, are nevertheless to be read as two, and that in a great number of the best MSS., the Keri exhibits דָּת אֵשׁ, which several editors, both Jewish and Christian, have adopted as the textual reading. With respect to דָּת, the signification of '*law*' is now pretty generally acquiesced in; and Gesenius, in his Thesaurus, very ingeniously traces its etymology. The singularity of its occurrence in pure Hebrew is not greater than that which is exhibited in several other parallel instances. That the construction should be דָּת אֵשׁ, and not אֵשׁ דָּת, according to rule, seems at first sight to present an obstacle to the rendering, 'law of fire,' or 'fiery law;' but the prominence which the writer intended to give to the igneous phenomenon is sufficient to account for the anomaly. Winer's observation in Simonis Lex. is, "In loco Deut. xxxiii. 2, דָּת אֵשׁ significare videtur *ignem legis*; h. e. *legem igneam*, media inter fulgura promulgatam." The לָמוֹ, at the end of the verse, is the poetic singular, as in the preceding instance, only it is here used as the dative of possession.

Making every allowance for the poetic costume in which the facts here described are arrayed, it is unquestionable that it is the object of the Jewish legislator to celebrate the majestic descent of Jehovah on Sinai, the effulgence of which was reflected through the whole of the Arabian desert; that, in this descent, he was accompanied by myriads of holy angels, that the object to be attained by it was the solemn announcement of his law, that these superior sprits prostrated themselves in his presence, and received the divine commandments to promulgate among the people; that though the law was delivered under circumstances that were highly calculated to inspire the Israelites with alarm, it was, nevertheless, to be regarded as a signal proof of the love of Jehovah towards them, and, finally, that the law thus given became their peculiar and exclusive property.

That it was the Logos, or the Son of God, in his pre-existent manifestive character, whose glory was displayed on this occasion, is placed beyond dispute by the declaration of Stephen, that it was "THE ANGEL, *τοῦ Ἀγγέλου*, who spake to Moses in the Mount Sinai;" namely, the same angel whom he had just mentioned as having appeared to him in the bush, whom he designates the angel of the Lord, and who proclaimed himself to be the God of his fathers, the God of Abraham, the God of Isaac, and the God of

Verse 3. In מְחֹקְקִין there is an evident continuation of the third person from the foregoing participle, though the transition in the following word to the second person renders it necessary in a translation to adopt the change earlier. גַּם בְּיָדֶךָ is quite idiomatic, and does not express more than the simple preposition עִם, or the particle אֵת. See Gesen. in voc. יָד, a a. The ἅπαξ λεγόμενον (הָכְרָה), signifies, '*to bend one's self, fall down, fall prostrate*,' and is here used to express the deep reverence of the angelic hosts, on the occasion to which reference is made.—יֹאמַר is taken partitively, as אֹמֵר, Isa. xlv. 24, "he," i. e. *each*, "saith." The verb has here all the pregnance of its meaning: signifying not merely 'to take,' 'take up,' but to take up so as to bear away.

Verse 5. That the king, mentioned in this verse, was Jehovah, and not Moses, as Abenezra interprets, seems past dispute.

Jacob[1] (Acts vii. 30—38). Nor is the evidence of this fact less convincing which is furnished by Paul, in his Epistle to the Hebrews. Warning that people against apostasy, he reminds them of the punishment which had been inflicted upon those who refused to obey *Moses*, who was merely of earthly origin; and contrasting with his the superior dignity and authority of *Christ*, he adds, "WHOSE voice then shook the earth[2]," a statement which is allowed by the best commentators to identify our Saviour with Jehovah, the God of Israel, whose voice convulsed Sinai, and filled the people with terror. In corroboration of this view of the subject, may be adduced the circumstance, that soon after the promulgation of the decalogue, when, by special invitation, Moses with Aaron, Nadab, Abihu, and seventy of the elders of Israel, ascended the Mount, they were favoured with a vision of the God of Israel. It is common, indeed, to explain the object of this vision, so as to make it signify nothing more than a singular display of the divine glory; but such an interpretation is no less at variance with the usage of the phrase than it is with other parts of the sacred narrative. To see God, in the language of the Pentateuch, signifies either to have a view of his divine essence, which is declared to be impossible for mortals; or to have such a view of him as was afforded when he is said to have appeared to any one, namely, in a certain visible form, more or less glorious, according to circumstances. The Israelites saw the glory of the Lord (Exod. xxiv. 17), yet it is never affirmed of them that they saw the Lord himself. On the contrary, Moses appeals to their own knowledge of the fact, that no similitude was presented to their view (Deut. iv. 12): "The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice." It was a privilege, however, which Moses enjoyed, as we are expressly informed, (Num. xii. 8). "And the similitude of the Lord shall he behold." And there is reason to believe, that though his elect companions were not permitted to enjoy so full a manifestation on the occasion to which reference is here made, as that conferred upon him, they, nevertheless, did behold Him, who before his actual assumption of human nature, existed "in the form of God," (*ἐν μορφῇ Θεοῦ*, the similitude, likeness of God), "and thought it no robbery to be equal with God." (Phil. ii. 7.) The language of the whole passage is quite peculiar; "And they saw the God of Israel; and there was under his feet, as it were, a paved work of a sapphire stone, and, as it were, the body of the heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." (Exod. xxiv. 10, 11).

Most of those who have admitted the fact of angelic ministration at the giving of the Law, confine that ministration to their attendance in regular hosts or bands; while some go further, and maintain that they were employed in producing the awful physical phenomena which accompanied the event. The former class endeavour to find support to their hypothesis by pressing the etymological meaning of the words employed by Stephen and Paul, when describing the transaction. In his address to the Jews, the proto-martyr states, that their ancestors, whom they resembled in obstinacy, "received the law by the disposition of angels," *εἰς διαταγὰς ἀγγέλων* (Acts vii. 53). And the Apostle writing to the Galatians (iii. 19), says, that it "was ordained by angels, *διαταγεὶς δι' ἀγγέλων*, in the hand of a mediator." In the passage in the Acts, the original term rendered "disposition," is derived from that which, in the Epistle, is translated "ordained." And as both have been taken in a military sense to denote the marshalling, or arranging of troops in order of battle, and the divisions or squadrons thus arranged, it had been inferred that the idea intended to be conveyed is, that of the regular order or arrangement which obtained among the myriads of angels who were present at the promulgation of the law. Now, though it is conceded that the word *διατάσσω* is frequently used in a military sense, yet the substantive *διαταγὴ* is never so employed; and as both are applied in common usage to acts of legislation, which is the subject of which the sacred writers are treating; it seems more reasonable to conclude that they used them in their current acceptation, as it respects the act of promulgating laws; than that they only meant to say, that, when the law was given, the angels were present in cohorts or troops, attending upon the Divine Majesty. The one interpretation is tame, and little to the point, the other is appropriate to the occasion. Nor does it seem the most natural construction to be put upon the passages in question, to restrict the meaning to anything like mere accessory subserviency; as if the angels only increased the external pomp, or, at most, produced the thunders, lightnings, and tempest, but took

[1] Most of the fathers recognized the divine Logos in the angel who appeared at the bush; but none of them has expressed himself more explicitly than Theodoret: Ὅλον τὸ χωρίον, he says, δείκνυσι Θεὸν ὄντα τὸν ὀφθέντα· κέκληκε δὲ αὐτὸν καὶ ἄγγελον, ἵνα γνῶμεν, ὅτι ὁ ὀφθεὶς οὐκ ἔστιν ὁ Θεὸς καὶ πατήρ· τίνος γὰρ ἄγγελος ὁ πατήρ; ἀλλ' ὁ μονογενὴς υἱὸς ὁ μεγάλης βουλῆς ἄγγελος. Interr. v. in Exod. Opp. i. 78., edit. fol., Par. 1642.

[2] Heb. xii. 25, 26. "*Whose voice*," i. e. the voice of Christ: so Michaelis, Storr, Cramer, Rosenmüller, Boehme, Kuinoel, and Bloomfield. It is one of the many passages of the New Testament which ascribe to Christ the same things that are ascribed to Jehovah in the Old Testament. Stuart in loc.

no direct or immediate part in announcing the law itself to the assembled Israelites. It only requires a cursory glance at the parallel instances quoted by the critics, to perceive that the terms here employed express actual agency, with respect to the communication of the divine institutes; and that if anything less had been intended, very different phraseology would have been employed.

But what appears to set the question completely at rest, is the positive manner in which the apostle speaks respecting it (Heb. ii. 2), where he asserts that the word was spoken by angels ὁ δι' ἀγγέλων λαληθεὶς λόγος. That it is the Sinaic law he means by "the word," and not any of the other communications made through their instrumentality to the ancients, is evident from the connection, from what is predicated of those who treated it with contempt, and from a comparison with chap. x. 28, 29, and xii. 25. And it is equally clear, from the identity of the mode in which the Law and the Gospel are here said to have been announced; that it was a verbal ministration with which the angels were occupied at Sinai: the law which *was spoken* by them being contrasted with the message of "salvation which at the first began to *be spoken* by the Lord, and was afterwards confirmed by them that heard him" (ver. 3). It has been objected to this view of the subject, that no mention is made of any articulate words enunciated by angels, in the history of the transaction contained in the Pentateuch; but that, on the contrary, whatever was spoken, is said to have been spoken by God himself. But to this it is sufficient to reply, that the history makes no reference whatever even to the presence of angels on the occasion; and that we are warranted to believe that they were actually engaged in communicating the law to the people, on the very same authority on which we believe that they took any part at all in the transaction, namely, the express testimony of the New Testament [1]. Nor must it be forgotten, that though the passage already quoted from Deuteronomy is not clothed in the simple style of history, but appears in the garb of poetry, it is, nevertheless, based upon historical facts; and as we have already shown, unequivocally teaches both the presence of those celestial beings, and the nature of their ministry at the giving of the law. With respect to that part of the objection which asserts to Jehovah the exclusive enunciation of the decalogue; it will not weigh with any who are familiar with the circumstance, that in the Bible, just as in other books, an individual is frequently said to do that, which he really effects through the instrumentality of another; or which they do conjointly.

The fact of the case seems to have been this;—God distinctly and audibly delivered his law on the mountain, and each commandment, as it was pronounced, was repeated in loud and thrilling tones by the vast company of angels by whom he was surrounded, just as afterwards, when the news of the Saviour's birth were announced to the shepherds, "there was suddenly with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men." It is not more difficult to conceive of the transmission of the articulate sounds in the one case, than it is in the other, though it is impossible for us to form any adequate conception of the transcendently powerful effect which must have been produced by the magnitude of sound proceeding from the united myriads, whose service was employed on the solemn occasion. While such a representation of the nature of this great transaction at Sinai cannot, it is presumed, give offence to any candid mind; it has the advantage of harmonizing the otherwise conflicting circumstances, which press upon our notice. It is advanced, of course, purely as an hypothesis, as every statement necessarily must be which respects objects, whose existence, but not the manner of whose existence and operations, is revealed to us [1].

[1] The statements of the New Testament in regard to this subject are quite in accordance with the traditionary interpretation of the Jews. Thus Josephus puts the words into the mouth of Herod, when addressing the Jewish army: Τῶν μὲν Ἑλλήνων ἱεροὺς καὶ ἀσύλους εἶναι τοὺς κήρυκας φαμένων, ἡμῶν δὲ τὰ κάλλιστα τῶν δογμάτων, καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων.—Antiq. lib. xv. v. 3.

[1] Henderson, ut supra, lect. iii. p. 123, &c.

SECTION CIII. EXODUS XX. 1—17.

TITLE.—*Order to be adopted in the following Sections, till the death of Moses. Archbishop Laud's Harmony of the Laws of Moses. No soul of man remains in covenant with God, but by the observance of the commandments, in prayer and intention, in resolution and action. The delivery of the Law by the minis-*

tration of angels. The principles and practices commanded and forbidden by the ten commandments. A prophet like unto Moses is promised immediately after the delivery of the ten commandments.

INTRODUCTION.—We are now brought to that most important portion of the Holy Scriptures, the delivery of the Law of Moses from Mount Sinai, and the promulgation of the chiefest part of the moral, ceremonial, and political law; which, though not spoken amidst thunders and lightnings, as the ten commandments were spoken, was enacted in the encampment at Sinai. A difficult question, therefore, presents itself; namely, in what order shall the Sections be arranged, which contain the several divisions of the Mosaic Law. Though the principal part was given at Sinai, other portions, of no less moment, were added according to circumstances. Thus the laws respecting the Priests and Levites were added after the rebellion of Korah (Numb. xvii. and xviii.). The law of the cities of refuge, of inheritance, and others, were commanded when the people were in sight of Canaan, nearly at the end of their wanderings in the wilderness. Many circumstances, also, which took place at Sinai itself, are mentioned in the book of Deuteronomy, while they are omitted from the narrative in Exodus. Now the great object which every reader of the Mosaic Law must be supposed to have in view, must be, to know all the laws on any one subject; and, by comparing one with the other, to understand the reasons, the propriety, and the wisdom of their original enactment: whether as a bond of union, a source of virtue, or as a protection against the idolatry of the surrounding nations; and so to understand also more clearly their spiritual interpretation, considered, as the author of the Epistle to the Hebrews considers them, as the types and shadows which reveal a better state of things under the Christian dispensation; and which develop, also, some portion of the mysteries of the future world itself. Thus the going up of the High Priest into the holy of holies, and his return to bless the people, for instance, relates to the present intercession of Christ, and His future coming to judge and to bless His holy Church.—To enable the reader, therefore, more thoroughly to understand thus the "mind of the Spirit," I shall not confine my arrangement of the Mosaic Law to the precise order in which it is given to us in the books of Exodus and Leviticus; but, while I observe that order as closely as possible, I shall collect the scattered laws under their several subjects, and digest the whole law under its proper heads and classes. I shall adopt, as the foundation of this harmony, the tables of the law either compiled by Archbishop Laud himself, or directed by him to be compiled, and which I subjoin in a note. This arrangement will enable me to explain more clearly, in their respective places, the causes of the omission of the doctrine of the future state, which was well known to the Jews as the principal sanction of the Mosaic Law; the causes why intolerance, which is a crime to the Christian, was a commanded virtue to the Jew; and many things of like nature. The works of Warburton, Graves, Spencer, Witsius, Jahn, and especially of Michaelis, on the Laws of Moses, will give us ample illustrations of the excellence and superiority of the Law of Moses over every code of laws, but

that which was given by the Divine Prophet of whom the prophets, and Moses in the Law, did write, and who was promised to the people immediately after the delivery of the Law (Deut. xviii. 18).

The present Section, then, must be regarded as introductory to the general promulgation of the Mosaic Law. It contains only the precepts, which are elsewhere called, in Deuteronomy, "the ten words;" an expression which has caused them to be uniformly known as the decalogue, or the ten commandments (Deut. iv. 3). They are also called the covenant of God (Deut. iv. 5), and the law of God. The Law of Moses is said, by St. Stephen, to have been given by the dispositions, or ranges of ranks, of angels (Acts vii. 53). It is said by St. Paul, in the Epistle to the Hebrews (ch. ii. 2), to have been spoken by angels; and in the Epistle to the Galatians, to have been ordained by angels; that is, to have been promulgated through the intervention of angels. The interpretation which has been given to these passages of Scripture by some learned men, and whose reasoning I have given in the note to the last Section, is, that as the voice of angels at the birth of Christ was heard above the earth, saying, "Glory to God in the highest, on earth peace, good-will to man," so the voices of angels were heard in the air at the delivery of the Law, repeating the ten commandments, as they were promulgated by Jehovah, on Mount Sinai. As this, however, is not expressly said, we cannot affirm that such voices were certainly uttered by the angels who were, undoubtedly, present, but only that Jehovah spake; and that the same sound as of a trumpet, which will be heard once more at the general resurrection of the dead, was heard by the people of Israel. This only we can affirm, that the occasion justifies the supposition, and that if ever the attendance and the interference of the angels of heaven, who are taught wisdom, even in heaven, by their observing God's dealings with the Church (Eph. iii. 10), was commanded or permitted, it would be now when the Creator so solemnly separated the people of Israel to be His own. Whether then the angels of heaven repeated the ten commandments or not, the lesson is equally taught to us as to them—that whatever be our faith, hope, privileges, or knowledge of the truth; we are not, and we cannot be in covenant with God, unless we unite, with the consciousness of our weakness and imperfections, and with the conviction of His greatness and holiness; the fervent prayer, the fixed intention, the firm resolution, and the consistent desire to obey the commandments of God.—The *Jew was required to obey them from terror* rather than love, for the mercy of the Messiah had not been fully developed. The *Christian is required to obey them from love* rather than terror, because the mercy of the Divine Messiah is fully known.—But both are required, by every motive of love to the God who has revealed His mercy, and of fear to the God who has revealed His justice; to love Him and to fear Him with all the heart, and soul, and mind, and strength, and to prove their fear and love by their spiritual and outward obedience to the spiritual and revealed law; and there is no true faith in Christ's merciful atonement as the propitiation for our sins, unless the vow of obedience be united with the prayer for mercy. The ten commandments are known to all.—The *first* commands the exclusive homage of the heart to the

Lord Jehovah, the Creator, the Redeemer, and the Sanctifier; for this is the only God of the Church. It forbids the wandering of the thoughts from the remembrance of God's mercy to us, and all our fond expectations of happiness from any source but from Himself. By the word Lord we mean 'ruler.' By the word God we mean an 'object of affection.' And the expression, "I am the Lord thy God," denotes that the Ruler of the world and of the soul, ought ever to be the only object of the affections of the heart of man.—The *second* commands that no representation of the Almighty be made which appeals to the senses, and therefore associates the idea of the divine with that which is earthly, material, or human. It forbids, therefore, the Israelites to imitate the Egyptians and idolaters, by making any image, picture, or resemblance, the representation of God; whether it was the likeness of the sun, moon, or stars in heaven, the ox, the ibis, the beetle, the crocodile, or any other created object; for a spiritual God desired spiritual worship, and was grieved and angered, that is, was jealous lest the hearts of His people should be turned away from the heavenly to the earthly. All pictures, and images, and representations of a glorified Saviour, must be believed to be forbidden by this commandment. The soul of the spiritual worshipper ought not to be bewildered by beautiful pictures of Flemish Christs, Italian Christs, Spanish Christs, in all forms of woe, suffering, tenderness, or greatness, vainly imagined by skilful painters but wretched commentators.—The *third* commands profound reverence and awe in prayer, worship, and in meditation upon all the attributes and nature of God. It forbids infidelity and blasphemy, irreverence and scoffing at holy things.—The *fourth* commands the observance of the Sabbath with holy delight and sacred pleasure, and not as a burthen or task. It forbids the prosecution on the Sabbath of the usual occupations and amusements of the week.—The *fifth* commands honour, love, obedience, and protection to parents. It forbids unkindness, impatience, and neglect.—The *sixth* commands patience, endurance, forbearance, and love in all transactions with our neighbours. It forbids suspicion and contempt, hatred and violence.—The *seventh* commands the government of the thoughts, the suppression of inward evil. It forbids the attempt to alienate the affections that have been sworn to another, or any indulgence which is inconsistent with the remembrance of the presence of God.—The *eighth* commands the observance of all the honours, rights, privileges, and properties which the laws of God or man assign to others. It forbids the deprivation of property, liberty, or any advantage belonging to our neighbour.—The *ninth* law of God commands truth, honour, integrity, and sincerity. It forbids falsehood, dishonour, treachery, and fraud.—The *tenth* ordains inward self-government, so that not even the desire of the blessings of another should excite envy or covetousness in the heart. It forbids the sin of the heart, and aims at the extirpation of evil in the bud, before the poisonous blossom has expanded, or the poisonous fruit been matured, and the desire has ended in death.—Blessed is he who understands the spirituality of the law, and prays that God would accept the *heart* with its affections, the *soul* with its energies, the *mind* with its intentions and powers, and the *strength* of the resolutions and actions of a holy life. The promise of another Prophet is given

after the delivery of the law. That Prophet is Christ, and he is the true Israelite, who, having received the law by the disposition of angels, at the hand of one Prophet, flies for help to keep that law from the hands of another Prophet, Jesus Christ the Righteous; who, having obeyed the law, became our atonement and our Mediator; and who bears the guilt of our transgressions as our Saviour, while He pours forth upon us His Holy Spirit from above, to enable us to love and to obey the law; to follow his example, as well as to depend upon his mercy.

Promulgation of the Moral Law.

EXODUS XX. 1—17.

BEFORE CHRIST 1491.

1 And God spake [a] all these words, saying,

2 [b] I *am* the LORD thy God, which have brought thee out of the land of Egypt, [c] out of the house of † bondage.

3 [d] Thou shalt have no other gods before me.

4 [e] Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 [f] Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* [g] a jealous God, [h] visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And [i] showing mercy unto thousands of them that love me, and keep my commandments.

7 [k] Thou shalt not take the name of the LORD thy God in vain; for the LORD [l] will not hold him guiltless that taketh his name in vain.

8 [m] Remember the sabbath-day, to keep it holy.

9 [n] Six days shalt thou labour, and do all thy work:

10 But the [o] seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, [p] nor thy stranger that *is* within thy gates:

11 For [q] *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 ¶ [r] Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 [s] Thou shalt not kill.

14 [t] Thou shalt not commit adultery.

15 [u] Thou shalt not steal.

16 [v] Thou shalt not bear false witness against thy neighbour.

17 [w] Thou shalt not co-

BEFORE CHRIST 1491.

[a] Deut. 5. 22.
[b] Lev. 26. 1, 13. Deut. 5. 6. Ps. 81. 10. Hos. 13. 4.
[c] ch. 13. 3.
† Heb. *servants.*
[d] Deut. 5. 7. & 6. 14. 2 Kings 17. 35. Jer. 25. 6. & 35. 15.
[e] Lev. 26. 1. Deut. 4. 16. & 5. 8. & 27. 15. Ps. 97. 7.
[f] ch. 23. 24. Josh. 23. 7. 2 Kings 17. 35. Isai. 44. 15, 19.
[g] ch. 34. 14. Deut. 4. 24. & 6. 15. Josh. 24. 19. Nahum 1. 2.
[h] ch. 34. 7. Lev. 20. 5. & 26. 39, 40. Numb. 14. 18, 33. 1 Kings 21. 29. Job 5. 4. & 21. 19. Ps. 79. 8. & 109. 4. Isai. 14. 20, 21. & 65. 6, 7. Jer. 2. 9. & 32. 18.
[i] ch. 34. 7. Deut. 7. 9. Ps. 89. 34. Rom. 11. 28.
[k] ch. 23. 1. Lev. 19. 12. Deut. 5. 11. Ps. 15. 4. Matt. 5. 33.
[l] Mic. 6. 11.
[m] ch. 31. 13, 14. Lev. 19. 3, 30. & 26. 2. Deut. 5. 12.
[n] ch. 23. 12. & 31. 15. & 34. 21. Lev. 23. 3. Ezek. 20. 12. Luke 13. 14.
[o] Gen. 2. 2, 3. ch. 16. 26. & 31. 15.
[p] Neh. 13. 16, 17, 18, 19.
[q] Gen. 2. 2.
[r] ch. 23. 26. Lev. 19. 3. Deut. 5. 16. Jer. 35. 7, 18, 19. Matt. 15. 4. & 19. 19. Mark 7. 10. & 10. 19. Luke 18. 20. Ephes. 6. 2.
[s] Deut. 5. 17. Matt. 5. 21. Rom. 13. 9.
[t] Deut. 5. 18. Matt. 5. 27.
[u] Lev. 19. 11. Deut. 5. 19. Matt. 19. 18. Rom. 13. 9. 1 Thess. 4. 6.
[v] ch. 23. 1. Deut. 5. 20. & 19. 16. Matt. 19. 18.
[w] Deut. 5. 21. Mic. 2. 2. Hab. 2. 9. Luke 12, 15. Acts 20. 33. Rom. 7. 7. & 13. 9. Ephes. 5. 3, 5. Heb. 13. 5.

BEFORE CHRIST 1491.

vet thy neighbour's house, [x] thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

BEFORE CHRIST 1491.

[x] Job 31. 9. Prov. 6. 29. Jer. 5. 8. Matt. 5. 28.

PRAYER.—LET US PRAY, *that we may prove our adherence to our baptismal, and repeatedly renewed covenant with our Creator, Redeemer, and Sanctifier, by prayer, intention, resolution, and action, in obeying the commandments of God;—that we become prepared for the society of the Spirits of the just made perfect, and of the innumerable company of angels, by walking before God in the spirit of obedience to His holy law; and by faith in the better Prophet than Moses.*

O LORD God of Thy people Israel! Creator, Redeemer, and Sanctifier of the souls of man, who, by Thy great mercy, which extendeth to thousands of generations of them that seek Thee, hast admitted us Thine unworthy servants, at the hour of our baptism, into the privileges of Thy holy covenant, and enabled us to review our solemn vows of observance of that Thy holy covenant, at Thy table and altar! have mercy, O have mercy upon us, and grant us, we beseech Thee, such grace that we may prove our remembrance of Thy promises, and of our duty; by devoting our hearts and souls, our thoughts and actions, to the glory of God, the good of man, and the securing our own salvation.—Enable us to obey Thee with our affections, so that we love God above all other objects, and never permit our *hearts* to be alienated from God, our Father, our Saviour, and our Friend. Enable us to obey Thee with all our *soul*, so that our energies and our resolutions be devoted to Thy service. Enable us to obey Thee with all our *mind*, so that the powers of our understanding be given to Thee, and that all our fresh springs of intellectual delight and pleasure break forth from the Rock of ages. Enable us to obey Thee with all our *strength*, so that we give Thee the actions of our lives, and walk in Thy presence, and rejoice to believe that Thou, God, seest us. Enable us to obey Thee, in the sincerity, the fervour, the perseverance, and the pleasures of our praises, and of our *prayers*. Enable us to obey Thee with our *intentions*, that we study Thy will, plan the advancement of Thy honour, and design and purpose the promotion of the glory of Thy great name. Enable us to obey Thee in our *resolutions*, that we steadfastly determine to lay aside every weight, and the sin that doth so easily beset us, from the society, the station, the place, the engagements which fetter us to the world around us, and never to permit the occupations or the cares of life to separate the soul from Thee. Enable us to obey Thee in our *actions*, that in our words and works we may follow Thee, the only God, and never commit any deed which shall prevent our evening praises, or make us tremble at the prospect of death.—May Thy will be thus done in our hearts on earth, as it is done by the angels in Heaven.—As they rejoice to do Thy will, as well as to obey Thy commandments, so may Thy will be the foundation of our perfect and uniform obedience; that our souls may delight in the prospect of the society of the spirits of the just, and in the hope of communion with the angels of heaven. So may we keep the *first* law which was given to man, by the ministrations of Thine angels, that we have no Lord to rule over us, but Jehovah, the Lord of Israel. May no god be the object of our affections, but this God, the governor and the delight of the soul. May the *second* of Thy commandments be so obeyed, that we never fetter the thoughts of the God of

heaven to the resemblance of things created, or to the imaginations of the sculptor, the painter, or the poet. May our souls seek and find God in heaven, and not in the image, the picture, and the device of man's invention upon earth. Ever may we approach Thee with reverence, honour Thy holy name and word, loathing alike, the infidelity which denies Thee, and the blasphemy which dishonours Thee.—Make the Sabbath our delight, holy of the Lord, and honourable. May it be our happiness to give Thee, more especially on that Thine own day, our hearts, our meditations, our love, and joy. May the promise of the *fifth* of Thy commandments be ours; may our days be long and peaceful, from the remembrance that we have followed the guides of our youth, and honoured the parents who taught us to honour the law of our God. Give us the spirit of love and peace, and patience under injuries, and quietness in our station in the world; that we do no violence, think no evil, nor commit murder in our heart. Preserve us from the dishonours and the degradations, the shame and the impurity, which banishes the Spirit of God from its best home, the heart; which prevents the prayer to the Redeemer, and silences the praises of God within the thoughts of the polluted soul.—From envy, and hatred, and malice, and from all uncharitableness, from fraud and falsehood, from covetousness and avarice, and from all the deceits of the world, the flesh, and the devil, so deliver us, we beseech Thee, that we keep all Thy commandments, both in will and deed. Keep us by Thy grace from all things hurtful, lead us to all things necessary to our salvation. If we could do all that Thou requirest of us, may we confess that we are unprofitable servants, we have done that only which was our duty; and because, through the weakness of our mortal nature, we have done those things that we ought not to have done, we sum up all our petitions, humbly confessing our unworthiness, and praying to Thee, not in our own name, but in the name of that Holy Mediator, the better Prophet than Moses; the teacher of good, and the example of good, who having obeyed Thy law to the utmost, became for us men, and for our salvation, the sacrifice and the propitiation for our sins; that His righteousness, and not our own, may be pleaded before Thee,—and His sufferings, and not our own, might be accepted by Thee. In His name we come to Thee, the God and Father of the souls that have sinned against Thee. In his name alone we offer these our prayers, and in His holy words of love and mercy, we Thy sinful, yet repentant people, call upon Thee, as,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On Archbishop Laud's harmony of the Laws of Moses.*

Though the analyses of the Mosaic Law by Diodati, prefixed to the several books of the Pentateuch, are both minute and valuable, they do not supply the place of a harmony. De Wette's continued and most fanciful distinctions between the Elohistic and Jehovistic documents, which he believes, with other Neologians, to be the originals of the books of Moses, throw no light whatever on the right arrangement of the Law of Moses [1]. Neither Rosenmüller, in his Commentary, Wegscheider, in his Institutions, nor Michaelis, in his valuable treatises on the Laws of Moses, give us any digest or harmony of the divine enactments. Neither do I find any in the commentators. The only table or harmony of the Law of Moses, digested under its various heads and classes, with references to the several parts of the Pentateuch where they occur, is found (as I have mentioned in my Intro-

[1] De Wette, Critical and Historical Introduction to the Canonical Scriptures of the Old Testament, 2 vols, 8vo, Boston, U. S., 1843. See especially the remarks on Exodus and Leviticus, &c., vol. ii. p. 105—164. All is mere hypothesis, dogmatism, or assertion.

duction, which I wish to supply the place of notes, as I have stated at length in my Preface to this work) in a manuscript, either compiled by Archbishop Laud, or under his direction, in the library of St. John's College, Oxford. This Harmony is printed by Parker the Nonjuror, in his Bibliotheca Biblica, vol. ii. p. 352. I subjoin the whole digest of the Mosaic Law, as the *foundation* of the Sections which refer to this topic, though I shall not *implicitly* follow it. The order of the narrative must be observed. The laws which resulted from circumstances and events must be related in their proper place. Those laws, however, which are given us in an isolated form—those which relate to one subject, and are not dependent on any particular narrative, whether they occur in Exodus, Leviticus, or Deuteronomy, may be usefully placed together. The reader will, I think, be much gratified at the concentrated light which will be thrown, in many instances, on the spiritual interpretation of those laws according to the plan of interpretation given to us in the Epistle to the Hebrews. Happy would it have been for the Church of England, and therefore, for the Universal Church, of which it forms so principal a part, if the venerable and despised Archbishop Laud, the loved and hated, the narrow-minded and yet the great-hearted, the mistaken in life yet noble in death, the unwise ruler yet the martyred confessor, had always devoted his zeal and energies to the encouragement of Scriptural learning, to the building up of the holy of holies, and to the union of his Christian countrymen on the broader basis of the Episcopalian Trinitarianism of the primitive Church; instead of the narrower basis of the laws of Edward and Elizabeth, the canons of James, or the rubrics of the convocations. Regulations are changeable; principles are eternal. The regulations of the outward worship of the country might have been altered according to circumstances and opinions, the wishes of the people, or the wisdom of the senate; but neither the episcopal government, nor the glory of God, nor the worship of Christ, nor the peace of the people, nor the efficiency of the Church, would have suffered; if the chief ruler of the Church had possessed the art of governing [1].

This, however, is not the place to discuss the character, or to point out the defects or excellencies of the Archbishop. I subjoin his Harmony of the Mosaic Law, and thank his memory for the service he enables me to render to the reader. It is not necessary that I should canonize him because I quote him. With equal delight and pleasure I refer to the Fathers and the Reformers, to the Jesuit Barradius, the Baptist-Calvinist Dissenter Gill, the nonjuror Parker, the conforming Patrick, or any Papist, Puritan, or Churchman, who may enable me to illustrate the holy volume.

[1] For the last, and one of the best written characters of Laud, see the Unity of the Church, by Archdeacon Julius Hare, 8vo, Dedication, p. 30.

	Exodus.	Leviticus.	Numbers.	Deut.
THE FIRST CLASSIS.	Chapter	Chapter	Chapter	Chapter
THE MORAL LAW, WRITTEN IN TWO TABLES, CONTAINING THE TEN COMMANDMENTS.				
The preface of the first table.				
The first commandment	20, 13	.....	.....	5, 6
The second commandment	20, 23, 34	19, 26, 18	.....	4, 5, 6, 7, 8, 11, 12, 16
The third commandment	20, 23	.....	.....	5, 6, 10
The fourth commandment	20, 23, 31, 34, 35	19, 23, 26	.....	5
The commandments of the second table.				
The fifth commandment	20, 22	19	.....	5
The sixth commandment	20	19	.....	5
The seventh commandment	20	18, 19	.....	5, 23
The eighth commandment	20, 22	19	.....	5
The ninth commandment	20, 23	19	.....	5
The tenth commandment	20	.....	.....	5
The sum of both tables	.....	19	.....	6
THE SECOND GREAT CLASSIS.				
THE CEREMONIAL LAW MAY FITLY BE REDUCED TO THESE HEADS, &c.				
Of the holy place	20	17	.....	12
Of the matter and structure of the tabernacle	25, 26, 27, 35			
Of the instruments of the tabernacle.				
The laver of brass.	30			
The altar of burnt offerings	27			

	Exodus.	Leviticus.	Numbers.	Deut.
	Chapter	Chapter	Chapter	Chapter
The altar of incense	30			
The candlestick of pure gold	25			
The table of shewbread	25, 26			
The ark	25, 26			
Of the priests, and their vestments for glory and beauty	28			
Of the choosing of the Levites	.....	.....	18, 3, 8	
Of the priest's office in general	.....	.....	3, 18.	
Of their office in teaching	.....	19, 10	.....	18, 12, 17, 31
Of their office in blessing	.....	.....	6	
Of the office in offering, which function largely spreading itself, is divided into these heads.				
What the sacrifices ought to be	.....	22	.....	15, 17
Of the continual fire	.....	6		
Of the manner of the burnt-offerings	.....	6, 7		
Of the manner of the peace-offerings	.....	3, 7		
Of the manner of sacrifices according to their several kinds.				
For sin committed through ignorance of the law	....	4	5	
For sin committed through ignorance of the fact	.....	5, 7		
For sin committed wittingly, yet not through impiety	.....	6	5	
The special law of sacrifices for sin	.....	6, 7		
Of things belonging to the sacrifices	.....	2, 6, 7	15	
Of the shew-bread	.....	24		
Of the lamps	27	24	8	
Of sweet incense	30			
Of the use of ordinary oblations, whereof there were several kinds observed by the priests.				
Of the consecration of the high priest and other priests	29, 30	6, 8		
Of the consecration and office of the Levites	.....	.....	8	
Of the dwellings of the Levites	.....	.....	35	
Of the anointing of the altar and all the instruments of the tabernacle	29, 30			
Of the continual daily sacrifice	29	.....	28	
Of the continual Sabbath-days' sacrifice	.....	.....	28	
Of the solemn sacrifices for feast-days, which were divers, and had peculiar set rites, distinguished in these chapters.				
Of trumpets	.....	.....	10	
Of kalends, or beginning of months	.....	.....	28	
Of the three most solemn feasts in general	23, 24	23	.....	16
Of the feast of passover	12, 13, 23, 34	23	9, 28	16
Of the feast of pentecost	23, 24	23	28	16
Of the feast of tabernacles	23, 34	23	29	16
Of the feast of blowing the trumpets	.....	23	29	
Of the feast of expiation	30	16, 13	29	
Of first fruits	22, 23, 34	2	15	26
Of tithes	.....	21	18	12, 14, 26
Of fruits growing and not eaten of	.....	19		
Of the first-born	13, 22, 34	.....	.....	15
Of the sabbatical year	23	25		
Of the year of jubilee	.....	25		
Of vows in general	.....	27	30	13
What persons cannot make vows	.....	.....	30	
What things ought not to be vowed	.....	27	.....	23
Of redemption of vows	.....	27		
Of the vows of the Nazarites	.....	.....	6	
Of the laws proper for the priests.				
Of pollutions	.....	22		
Of the high priest's mourning	.....	21		
Of his marriage	.....	21		
Of the mourning of the priests	.....	21		
Of their marriage	.....	21		
Of their being forbid the use of wine, &c.	.....	10		
Of sanctified meats	.....	6, 7, 19, 22	5, 18	12, 15, 18

	Exodus.	Leviticus.	Numbers.	Deut.
Of the office of the Levites.	Chapter	Chapter	Chapter	Chapter
In teaching	.....	.....	.....	17, 27, 31
In offering	.....	.....	3, 4, 18	10
Other promiscuous ceremonial laws.				
Of uncleanness in general	.....	15, 19	5	
Of uncleanness in meats.				
Of blood—Gen. ix.	23	7, 17, 19	.....	12
Of fat	.....	3, 7		
Of dead carcases	22	17	.....	14
Other meats and divers kinds of living creatures	.....	11, 20	.....	14
Of uncleanness in the issue of seed and blood	.....	15, 12	.....	23
In the dead bodies of men	.....	.....	19	
In the leprosy	.....	13, 14	5	24
Of circumcision—Gen. xvii.	.....	12		
Of the water of expiation	.....	.....	19	
Of the mourning of the Israelites	.....	19	.....	14
Of mixtures	.....	19	.....	22
Of their garments, and writing the law privately	.....	.....	15	6, 11, 22
Of young birds not to be taken with the dam	.....	.....	.....	22
Of their paddle staves	.....	.....	.....	23
THE POLITICAL LAW.				

The magistrate is the keeper of the precepts of both tables, and to have respect to human society, therefore the political laws of the Israelites are referred to both the tables, and are to be reduced to the several precepts of the Moral Law.

LAWS REFERRED TO THE FIRST TABLE, NAMELY, TO THE FIRST AND SECOND COMMANDMENT.				
Of idolaters and apostates	22	20	.....	13, 17
Of abolishing idolatry	23, 34	.....	33	7, 12
Of diviners and false prophets	22	19, 20	.....	18
Of covenants with other gods.	23, 34	.....	.....	7
Laws referred to the third commandment.				
Of blasphemies	.....	24	15	
To the fourth commandment.				
Of breaking the sabbath	31, 35	.....	15	
POLITICAL LAWS REFERRED TO THE FIRST COMMANDMENT OF THE SECOND TABLE.				
Of magistrates and their authority	18, 30	.....	11	1, 16, 17, 28
Of the power of fathers	21	20	.....	21
To the second commandment.				
Of capital punishments in general	.....	.....	.....	21, 24
Of wilful murder	21	24	35	19
Of manslaughter unwittingly committed, and of the cities of refuge	21	.....	35	19, 21, 22
Of heinous injury	21	24	.....	25
Of punishments not capital	.....	.....	.....	25
Of the law of war.	.....	.....	.....	20, 23
To the third commandment.				
Of unlawful marriages	.....	18, 20	.....	7, 22
Of fornication	.....	19	.....	23
Of whoredom	22	21	.....	22
Of adultery and jealousy	.....	19, 20	5	22
Of copulation against nature	22	18, 20		
Of divorcements	.....	.....	.....	24
Other matrimonial laws	21	18, 20	.....	21, 22, 24, 25
Laws referred to the fourth commandment.				
Of the punishments of thefts	22	.....	5	
Of sacrilege—Joshua vii.				
Of not injuring strangers	22, 23	19	.....	10
Of not defrauding hirelings	.....	19	.....	26, 25
Of just weights	.....	19	.....	25
Of removing the land-mark	.....	.....	.....	19
Of lost goods	22			

	Exodus.	Leviticus.	Numbers.	Deut.
	Chapter	Chapter	Chapter	Chapter
Of stray cattle	22, 23	.....	.....	22
Of corrupted judgments	23	19	.....	16, 24
Of fire breaking out by chance	22			
Of men stealing	14	.....	.....	24
Of the fugitive servant	.....	.....	.....	23
Of gathering fruits	.....	19, 23	.....	23, 24
Of contracts.				
Of borrowing	.....	.....	.....	15
Of the pledge	22	.....	.....	24
Of usury	22	25	.....	23
Of selling	21	25	.....	15
Of a thing lent	22			
Of a thing committed to be kept	22			
Of heirs	.....	.....	26, 27, 33, 26	21
Laws referred to the fifth commandment.				
Of witnesses	.....	5	.....	17, 19
The establishing of the political law	.....	.....	.....	4
The establishing of the Divine Law in general	.....	.....	.....	6, 11, 29, 30, 31
From the dignity of the lawgiver	.....	19, 20, 22	15	4, 5, 6, 7, 8, 10, 26, 27
From the excellency of the laws	.....	.....	.....	4, 26
From the promises	15, 19, 23, 24	18, 26	.....	4, 5, 6, 7, 10, 11, 12, 28
From the threatenings.	23	26	.....	4, 7, 11, 27, 28, 29, 30

NOTE 2. *On the real meaning of the second commandment, as applicable to paintings, images, and supposed likenesses of Christ, in Churches and houses.*

The design of a law must be learned from the circumstances under which it is enacted. The Israelites were surrounded by idolaters, who made to themselves the graven images of their objects of worship, whether the hosts of heaven, or the creatures upon earth. The first design, therefore, of the second commandment, was to prevent the Israelites from complying with similar practices. But the command is of universal and perpetual obligation, though the immediate necessity of its enactment, in consequence of the cessation of idolatry, may be said to have ceased. The object of the law appears to have been, the elevation of the minds and souls of the worshippers of Jehovah above all the objects of sense. They saw no manner of likeness[1] when the glory of the God of Israel appeared. They were to endure as "seeing Him who is invisible." Their God was the God of heaven; the Spirit who was to be "worshipped in spirit and in truth;" the God whom the senses could not grasp; and who, though both sometimes visible as the Jehovah Angel to the eye, touched by the hand, as by Jacob, and heard with the ear, as by Moses and the prophets; was still so superhuman that no likeness nor image could represent or describe Him. I extend, therefore, the meaning of the second commandment to the Christian Church. Christ, the Jehovah of the Old Testament, was once upon earth. He lived, suffered, died, as a man. He is now the ascended and the glorified Saviour; and the soul of the Christian is required to be unfettered by any representations of the painter or the sculptor; and his ideas of the God he worships are never to be identified with the senses. He is to behold a glorified Christ by the eye of faith, and to endure as seeing Him who is now invisible.—To me, the confusion of thought produced by the recollection of the portraits of Christ, which the painters of various countries have invented and imagined, is both most shocking and most painful. Whether it be the head of Christ, by Carlo Dolce, holding the bread at Burleigh; the full-length bearer of the cross at Magdalen College, Oxford; (and these are two of the most beautiful of these works of art;)—whether it be the Flemish Christ of Rubens, the infant Christ of Murillo, the innumerable Christs of painters of all countries, crowned with thorns, scourged at the pillar, expiring on the cross, or conversing with Mary; or whether it be the inexpressive innocence of the unmeaning faces of West, or the fearful agony of the Veronicas, all, all, are unendurable. If the painter describes tenderness, he loses the majesty of that countenance; if he describes majesty, he loses tenderness. Even the sublimity of the features of the Christ in the Transfiguration of Raphael, failed to delineate to me the heavenliness of that visage, which, though it was more marred than that of any other, was "fairest of ten thousand, and al-

[1] Deut. iv. 12.

together lovely ;" which made Pilate exclaim, "Who art Thou?" which prostrated the soldiers who came to arrest Him, with wonder and awe, to the ground ; which none of the Evangelists have described ; and which no painter, therefore, could delineate from reality [1].

It is most remarkable, that the last times that Christ appeared, He seemed to widen and increase, as it were, the distance between the human and the divine, as if He would command us to consider Him, not as flesh, but as Deity ; and to look upon Him, not through the imaginations of painters and sculptors, appealing to the senses, but as God in heaven, visible only to the eye of faith. To Stephen He appeared in glory, to St. Paul with the brightness of the sun, to St. John, in Patmos, in the mystical majesty which made the beloved disciple to lose all remembrance of the familiarity with which he leaned upon his bosom as a man, and which caused him to fall at his feet as dead. We shall see Him, "we shall see Him as He is ;" but no painter nor sculptor can convey to my soul the representation of the face or form, the humility and the glory, the dignity and the sorrow, the sympathy with Mary and the scorn of the Sadducee, the meekness before Pilate and the reply to the adjuration of the high priest, the bowing of the head when He gave back the human soul, and the serenity of the parting blessing, when He lifted up his hands, and was borne from his gazing disciples.—We must die and live again before we can understand that countenance. We must walk by faith, and not by sight, whenever we would believe ourselves in the presence, or realize the appearance of, our Saviour and our Judge.

[1] I of course reject the legends of the Veronica, and of the story of king Agabus.

SECTION CIV.

EXODUS XX. 18, 19. DEUTERONOMY V. 24—29. XVIII. 15—22. EXODUS XX. 20—23.

TITLE.—*If Christ had appeared at His first coming in the same glory in which He will be manifested at His second coming to judge the world, the promise of God to Moses would not have been accomplished.—The circumstances that followed the delivery of the ten commandments. The fears and prayers of the people. The promise of another Prophet like unto Moses, and the certain destruction resulting from disobedience to Him. The appeal to the senses of the people.*

INTRODUCTION. A very specious argument has been sometimes urged against the mission of our Saviour Jesus Christ.—If it be indeed true, it has been said, that Christ is a Prophet from God, who was appointed to set aside the ceremonial law, why were not the same signs and wonders displayed from heaven at the commencement of His ministry, which characterized the commencement of the divine legation of Moses. The law of God, it is true, like the law of a human monarch, may be superseded by the authority which enacted it; but surely we may have expected, if it did please God to set aside a code of laws, and to substitute another in their place, He would give precisely the same demonstration of the certainty of the divine will in their removal, as He had done in their original promulgation. The law of Moses was given in thunders and lightnings, its repeal must be attended with the same phenomena. If Moses proved to the people of his day that he was a prophet, by appealing to the sound as of a trumpet, and the voice from heaven, why did not Christ prove to the people of His day also, that He was a prophet, by the same appeals?

and how could the Jews be condemned for rejecting one who declared himself to be a prophet divinely commissioned to change or to remove a law of God, when the person who did so gave weaker proofs of the truth of His alleged legation, than the lawgiver whose instructions he was endeavouring to destroy?—The answer to all these objections and questions, is given in the Section before us, which consequently confirms the truth of the declaration of Christ, that He came forth from God, and was sent by God[1]. The Holy Scripture is best understood by comparing one passage with another.—The Section before us begins with relating to us, that when the ten commandments had been delivered from Mount Sinai, the people all saw and heard the thunderings and the lightnings, the sound as of the trumpet, and the mountain smoking. The ten commandments alone were thus spoken, for we read in the Book of Deuteronomy (v. 22), that God added at that time no more. And on comparing the account in Exodus, with the two accounts in the fifth and eighteenth chapters of Deuteronomy, and harmonizing the three histories in one narrative, we learn that the people were so terrified with the awful manifestation of the immediate presence of the God of Israel, that they feared their immediate destruction. Their consciences probably reproached them with the conviction that they had broken the law which their God thus pronounced to be His will; they perceived before them the proofs that their whole host could be destroyed in an instant, and they entreated Moses to speak to them the remainder of his laws, and they prayed that God would remove from before them the terrible demonstrations of His power and glory. As the exclamations of the changing living, and of the waking dead will be heard in the day when similar scenes shall be universal, not in one place only, as at Sinai, but over the surface of the whole earth, so it was now. The people trembled at the presence of God, and entreated that the visible tokens of His majesty be removed from before them. They said to Moses, "Speak thou with us, thee we will hear. Let not the God of Israel thus speak with us from the terrors of His glory, lest we die." (Exod. xx. 19.) Here the account in Exodus, of the petition of the people, is concluded. But in the fifth of Deuteronomy we are informed, they said much more than this. "Jehovah," they exclaimed, "hath shewed us His glory; from the midst of the burning flame we have heard his voice; we live, though God hath spoken with us. But the weakness of the human nature cannot longer endure this solemn scene. Go thou near to the Divine glory. Hear thou what God will say. Speak thou then what God will speak, and we will hear (Deut. v. 24—27.) They acknowledged the presence of God. They entreated Moses to be their Mediator. They promised obedience. Then it was that the memorable promise was granted, which St. Peter, speaking from the fulness of the Holy Spirit, declared to have been spoken of Christ (Acts iii. 22); which St. Stephen, when full of the Holy Ghost, and immediately before he saw the heavens opened, and the same Jesus Christ in glory, declared to have been spoken of Christ.—They have well said, was the answer of God from the

[1] John xvi. 28.

Mount, they have well said all that they have spoken. (Deut. v. 28.) O that there were such an heart in them,—who will give them, that there be such an heart in them,—that it might be well with them always (Deut. v. 29); and the eighteenth chapter of Deuteronomy informs us of other additional words that followed the expression, they have well said all that they have spoken.—A prophet shall the Lord Thy God raise up unto thee; a prophet from among their own brethren. Unto him shall the people hearken. You have desired not to hear again the voice of Jehovah, speaking out of the thunder and lightning; you have desired not to see this great flame of fire which marks the presence of Jehovah. You have well said all you have spoken.—A prophet shall be raised up unto you from among your brethren, like unto me in giving laws from heaven, but He shall not speak to you from the fire, the thunder, and the lightning, as I have done. Yet whosoever shall not hearken to the words of Jehovah which this other prophet shall speak, I will require it of him. (Deut. xviii. 15—19). The promise was thus given, that another prophet than Moses should come. That prophet, St. Peter and St. Stephen, and after them, the Primitive, the Romish, and the Reformed Churches, and all Christians with them, declare to be Christ. *But this prophet was not to speak to the people His words as those uttered from the thunders of Sinai.*—Christ, therefore, was not thus to speak, and the objection therefore to His divine mission from His not coming in the clouds of heaven, is not only of no weight; but if He had so come He would have rendered even such evidence doubtful, by destroying the prophecy of Moses. To the promise of another prophet like unto Moses, the threatening was added, that whosoever would not hearken to the word of that prophet, who did not thus speak from the thunder and lightning, God would require it. And St. Peter repeats this threatening. Whosoever will not hear that prophet shall be destroyed. And the Jews did not hear Him, and Jerusalem with its millions of people were destroyed, as the histories of their nation relate. Not one word of God can fall to the ground.—After this threatening of God's anger against the rejecters of the prophet was spoken, the people are informed that the false prophet is to be distinguished from the true prophet by the fulfilment of his predictions. (Deut. xviii. 20—22.) Such is the narrative in Deuteronomy. The account in Exodus then proceeds to inform us, that the thunders and lightnings of Sinai were sent to prove them, to make them not tremble at the outward and visible glory, but at the justice and greatness of God, which was proved, by these outward signs, to be terrible if directed to the punishment of the souls of men. Fear not, said the great law-giver of Israel. Fear not that His face may be before thee. Fear not the thunders and lightning. Fear to sin—fear to offend God.—He then concludes his part of his appeal by again approaching to the flame of fire on Sinai, and he is again commanded once more to remind the people that they had seen and heard how God had spoken to them from heaven; and they should remember his solemn appeal, and make Jehovah their only God, and unite in their worship of Jehovah no other gods, gods of silver, gods of gold.—With this the Section ends, and we may be assured, that as certainly as the God of Israel spake to His people at Sinai, in thunders and lightning, so certainly will the glory of

God be again openly manifested to an assembled world. As certainly as Christ, the prophet like unto Moses, fulfilled the promise, and came, not in the flame of fire, but in the humility related in the Gospels; so certainly will He come again in glory to be our Judge. And as certainly as the Jewish state was destroyed for rejecting that prophet, we also cannot escape if we neglect the great salvation which that prophet taught; the merciful atonement which that prophet wrought out; or the gifts of the Holy Spirit which that prophet pours out upon us, to enable us to fulfil the first and great commandment, that we have no gods of silver, nor of gold, nor of wealth, greatness, honour, nor the world; but make the Lord our only God, and God our only Lord.

EXODUS XX. 18, 19.

BEFORE CHRIST 1491.

18 ¶ And [a] all the people [b] saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain [c] smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, [d] Speak thou with us, and we will hear: but [e] let not God speak with us, lest we die.

[a] Hebr. 12. 18.
[b] Rev. 1. 10, 12.
[c] ch. 19. 18.
[d] Deut. 5. 27. & 18. 16. Gal. 3. 19, 20. Hebr. 12. 19.
[e] Deut. 5. 25.

DEUTERONOMY V. 24—29.

BEFORE CHRIST 1451.

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and [f] we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he [g] liveth.

25 Now therefore why should we die? for this great fire will consume us: [h] if we †hear the voice of the LORD our God any more, then we shall die.

26 [i] For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and [k] speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: [l] they have well said all that they have spoken.

29 [m] O that there were such an heart in them, that they would fear me, and [n] keep all my commandments always, [o] that it might be well with them, and with their children for ever!

[f] Exod. 19. 19.
[g] ch. 4. 33. Judg. 13. 22.
[h] ch. 18. 16. † Heb *add to hear.*
[i] ch. 4. 33.
[k] Exod. 20. 19. Hebr. 12. 19.
[l] ch. 18. 17.
[m] ch. 32. 29. Ps. 81. 13. Isai. 48. 18. Matt. 23. 37. Luke 19. 42.
[n] ch. 11. 1.
[o] ch. 4. 40.

DEUTERONOMY XVIII. 15—22.

15 ¶ [p] The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

[p] ver. 18. John 1. 45. Acts 3. 22 & 7. 37.

BEFORE CHRIST 1451.

16 According to all that thou desiredst of the LORD thy God in Horeb [q] in the day of the assembly, saying, [r] Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, [s] They have well *spoken that* which they have spoken.

18 [t] I will raise them up a Prophet from among their brethren, like unto thee, and [u] will put my words in his mouth; [v] and he shall speak unto them all that I shall command him.

19 [w] And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

20 But [x] the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or [y] that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 [z] When a prophet speaketh in the name of the LORD, [a] if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it [b] presumptuously: thou shalt not be afraid of him.

BEFORE CHRIST 1451.

[q] ch. 9. 10.
[r] Exod. 20. 19. Heb. 12. 19.
[s] ch. 5. 28.
[t] ver. 15. John 1. 45. Acts 3. 22. & 7. 39.
[u] Isai. 51. 16. John 17. 8.
[v] John 4. 25. & 8. 28. & 12. 49, 50.
[w] Acts 3. 23.
[x] ch. 13. 5. Jer. 14. 14, 15. Zech. 13. 3.
[y] ch. 13. 1, 2. Jer. 2. 8.
[z] Jer. 28. 9.
[a] See ch. 13. 2.
[b] ver. 20.

EXODUS XX. 20—23.

BEFORE CHRIST 1491.

20 And Moses said unto the people, [c] Fear not: [d] for God is come to prove you, and [e] that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto [f] the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you [g] from heaven.

23 Ye shall not make [h] with me gods of silver, neither shall ye make unto you gods of gold.

BEFORE CHRIST 1491.

[c] 1 Sam. 12. 20. Isai. 41. 10, 13.
[d] Gen. 22. 1. Deut. 13. 3.
[e] Deut. 4. 10. & 6. 2. & 10. 12. & 17. 13, 19. & 19. 20. & 28. 58. Prov. 3. 7. & 16. 6. Isai. 8. 13.
[f] ch. 19. 16. Deut. 5. 5. 1 Kings 8. 12.
[g] Deut. 4. 36. Neh. 9. 13.
[h] ch. 32. 1, 2, 4. 1 Sam. 5. 4, 5. 2 Kings 17. 33. Ezek. 20. 39. & 43. 8. Dan. 5. 4, 23. Zeph. 1. 5. 2 Cor. 6. 14, 15, 16.

PRAYER.—LET US PRAY, *that as God, the Creator and Friend of the souls of men, now speaks to our souls by the voice of a greater Prophet than Moses, we may so listen to his instructions, depend upon his atonement, and welcome His Holy Spirit as our Convincer and Comforter; that when Christ shall come again in His glory to judge the living and the dead; we may not tremble at his presence, as the Israelites trembled at Mount Sinai; and that we fear and love God, and know no other God than the Lord God.*

O GOD the Creator, the Father, and the Friend of the souls of all men, who hatest nothing that Thou hast made, nor wouldest the death of the sinner, but rather that he should be converted and live to Thee and to Thy glory; and

who, at sundry times and in divers manners, didst speak unto the fathers in the olden times by Thy prophets, that Thy people Israel should be Thine own people;—but who hast now spoken unto us by Thy Son, the greater Prophet, upon whom rested the Spirit without measure!—grant to us, we beseech, such grace that we may be warned by the terrors of the law and the teaching of Thy prophets, to fear and tremble at Thy holy word; and that we learn from the instructions and teaching of Jesus Christ Thy Son, while we fear Thee, to love Thee; while we tremble at Thy greatness and glory, still to hope in Thy mercy, and to rejoice in the promises of pardon and of peace which are sealed to us by the blood of Thy Son.—O Father of the spirits of all flesh! bless our souls, bless our spirits within us, that we may ever acknowledge the Holy Jesus to be the Lord and Master of our souls and spirits; that we sit at His feet and hear His word, and delight in His gracious sayings and in His precious promises. May Thy Son, our Lord and Saviour Jesus Christ, ever be to us the Prophet in whose instructions and teaching we ever take delight; and as we hear, so may we obey and do. We bear His name. We profess His faith. We remember Thy word from heaven, "This is my beloved Son, hear Him." May we hear Him, who is the Prophet to teach us, the Sacrifice to atone, the Priest to intercede, the King to rule over us, and the King who sends the rod of the power of His Holy Spirit from the heavenly Zion, to subdue the foes of the soul within; and to guide us safely through life and death, to His kingdom of glory and honour. In all His offices may we accept, and follow, and love, and serve the Son of the living God.—May Christ the Lord be the Prophet whose words shall direct us in peace and safety, among the clashing controversies and wearisome contentions of His Church. May Christ the Lord be our example through life and death, that we may be followers of his footsteps, and imitators of his life of patience and holiness. May Christ the Lord be unto us our sacrifice for sin; for we have no other sacrifice with which to approach Thee. We know no other name by which we may be saved. We beseech thee to accept the sacrifice of Christ for our sins, and enable us, when we plead that sacrifice, to offer and present unto Thee, ourselves, our souls and bodies, to be a reasonable, holy, and acceptable sacrifice unto Thee.—May Christ the Lord be our Intercessor at the right hand of God. May Christ the Lord send forth from heaven upon us the spirit of prayer and of supplication, the Holy Spirit of promise, to purify our hearts, to convince us more deeply of our exceeding sinfulness, to convert us more entirely from darkness to light, and from the power of Satan unto God; to comfort us in the hour of sorrow, in the day of distress, in the season of death, when we can have no hope, nor consolation, nor peace, nor comfort, but in the mercy of the Son of God, and the inward abiding of the Spirit of Christ with the soul.—O be with us in life! O prepare us for death! O fit us and enable us to live with the God of peace, and holiness, and mercy, for ever. O Son of God! Lamb of God that takest away the sins of the world, hear our prayer. We come to God through Thee. We obey Thy words as our Prophet. We hope in Thee, that as Thou wast lifted up upon the cross as our sacrifice, Thou wouldest draw us unto Thee. We pray to Thee, as the giver of the Holy Spirit of peace and truth, to grant us Thy peace, which proceedeth from faith in Thy name; and so to pour down upon us the gifts of Thy Holy Spirit, that now while we live we may be Thine; that in the day of our death we may be Thine; and that at the last day, when Thou shalt come in Thy glory to judge both the living and the dead, we may not awake from the grave to tremble at Thy presence, and to call upon the rocks and mountains to cover us; but that the day of our resurrection may be the day of our perfect consummation and bliss, both in body and in soul, to our

everlasting joy and to Thine everlasting glory.—Let us not tremble as Thy people in the ancient Church trembled at the manifestation of Thy glory on Sinai; but as Moses Thy servant drew near to the darkness and to the terror, to the thick flame and the sound of the trumpet, and communed with his God, so may we, Thy people and sheep of Thy pasture, when the earth shall burn at our feet, and when the elements around us shall be dissolved, draw near with faith to Thee our God; and welcome the Judge of our soul as our Saviour, our Redeemer, and our Friend.—Let not our words be vain, our prayers be vain, our hopes be vain. Now, even now, give us the earnest of the blessed portion which shall then be given to all that love and serve Thee. Now, even now, may we have no ruler of the soul but the Lord Jehovah. Now, even now, may we have no god for our affections to love and worship but that God whose name is the Lord Jehovah, the Creator, the Redeemer, the sanctifier of the souls of men.—Hear our humble petitions, God and Father of our immortal and sinful, yet repentant and believing souls, hear, we pray Thee, our humble prayers, which we offer to Thee in the name and in the words of the same Jesus Christ Thy Son, the Teacher and the Prophet who has commanded us to call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the harmony of* Exod. xx. 18—23, *with* Deut. v. 24—29, and xviii. 15—22.

The internal evidence afforded by comparing these passages, proves to the student that the prophet who should be raised up like unto Moses, was promised immediately after the giving of the ten commandments. I will not fatigue the reader by discussing De Wette's attempt to separate the supposed Elohistic and Jehovistic portions of the Pentateuch. Moses may have certainly been directed to make use of existing documents; or Samuel, Ezra, or the great Sanhedrim, may have made some few additions to the original; but the attempt to discover each particular separate portion of the Books of Moses, which formed a part of several supposed blended, yet sometimes clashing documents; is so futile, that the whole labour of De Wette and the German authors to whom he refers, may be deemed a waste of time, and an affectation of learning. He resolves the history into legends, and calls the whole mass of inconsistent theories and presumptuous rejection of the Christian faith, the "genuine scientific spirit of criticism [1]."

De Wette, however, supposes that the predictions of the Prophets were not disguised historical descriptions, but attempts to foretel events, which were sometimes successful; or actual presentiments of the future without any superhuman degree of infallibility [2].

[1] De Wette's Critical Introduction, vol. i. p. 5, &c., translated by Parker, Boston, U. S.

[2] De Wette, ut supra.

NOTE 2. *On the identity between the phenomena at Sinai and those predicted to take place at the resurrection of the dead.* Exod. xx.

Milton may be added to the several authors who have taken this view of the manifestation of God on Mount Sinai:

"He ended, and the Son gave signal high
To the bright minister that watch'd; he blew
His trumpet, heard in Horeb since perhaps
When God descended, and perhaps once more
To sound at general doom [1]."

Bishop Newton quotes, in confirmation of this opinion of Milton, 1 Thess. iv. 16, "The Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." See the Occasional Annotation, no. vii., in the Bibliotheca Biblica of Parker, vol. ii. p. 238.

NOTE 3. *On the prophet like unto Moses.* Deut. xviii. 15. 18.

As both St. Peter and St. Stephen have applied this passage to Christ, it will be unnecessary to examine the arguments by which some writers would apply the prediction of Moses to the long line of prophets that came after him [2]. It is sufficient for us to know

[1] Paradise Lost, book. xi. l. 72, &c.

[2] Hunc locum quidam de Josua, alii de prophetis in genere enarrant. Sed prophetæ non erant Mosi per omnia similes. Nam Moses videbat Deum in speculari lucido; prophetæ, in non lucido. Præterea Moses videbat Deum facie ad faciem, loquebat cum eo ore ad os: non sic reliqui prophetæ. Debet igitur peculiariter accipi de Christo, qui fuit scopus omnium prophetarum, &c.—Drusius in Deut. xviii. 15. Crit. Sacr., vol. ii. p. 181.

even when taken collectively, they were not like unto him in so many points as Jesus of Nazareth[1]. Jortin gives the following parallel:

"The resemblance between Moses and Christ is so great and striking, that it is impossible to consider it fairly and carefully, without seeing and acknowledging that *He* must be foretold where He is so well described. First, and which is the principal of all, Moses was a lawgiver and the mediator of a covenant between God and man. So was Christ. Here the resemblance is the more considerable, because no other prophet besides them executed this high office.

"The other prophets were only interpreters and enforcers of the law, and in this respect were greatly inferior to Moses. The Messias could not be like to Moses in a strict sense, unless he were a legislator. He must give a law to men, consequently a more excellent law, and a better covenant than the first; for if the first had been perfect (as the author of the Epistle to the Hebrews argues), there could have been no room for a second.

"2. Other prophets had revelations in dreams and visions, but Moses talked with God, with the Λόγος, face to face. So Christ spake that which he had seen with the Father (Num. xii. 6—8).

"All the prophets of the Old Testament saw visions and dreamed dreams; all the prophets of the New were in the same state. St. Peter had a vision, St. John saw visions, St. Paul had visions and dreams. But Christ neither saw visions nor dreamed a dream, but had an intimate and immediate communication with the Father. He was in the Father's bosom; and he, and no man else, had seen the Father. Moses and Christ are the only two in all the sacred history who had this communication with God.—Bishop Sherlock, Disc. 6.

"3. Moses in his infancy was wonderfully preserved from the cruelty of a tyrant; so was Christ.

"4. Moses fled from his country to escape the hands of the king; so did Christ when his parents carried him into Egypt. Afterwards, "The Lord said to Moses, in Midian, Go, return into Egypt, for all the men are dead which sought thy life" (Exod. iv. 19). So the angel of the Lord said to Joseph, in almost the same words, "Arise, and take the young child, and go into the land of Israel, for they are dead which sought the young child's life" (Matt. ii. 20); pointing him out, as it were, for that prophet which should arise like unto Moses.

"5. Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction. Christ had all the kingdoms of the world offered him by Satan, and rejected them; and when the people would have made him a king, he hid himself, choosing rather to suffer affliction.

"6. 'Moses,' says St. Stephen, 'was learned, *ἐπαιδεύθη*, in all the wisdom of the Egyptians, and was mighty in words and in deeds.' And Josephus (Ant. Jud. ii. 9) says that he was a very forward and accomplished youth, and had knowledge and wisdom beyond his years, which is taken from Jewish tradition, and which of itself is highly probable. St. Luke observes of Christ, that "he increased (betimes) in wisdom and stature, and in favour with God and man." And his discourses in the temple with the doctors, when he was twelve years old, were a proof of it. The difference was, that Moses acquired his knowledge by human instruction, and Christ by a divine *afflatus*. To both of them might be applied what Callimachus elegantly feigns of Jupiter,

Ὀξὺ δ' ἀνήβησας, ταχινοί δέ τοι ἦλθον ἴουλοι
Ἀλλ' ἔτι παιδνὸς ἐὼν ἐφράσσαο πάντα τέλεια.

"7. Moses delivered his people from cruel oppression and heavy bondage. So did Christ from the worst tyranny of sin and Satan.

"8. Moses contended with the magicians, and had the advantage over them so manifestly that they could no longer withstand him, but were forced to acknowledge the divine power by which he was assisted. Christ ejected evil spirits, and received the same acknowledgments from them.

"9. Moses assured the people whom he conducted, that if they would be obedient they should enter into the happy land of promise; which land was usually understood, by the wiser Jews, to be an emblem and figure of that eternal and celestial kingdom to which Christ first opened an entrance.

"10. Moses reformed the nation, corrupted with Egyptian superstition and idolatry. Christ restored true religion.

"11. Moses wrought a variety of miracles. So did Christ. And in this the parallel is remarkable, since beside Christ 'there arose not a prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do.'

"12. Moses was not only a lawgiver, a prophet, and a worker of miracles, but a king and a priest. He is called a king (Deut. xxxiii. 5), and he had, indeed, though not the pomp, and the crown, and the sceptre, yet the authority of a king, and was the supreme magistrate, and the office of a priest he often exercised. In all these offices the resemblance between Moses and Christ was singular. In the interpretation of Deut.

[1] Jortin's Remarks on Ecclesiastical History, vol. i. p. 282, et seq.

xxxiii. 5, I prefer the sense of Grotius and Selden to Le Clerc's. The parallel between Moses and Christ requires it, and no objection can be made to it. The apostolical constitutions, also, if their judgment be of any weight, call Moses 'high priest and king:' *τὸν ἀρχιερέα καὶ βασιλέα*. vi. 3.

"13. Moses, says Theodoret, married an Ethiopian woman, at which his relations were much offended; and in this he was a type of Christ, who espoused the Church of the Gentiles, whom the Jews were very unwilling to admit to the same favours and privileges with themselves. But I should not choose to lay a great stress upon this typical similitude, though it be ingenious.

"14. Moses fasted in the desert forty days and forty nights, before He gave the law; so did Elias, the restorer of the law, and so did Christ, before he entered into his ministry.

"15. Moses fed the people miraculously in the wilderness—so did Christ with bread, and with doctrine; and the manna which descended from heaven, and the loaves which Christ multiplied, were proper images of the spiritual food which the Saviour of the world bestowed upon his disciples. (John vi. 31, &c.)

"16. Moses led the people through the sea—Christ walked upon it and enabled Peter to do so.

"17. Moses commanded the sea to retire and give way.—Christ commanded the winds and waves to be still.

"18. Moses brought darkness over the land.—The sun withdrew its light at Christ's crucifixion. And as the darkness which was spread over Egypt was followed by the destruction of the first-born, and of Pharaoh and his host, so the darkness at Christ's death was the forerunner of the destruction of the Jews, when, in the metaphorical and prophetic style, and according to Christ's express prediction, 'the sun was darkened, and the moon refused to give her light, and the stars fell from heaven,' the ecclesiastical and civil state of the Jews was overturned, and the rulers of both were destroyed.

"19. The face of Moses shone when he descended from the mountain.—The same happened to Christ at his transfiguration on the mountain. Moses and Elias appeared then with him, to show that the law and prophets bare witness of him; and the divine voice said, 'This is my beloved Son, hear ye him;' alluding most evidently to the prediction of Moses, 'Unto him shall ye hearken.'

"20. Moses cleansed one leper—Christ many.

"21. Moses foretold the calamities which would befal the nation for their disobedience—So did Christ.

"22. Moses chose and appointed seventy elders to be over the people.—Christ chose such a number of disciples.

"23. The Spirit which was in Moses was conferred, in some degree, on the seventy elders; they prophesied—and Christ conferred miraculous powers on his seventy disciples.

"24. Moses sent twelve men to spy out the land which was to be conquered.—Christ sent his apostles into the world to subdue it by a more glorious and miraculous conquest.

"25. Moses was victorious over powerful kings and great nations.—So was Christ by the effects of his religion, and by the fall of those who persecuted the Church.

"26. Moses conquered Amalek by lifting and holding up both his hands all the day.—Christ overcame His and our enemies when his hands were fastened to the cross. This resemblance has been observed by some of the ancient Christians, and ridiculed by some of the moderns, but without sufficient reason.

"27. Moses interceded for transgressors, and caused an atonement to be made for them, and stopped the wrath of God.—So did Christ.

"28. Moses ratified a covenant between God and the people, by sprinkling them with blood—Christ with his own blood.

"29. Moses desired to die for the people, and prayed that God would forgive them, or blot him out of his book. Christ did more, he died for sinners.

"30. Moses instituted the Passover, when a lamb was sacrificed, none of whose bones were to be broken, and whose blood protected the people from destruction. Christ was that Paschal Lamb.

"31. Moses lifted up the serpent, that they who looked upon him might be healed of their mortal wounds. Christ was that serpent. 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life.'

"32. All the affection which Moses showed towards the people, all the cares and toils he underwent on their account, were repaid by them with ingratitude, murmuring, and rebellion, and sometimes they threatened to stone him. The same returns the Jews made to Christ for all his benefits.

"33. Moses was ill-used by his own family, his brother and sister rebelled against him. There was a time when Christ's own brethren believed not in him.

"34. The people could not enter into the land of promise until Moses was dead. By the death of Christ the kingdom of heaven was opened to all believers.

"35. In the deaths of Moses and Christ there is also a resemblance of some circumstances. Moses died, in one sense, for the iniquities of the people; it was their rebellion which was the occasion of it, which drew down the displeasure of God upon them, and upon

him (Deut. i. 37). Moses, therefore, went up in the sight of the people, to the top of Mount Nebo, and there he died, when he was in perfect vigour, when his eye was not dim, nor was his natural force abated. Christ suffered for the sins of men, and was led up, in the presence of the people, to Mount Calvary, where he died in the flower of his age, and when he was in his full natural strength. Neither Moses nor Christ, as far as we can collect from sacred history, was ever sick, or felt any bodily decay or infirmities, which would have rendered them unfit for the toils they underwent. Their sufferings were of another kind.

"36. Lastly. As Moses, a little before his death, promised the people 'that God would raise them up a prophet like unto him,' so Christ, taking leave of His afflicted disciples, told them, 'I will not leave you comfortless; I will pray the Father, and he shall give you another Comforter.'"

It is only necessary to add, in the words of an eminent divine (see Clarke's Evidences of Natural and Revealed Religion), that the correspondencies of types and antitypes, though they be not of themselves proper proofs of the truth of a doctrine, yet they may be very reasonable confirmations of the foreknowledge of God, of the uniform view of Providence under different dispensations, of the analogy, harmony, and agreement between the Old Testament and the New. The analogies cannot, without the force of strong prejudice, be conceived to have happened by mere chance, without any foresight or design. There are no such analogies, much less such series of analogies, found in the books of mere enthusiastic writers, living in such remote ages from each other. It is much more credible and reasonable to suppose, what St. Paul affirms, that, in the uniform course of God's government of the world, "all these things happened unto them of old for examples," *τύπα, our types* (1 Cor. x. 11); "and they are written for our admonition, upon whom the ends of the world are come." And hence arises that aptness of similitude in the application of several legal performances to the morality of the Gospel, that it can very hardly be supposed not to have been originally intended.

Bishop Horsley[1] has proposed a criticism which may add another circumstance to the parallel between Christ and Moses.

We read in Numb. xii. 3, that "the man Moses was very meek." With what truth this character might be ascribed to Moses, see Exod. ii. 11—14. v. 22; xi. 8; xxxii. 19—22; Numb. xi. 11—15; xvi. 15; and xx. 10—12. Schultens renders the passage, "Now the man Moses gave forth more answers than," &c., *i. e.* more oracular answers. "Erat responsor eximius præ omni homine." If this remark is just, our Lord would be like unto Moses in this point also, Christ being himself the divine oracle by whom Moses had spoken to the people. See the treatise of Deylingius.

Parker has given a list of seventy-six coincidences between Christ and Moses[1]. Many of them, however, are very fanciful, and I omit them. I have even abridged the list given by Jortin. Deylingius[2] has treated the subject with much skill and learning, and proves that the fullest completion of the prophecy was in Christ. "Summa tandem interpretationis eo redit: *quamvis dilutiore sensu hæc de omnibus Prophetis, qui post Mosen vixere, intelligi queant, multo pleniore tamen de Jesu Christo prædicari posse.* Nos vero abunde, ut existimamus, probavimus, vaticinium hocce Mosaicum, nullo plane sensu; nec dilutiore, nec pleniore in ullum ex sequioribus Prophetis, sed in solum JESUM CHRISTUM convenire." Conf. H. Witsius Œconomia Fœd., p. m. 833. Guil. Momma in Œconom., P. I. p. 247[3]. Deylingius concludes his dissertation with the enumeration of the parallelisms between Christ and Moses, given by Eusebius and Huetius; but they are all included in the above list by Jortin.

Clarke draws the resemblance between them in, 1. Prophecy; 2. Mediation; 3. Excellency; 4. Faithfulness; 5. Miracles; 6. In authority as a king; 7. In the origin of their laws from God. Ainsworth, Calmet, and Dodd, have all commented on this striking correspondence between Moses and Christ; and I add from Jortin: "Let us search all the records of universal history, and see if we can find a man who was so *like to Moses* as Christ was, and so like to Christ as Moses was. If we cannot find such an one, then have we found HIM of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of God[4]."

NOTE 4. *On the criterion of the truth of the assumption of the prophetic character.* Deut. xviii. 22.

The prophets generally proved the truth and certainty of their mission by predicting events that were shortly, or immediately, to come to pass. The fulfilment of these predictions was the pledge and proof of the accomplishment of those of their prophecies which referred to more distant periods. Thus Jeremiah predicted the death of Hananiah, the false prophet, within the year (Jer. xxviii. 16). The death of Hananiah took place accordingly. The fulfilment of this

[1] Horsley's Biblical Criticism, vol. i. p. 166.

[1] Bibliotheca Biblica, vol. v. p. 684—693.

[2] Observationum Sacrarum pars secunda, Obser. xvi. p. 231—242, 4to. Lipsiæ, 1737.

[3] Deylingius, ut supra, p. 239.

[4] Jortin, Remarks on Ecclesiastical History, vol. i p. 290.

prophecy was a demonstration to the contemporaries of Jeremiah, that all the woes denounced against Jerusalem, the Jews, and the surrounding cities and nations, should be fulfilled. So impossible is it to imagine that these men spoke their own words, instead of speaking as they were directed, urged, and impelled by a divine power. The Neologian writers, however (I could quote many instances), make the alleged fulfilment of a prophecy, the proof that the book or passage which records it, was written after the event. May God in his mercy preserve the Christianity of England from the poison of the infidelity which perverts talent and learning, to the overthrow of the evidences, the denial of the doctrines, and the destruction of the sacred influences of the Holy Scriptures.

SECTION CV.

EXODUS XXIV. 1, 2. DEUTERONOMY V. 30, 31. EXODUS XX. 24—26. XXIV. 3—18.

TITLE.—*The builders of the ark were drowned in the deluge. The partakers of the miraculous gifts were banished from the society in heaven of those they helped to save. Nadab and Abihu are called up to the higher parts of Mount Sinai, though they were afterwards destroyed by fire from the Lord. An altar is raised, a covenant is made by sacrifice and sprinkling of blood, between God and the people. Nadab and Abihu, and the elders of Israel, like Peter, James, and John, at the Transfiguration, see the manifestation of the glory of God, and the lawgiver of Israel admitted to that glory.*

INTRODUCTION.—The question has been often discussed with more vehemence than usefulness, whether the baptized Christian, who has received the grace of God, and who has known, experienced, and enjoyed in the heart the convincing, converting, comforting, and refreshing influences of the Holy Spirit of God, can ever finally fall away. I will not attempt to answer, in this place, the question of the possibility or impossibility of this great calamity, but of this the Christian may be assured, that he alone is safe, who believes that the best Christian may be endangered by temptation to the worst of sins; that the battle against evil will continue from the morning till the evening of life; that if the whole armour, the panoply of God, be not constantly worn, the wiles of the devil may ensnare, and the fiery darts destroy the soul, and therefore, that whatever be the fate of others, he himself may finally fall away. This lesson is taught us, not only by the consciousness of the continuance of evil passions, and of evil propensities within us, though we may have attained the highest privileges and blessings which attend and follow the partaking of the holy sacrament and communion with God; but by numerous passages of Scripture which represent the most favoured of the Church and people of God, as subject to the law of sin, working within the soul. The builders of the ark were destroyed in the deluge. We cannot suppose that they all, every one of them, excepting Noah and his family, disbelieved the preaching of the Prophet, and were all ignorant of the strivings of the Holy Spirit with their souls. Among the numbers that shall be rejected by the Judge of the world, we are expressly informed there

shall be many who have been endued with power from on high to work miracles, and therefore to convert souls to God. The workers of miracles, we must believe, could not always have held the truth in unrighteousness, yet they were refused admittance into that holy society whose numbers they had been enabled to encrease. So it is also with some, whose names occur in the present Section. The law of the ten commandments had now been given from Sinai, and Nadab and Abihu, the two elder sons of Aaron, and the expected successors therefore to the privileges of their father, were commanded, in conjunction with their father, with Moses, and with seventy of the elders of Israel, to ascend to the mountain, and to make a covenant with God, in their own names and in the name of the people, to observe the law, and to secure their title to the blessedness of being the peculiar people of God. Nadab and Abihu obeyed the command; but though they did so, we shall read in another part of the narrative that they were struck dead by fire from heaven, on account of their disobedience to the known will of God. And when we consider the wonderful events recorded in this Section, we shall, I think, certainly cease to believe that any, even the highest attainment of Christian perfection, can be regarded as a certain and undoubted proof of the impossibility of our falling from the grace and Spirit of God.—On comparing the accounts in Exodus and Deuteronomy, of the events that followed the giving of the ten commandments, we find that an altar of earth was directed to be made (Exod. xx. 24—26), that the people were required to return to their tents (Deut. v. 30), while Moses was commanded to remain near the miraculous fire that attested the presence of the Lord (Deut. v. 31): we read in the xxivth chapter of Exodus, that Moses obeyed the command that he should build an altar, and that he rose up early in the morning to do so; and in the same chapter we read of the covenant made at that altar between God and the people.—I consider this rising up early in the morning to build the altar, to have occurred the day after the command: and I place, therefore, the two accounts together.—Let us then consider the whole narrative as it is given in Exodus, as well as the additions to it in the Epistle to the Hebrews. After Moses and Aaron, Nadab and Abihu, with the seventy elders, were commanded to come nearer to the glory of the Lord, and the people were directed to return to their tents; Moses is commanded to build an altar, which should not be, like those they were afterwards permitted to make, of stone, but it was to be of earth only, in opposition to the altars of the gods of the nations around them. He built it under the hill, in contradistinction to the idolaters, who built their altars on high places (Exod. xxiv. 4). And he built twelve pillars, or set up twelve stones, to represent the people who had promised to keep the laws and judgments of Jehovah (ver. 4), while the altar represented the God of Israel, who had promised a blessing on those who served Him. Having done this, he sent a certain number of young men, to whom the office of sacrificing had been committed, who killed and offered burnt-offerings and peace-offerings (ver. 5); and when the victims were thus killed and sacrificed, then Moses took half the blood of the calves and goats that had been slain, and mingled some water with the blood; he then took some hyssop tied together

with scarlet wool, as St. Paul relates—and because the covenant between God and the people was to be ratified, and no covenant could be ratified but by the blood of victims, and a covenant over dead victims was valid, but not while the ratifying victim lived—Moses, therefore, with half the blood sprinkled the altar (ver. 6); then, after reading the words of the covenant, and hearing the vow of the people, "All that the Lord said we will do" (ver. 7),—he took the other half of the blood, and sprinkled it on the pillars which represented the people. "Behold," he said, "the blood of the covenant, which being alike sprinkled on the altar, which represents God, and on the pillars, which represent the people, binds both in one covenant, which God will not break, and which Israel ought perfectly and fully to keep."—Such is the meaning of the sprinkling of the blood of the victims (ver. 8). When all this had been done, Moses and Aaron, Nadab and Abihu, went higher still up the mountain (ver. 9); and there they were permitted to see the glory of God, the pure flame above the brightness of the sun, from which the God who brought them out of Egypt was sometimes manifested. Beneath that glory there seemed a sapphire pavement; or, as the Hebrew is, 'there seemed as the work of bricks of sapphire.' In Egypt they had made bricks of clay; here they saw as it were bricks of sapphire. The glory of God represented heaven, and the sight before them seemed to denote that the very cares and afflictions of earth, when they are sanctified to the soul, become the materials of the happiness to the soul in the future life; for that work of sapphire brick was "like the strength of heaven in its clearness." When the mortal puts on its immortality, the remembrance of the bondage of evil shall constitute one part at least of the felicity of the Israel of Israel.—The spirits of Moses and Elias spake with Christ on the Mount of Transfiguration, on the sufferings He must endure at Jerusalem. Christ, before He resumed His glory, endured the cross, and suffered the shame. Calvary must be ascended with pain; as well as Mount Thabor with pleasure. Both are before us in our road to heaven, the home of our Father. Such was the appearance which they were permitted to see. The nobles of Israel beheld the God of their fathers; and though that God neither put forth His hand to destroy them, nor laid His hand upon them to set them apart for the priestly office which His Providence intended to be for others; still they saw God, they did eat and drink of the offerings, and they held communion with Him as the God of the covenant (ver. 11.)—*But as there are degrees of sorrow for the condemned, so are there degrees of happiness to those who hold communion with God;* and as the people had been commanded to remain at a greater distance than the elders of Israel, so now the elders of Israel were not admitted to the glory of which Moses was to be a partaker. Moses was commanded to ascend higher to receive the tables of stone, and other laws and commandments, and he went with Joshua higher on the mountain (ver. 13); and there, while Aaron and Hur directed the people, after he had waited near the glory of God six days, he was called on the seventh day, the Sabbath-day, by a voice from the midst of the cloud and fire.—And like as Christ was seen by Peter, James, and John, at the Transfiguration, so Moses was seen by the elders of Israel, obeying the voice which came forth

from the cloud.—And while the glory of the Lord was as devouring fire, he was seen to go into the midst of that cloud, and there to remain forty days and forty nights. This same appearance of the cloud was granted unto Peter, James, and John. Moses and Elias, the giver and restorer of the law, were beheld to be partakers of the same glory with the Son of God, the obeyer, the establisher, and yet the superseder of the greater portion of the law of Moses. The same appearance of the glory of God shall be manifested at the end of the world, and the whole Church of God, the Patriarchs, the Israel of Israel, Moses, Elias, Christ, the followers of Christ, of Peter, James, and John, shall all form one society, to eat and drink of the blessings of the kingdom of God, to be the eye-witnesses of His glory, to remain with Him for ever.—The whole narrative before us forms a picture, or type, or emblem, of the gradations by which the soul of man ascends to the highest happiness of his immortality. First, he hears God's law, then he offers by faith the better sacrifice of the Lamb, whose blood is the blood of the New Covenant. He enters into covenant with God. He eats and drinks in His presence, as a guest at His holy altar and table. He ascends higher and higher on the mount, till, like Christ at His transfiguration, or like Moses at Sinai, he loses sight of earth and earthly things, and partakes of the Divine nature as the end of his promised reward. He who has revealed these great things, invites us to understand His law, keep His covenant, and partake His glory. And never, never shall we fall away from the possession of these more than earthly blessings, if to our knowledge, faith, and hope, we add jealousy over our own hearts, watchfulness and humility, with perseverance, and patience, and prayer.

EXODUS XXIV. 1, 2.

BEFORE CHRIST 1491.

1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, [a] Nadab, and Abihu, [b] and seventy of the elders of Israel; and worship ye afar off.

2 And Moses [c] alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

BEFORE CHRIST 1491.

[a] ch. 28. 1. Lev. 10. 1, 2. [b] ch. 1. 5. Numb. 11. 16.

[c] ver. 13, 15, 18.

DEUTERONOMY V. 30, 31.

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, [d] and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

[d] Gal. 3. 19.

EXODUS XX. 24—26.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy

BEFORE CHRIST 1491.

peace offerings, [o] thy sheep, and thine oxen: in all [f] places where I record my name I will come unto thee, and I will [g] bless thee.

25 And [h] if thou wilt make me an altar of stone, thou shalt not †build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

BEFORE CHRIST 1491.

[o] Lev. 1. 2.
[f] Deut. 12. 5, 11, 21. & 14. 23. & 16. 6, 11. & 26. 2. 1 Kings 8. 43. & 9. 3. 2 Chron. 6. 6. & 7. 16. & 12. 13.
Ezra 6. 12. Neh. 1. 9. Ps. 74. 7. Jer. 7. 10, 12.
[g] Gen. 12. 2. Deut. 7. 13.
[h] Deut. 27. 5. Josh. 8. 31.
† Heb. *build them* with *hewing*.

EXODUS XXIV. 3—18.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, [i] All the words which the LORD hath said will we do.

4 And Moses [j] wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve [k] pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered [l] burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses [l] took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

7 And he [m] took the book of the covenant, and read in the audience of the people: and they said, [n] All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold [o] the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then [p] went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they [q] saw the God of Israel: and *there was* under his feet as it were a paved work of a [r] sapphire stone, and as it were the [s] body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he [t] laid not his hand: also [u] they saw God, and did [v] eat and drink.

12 ¶ And the LORD said unto Moses, [w] Come up to me into the mount, and be there: and I will give thee [x] tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and [y] his minister Joshua: and Moses [z] went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and

[i] ver. 7. ch. 19. 8. Deut. 5. 27. Gal. 3. 19, 20.
[j] Deut. 31. 9.
[k] Gen. 28. 18. & 31. 45.
[l] Heb. 9. 18.
[m] Heb. 9. 19.
[n] ver. 3.
[o] Heb. 9. 20. & 13. 20. 1 Pet. 1. 2.
[p] ver. 1.
[q] See Gen. 32. 30. ch. 3. 6. Judg. 13. 22. Isai. 6. 1, 5. with ch. 33. 20, 23. John 1. 18. 1 Tim. 6. 16. 1 John 4. 12.
[r] Ezek. 1. 26. & 10. 1. Rev. 4. 3.
[s] Matt. 17. 2.
[t] ch. 19. 21.
[u] ver. 10. ch. 33. 20. Gen. 16. 13. & 32. 30. Deut. 4. 33. Judg. 13. 22.
[v] Gen. 31. 54. ch. 18. 12. 1 Cor. 10. 18.
[w] ver. 2, 15, 18.
[x] ch. 31. 18. & 32. 15, 16. Deut. 5. 22.
[y] ch. 32. 17. & 33. 11.
[z] ver. 2.

BEFORE CHRIST 1491.

[a] a cloud covered the mount.

16 And [b] the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like [c] devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and [d] Moses was in the mount forty days and forty nights.

[a] ch. 19. 9. 16. Matt. 17. 5.
[b] ch. 16. 10. Numb. 14. 10.
[c] ch. 3. 2. & 19. 18. Deut. 4. 36. Hebr. 12. 18, 29.
[d] ch. 34. 28. Deut. 9. 9.

PRAYER.—LET US PRAY, *that as we know both the law of God and the will of God, we make a covenant with God, with the blood of the great sacrifice, having our hearts sprinkled from an evil conscience; and so ascending higher and higher in communion with God, from a true conversion from evil, to rejoicing in the imitation of Christ, to the attainment of that peace with God which passeth all understanding; that we may find the cares and troubles of life to be the sources of our greatest praise, and the sense of God's presence to be the purest enjoyment of the soul.*

O ALMIGHTY GOD! Creator of the souls of men, God and Father of our Lord Jesus Christ, who hast set before us in Thy Holy Word, life and death, the blessing and the curse—who hast given Thy law to direct the actions, and the knowledge of Thy will to direct the thoughts, the reasonings, the resolutions, and the intentions of the heart,—we Thine unworthy servants, praise and thank Thy holy name for these Thy mercies towards us; humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of sins, and all other benefits of His passion; and be enabled to renew our covenant with Thee, that Thou mayest be our God, and that we may be found among Thy faithful, Thy peculiar people. As Thy servants in the olden time were commanded to build an altar to Thee, and to sacrifice thereupon the burnt-offerings and the peace-offerings, so would we build Thee an altar, so would we bring Thee an offering. Hear us, O merciful Father, we humbly beseech Thee, and grant that we, receiving Thy creatures of bread and wine according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His becoming the true sacrifice for us men and for our salvation, may be partakers of His most blessed body and blood. May we build to Thee an altar in our hearts. There, even there, may the blood of the Mediator of the New Covenant be sprinkled, to cleanse our consciences from the guilt and power of sin. There, even there, in our hearts and souls, may we be enabled to slay and to sacrifice every thought of sin within us. As the blood of sacrifice was sprinkled upon the altar, so may the blood of Christ, as the blood of the sacrifice which sealed the covenant, be sprinkled upon the heaven of heaven, the holy of holies, that our sins may not reach to heaven, but that the habitation of Thy glory may be the rest of our pardoned souls.—As the blood was sprinkled upon the book of the covenant, so may Thy Holy Word be sanctified to our spirits as the covenant of the atonement, whereby alone we can hope for the fulfilment of the promises which are secured to us by the sprinkling of the blood of Christ.—As the pillars which represented Thy Church and people were sprinkled with the blood, so may we, and all the Church, and

all the people of God, and all the fallen race of man, in Thine own good time and way, be sprinkled with the blood of Christ, and be pardoned, accepted, and saved by Thee.—As Thy servants, the people, were commanded to behold Thy glory afar off, while the elders of Israel approached nearer, to eat and drink of the sacrifices in the presence of Thy Majesty; and Thy servant Moses was graciously commanded to ascend still higher towards Thee, and to pass into the midst of the cloud which veiled Thy Godhead from the eyes of man;—so enable us to approach to the living God. Enable us, as Thy people who have sinned against Thee, to worship Thee with reverence and godly fear. As the first step of progress to Thee and to heaven, may we, with all Thy people, confess our sinfulness; and that we are not worthy to offer unto Thee any sacrifice, nor to gather up the crumbs under Thy table. Purify our hearts from evil, and enable us, with broken and contrite hearts, to live before Thee, to repent us of our sins, to believe rightly, to do justice and mercy, and to walk humbly with Thee our God.—So may we hold communion with Thee in change of heart, in true conversion, in holy resolution and intention to devote ourselves in heart and soul to Thee. So may we increase in perfection that we rise higher and higher towards the enjoyment of the presence and glory of God. May the solemn vow be ours, "All that the Lord hath said will we do."—And as the elders of Israel saw the God of Israel, and did eat and drink in his presence, so may our souls ascend still higher and higher unto Thee, till holiness be the habit of our souls, till all sin be loathsome, till we have no happiness but the sight of God in heaven, of Christ in His glory, and the welcoming of the comforts of the Holy Spirit in our souls. May all the afflictions of this life be only regarded as proofs of Thy love, till the vale of misery be a well of life, and we eat and drink in Thy presence, as partakers of the banquet where God, and Christ, and man, bestow and receive the blessedness of the fellowship and communion, which the divine Spirit of God alone can impart to the human and sanctified spirit of man. As Thy servant Moses was received into the cloud and glory which veiled Thy Godhead from mortal sight, so may we ascend higher and higher still to Thee,—till the peace of God which passeth all understanding so direct and rule our hearts, that our hearts and souls, weaned from the world, and fitted for heaven, dwell in Thy courts; inherit Thy promise, await with peace and joy the summons of the death of the body, and experience, before death, some foretaste of the joy unspeakable and full of glory, which shall satisfy the longings of the soul for its perfect consummation and bliss in heaven.—Let not our prayers be vain. Pour forth upon us, we pray Thee, O Lord our God! O Saviour and Redeemer! such grace and power from on high, that we may all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Like Him may we ascend in holy communion the mount of transfiguration, converse with the spirits of the departed, and hear the voice from heaven.—Like Him may we be ready to die. With him may we bear the cross now, with Him may we rise again, and come to Thee, and dwell for ever with Thee, His Father and our Father, His God and our God. In the name of Christ, and in the words of Christ, we sum up and we offer all our prayers, calling upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the arrangement of the passages of Scripture in this Section.* Exod. xxiv. 1, 2; Deut. v. 30, 31; Exod. xx. 24—26; Exod. xxiv. iii. 18.

There is some difficulty in ascertaining the precise time when the altar, mentioned in Exod. xx. 24, was built. This difficulty arises from the enumeration of numerous laws in Exodus xxi., xxii., and xxiii., which are not mentioned in the parallel passage in Deuteronomy. Now I think it most probable that the covenant which God made with Israel, after the promulgation of the ten commandments, would be ratified either at the beginning or at the end of the giving of the general laws, and not at any intermediate period. We do not read of any such ratification at the conclusion of the enactments of the law of Moses. I infer, therefore, both from the nature of the case, and from the order of the narrative in Exodus, that the first covenant between God and Israel, to which St. Paul alludes, and which he indeed describes so eloquently in the Epistle to the Hebrews (Heb. ix. 18. 20), took place immediately after the promulgation of the ten commandments. There were indeed many repetitions of the sprinkling of the blood, by which the covenant was confirmed; but the most solemn act of ratification took place when the glory of the Lord was manifested on Sinai, with the utmost terrors and demonstrations of the presence of God. I have arranged the narrative, therefore, according to this view of the subject, and shall place the laws contained in the xxi. xxii. and xxiii. chapters, according to their subjects, under the proper heads in the harmony of the moral and ceremonial laws. I have no doubt that the precepts in those three chapters, which the commentators regard as the regulations of patriarchal society, may be considered as an abridgment or summary of the whole law, and that they are misplaced. I place, therefore, chapter xxiv. as the continuance of the narrative at the end of chapter xx.; and regard the building of the altar, which we find in ver. 4, on the day following the command, to be the proof of Moses' immediate attention to the order that he should do so. This ordering of the history renders the account of the manifestation of the glory of God on Mount Sinai, during the time of the assembling of the elders of Israel to ratify the covenant, more clear and consistent. If this may be allowed, it will follow that the book of the covenant, mentioned in ver. 7, was the recapitulation of the ten commandments, before they were engraved on stone; or it was some written document which was to be laid on the altar, and sprinkled with blood, containing a general declaration that God was to be honoured and obeyed, and that the people would honour and obey Him. It contained, therefore, a general promise and threatening on God's part, and general vows on the part of the people, which were afterwards more fully developed and written for their instruction. They were the substance of all which were afterwards more explicitly enacted, according to the promise in ver. 12.

NOTE 2. *On the altars and sacrifices of the Mosaic Law.* Exod. xxiv.

There will be so many opportunities of discussing these in detail, that though this would be a proper place to consider them, in consequence of the altar of earth and the sacrifices being now first mentioned, I shall consider each sort of sacrifice in detail in subsequent notes.

NOTE 3. *On the expression, "the paved work of a sapphire stone," and "as it were the body of heaven in its clearness."* Exod. xxiv. 10.

The expression here translated "paved work," is in Hebrew, *they saw the God of Israel, and under His feet as the work of brick of sapphire:* וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר. The word לִבְנַת is the same as that in Exod. v. 8; and as the Scriptures are written to instruct the soul in spiritual things, and all these histories are typical, I deem myself justified in giving to the words of Exod. xxiv. 10, the meaning I have assigned to it in the Introduction—that the appearance of the sapphire under the manifested Shechinah, on the mount, in the same form as that of bricks made by the people in Egypt, was intended to prove to us that the sufferings of this life, when sanctified to the soul, are changed into a source of blessing, and work out for us a far more exceeding and eternal weight of glory.

NOTE 4. *On the expression, "on the elders of Israel he lay not his hands."* Exod. xxiv. 11.

The word שָׁלַח signifies *to send forth*, or commission to an office. I interpret the word, therefore, not in the usual sense that He did not send forth His hand to destroy them, but that, as God purposed to commission the tribe of Levi to be His high priests and ministers, and not the first-born, as generally in the Patriarchal dispensation, He did not commission the אֲצִילֵי of Israel to that high office. The word אֲצִילֵי, which we here render 'nobles,' is said by Michaelis, ap. Rosenmüller in loc., to be derived from an Arabic word signifying 'noble by birth.' I conclude these seventy elders, therefore, to have been the elder, or first-born, of their respective families, and to have thus formed the chief of the existing aristocracy. The meaning, therefore, of the passage will be,

that though they were admitted into communion with God, and did eat and drink in His presence; they were not ordained to be the priesthood of the new dispensation which was about to be appointed to the service of the tabernacle. We shall find this view of the passage to be confirmed by the conduct of Nadab and Abihu, the elder sons of Aaron, and the heads of the chief of the existing aristocracy, who had been admitted to a higher honour in their nearness to the glory of God on Mount Sinai; but who were not chosen to minister as the heads of the Priesthood.

Note 5.—*On the gradations in the spiritual life, and the three gradations of approach to God.*—Exod. xxiv. 3—18.

Maimonides notices, in his commentary on this chapter, four degrees or distinctions of the privilege of prophecy—Moses at the top; aron, Nadab, and Abihu, next; the seventy elders below them; and at the foot of the mountain, the people, according to their particular diversities or degrees of perfection[1]. I have not adopted this view of the spiritual instruction to be derived from the history; but as there is an analogy between the thought of Maimonides and the three-fold progress of the Christian described by the primitive Fathers, pourtrayed by John Bunyan in his Pilgrim's Progress, drawn at still greater length by the writers of the middle ages, and confirmed by the experience of every devotional heart, in the Church of God in all ages; I have made that analogy the foundation of the prayer. These are the things which convince me, that if the Christians who believe the Scriptures to be the word of God, would break down the walls of partition, which human laws, worldly ambition, and obstinate folly, have built up, there might be, and there will be, a revival of their ancient union; on the basis of a common devotion, founded on a common faith in Christ, and a common hope of immortality. This progress of a Christian from earth to heaven, is divided by the more systematizing mystical writers into three stages, the purgative, the contemplative, and the unitive. In the first stage of the Christian towards perfection, they place sinners on their first entrance after their conversion into a spiritual life, who bewail their sins, are careful to avoid relapsing into them, endeavour to destroy their bad habits, to extinguish their passions; who fast, watch, pray, chastise the flesh, mourn, and are blessed with a contrite and humbled heart.—In the second stage, they place those who divest themselves of earthly affections, study to acquire purity of heart and a constant habit of virtue, the true light of the soul; who meditate incessantly on the virtues and doctrines of Christ, and thereby inflame themselves to the imitation of Him.—Those, they suppose, to be arrived at the third stage, whose souls being thus illuminated are united to God, and enjoy His peace, which passeth understanding.—According to these authors, the prayer of a person who is arrived at the last stage, is very different from that of a beginner in spiritual life. To present a pious subject to his mind, to place it in the various points of view in which it should be considered, to raise the devout sentiments which the consideration of it should produce, and to form the resolutions which those sentiments should inspire, must, these authors observe, be a work of exertion to a beginner. But when once he has arrived at that state of perfection as to have detached himself from those objects which are the usual incitements to sin, and to which, from the natural propensity of the human heart, the imaginations of man forcibly lead, and when an ardent love of virtue, piety, and whatever relates to them is habitual in her; then, our authors suppose that what was exertion becomes the usual state of the soul; a thousand causes of distraction cease to exist, and all the powers of the mind and affections of the heart rest with ease and pleasure on the subject of her meditation; God communicates to her His perfections; He enlightens her in the mysteries of religion, and raises in her admirable sentiments of wonder and love. This, our authors call the prayer of contemplation. In process of time, they suppose, that the habit of devotion increases, that the soul acquires a stronger aversion from every thing that withholds her from God, and a more ardent desire of being united to Him; and that, by continually meditating on the sublime truths and mysteries of Christianity, she is disengaged from earthly affections, is always turned to God, and obtains a clearer view of his perfections, of her obligations to him, and of the motives which entitle him to her love. Then, according to these authors, everything which is not God, becomes irksome to her, and she is united to Him in every action, and every thought. At first the soul, by these authors' description, calls to her mind the presence of God, afterwards she habitually recollects it; at length, everything else disappears, and she lives in Him[1].

[1] See the Bibliotheca Biblica of Parker, vol. ii. p. 282, note e.

[1] Butler's Lives of the Saints, edit. 3; Edinburgh, 1798, vol. ii. p. 38. Life of Rev. Alban Butler.

SECTION CVI. EXODUS XXV. 1—22.

TITLE.—*As the heaven of heavens cannot contain the invisible Spirit of God, yet the Spirit of God dwells in the humble and contrite heart, so though Mount Sinai could not contain the visible manifestation of His Glory, the promise is given, that the visible glory of God should be manifested in the sanctuary which Moses is commanded to build. Free-will offerings to God are the result of covenanting with God. The ark of the covenant, covered with the mercy-seat, and surmounted with figures of the cherubim, is to be placed within the sanctuary. The probable meaning of these commands. God promises to commune with the people from the visible glory between the cherubim.*

INTRODUCTION.—The people of Israel having now made their covenant with God, with solemn vows and promises, before the delivery of the ten commandments; and by communion with God and sacrifices after the delivery of the commandments; are directed to begin to prove their sincerity and zeal, by that next proof of love to God which always follows true devotion.—They are commanded to give gifts, to offer free-will offerings from a willing heart, to "bring presents unto Him that ought to be feared." The word "offering," in the second verse of this Section, is derived from a root which signifies to lift up, or heave, and the full meaning of the expression is found in the sacramental service of the Church, when we say, "Lift up your hearts," that is, Offer your hearts as a free-will offering to God; and the answer we give is, "We lift them up unto the Lord;" that is, we offer our hearts to Jehovah, the God of the Patriarch, the Jews, and the Christians.—In the spirit of obedience to this command, the people willingly bring their offerings, the gold and silver, for the expenses of the building of the Tabernacle (ver. 3); fine linen, or silk of various colours, for its furniture (ver. 4); the skins of rams, not of badgers, dyed with red and azure, with acacia wood, oil, spices, and precious stones for the ephod and the breast-plate worn by the high priest, all of which, as will be explained in another Section, were typical offerings (ver. 5—7), and a sanctuary, or a place of worship, set apart as holy to the Lord, was to be made (ver. 8).—And because the object of the God of the Universe in thus ordaining these things, was to be the separation of Israel as a nation, to keep among them the knowledge of His truth, to protest against the idolatry among them and around them; and to establish laws, which while they effected these great objects should have an emblematical and spiritual meaning, and direct the attention of the enquiring to the coming, the office, and the kingdom of a spiritual Messiah; therefore an express, most positive, and repeated command was given to Moses, that he should be most careful to avoid making the Tabernacle on the plan which the Egyptians and the idolaters had adopted in the construction of their temples; but after the pattern showed to Moses on Mount Sinai, during his abode there of forty days and forty nights.—The promise was given, that if the tabernacle was thus constructed, if the holy place was made according to the model which had been given from

above, then God would tabernacle, or dwell among His people, manifesting Himself by a visible glory (ver. 9, &c).—And let us now devote more especial attention to this most peculiar and important part of the Jewish worship; to the question what is the meaning of the ark, of the cherubim, and of the mercy-seat, and why were they now commanded to be made?—We find, on reading the ancient history of the Egyptians, the Samothracians, the Phœnicians, and of other nations of antiquity, that they also had their arks, or sacred chests, which were borne on men's shoulders, and carried about from place to place, in the celebration of their sacred mysteries. Did the Jews borrow from the Heathen? or did the Heathen borrow from the Jews? What was the origin of both? In what consisted the difference between the arks, or chests, which were used by the people of God and by the idolaters around them. Were the arks of the Heathen similar to that of the Jews?—We answer very briefly to all these questions. The Jews did not borrow from the heathen, for not only was the ark which Moses made, to be formed not after the pattern of the Egyptian arks, with which the people were acquainted, but he was expressly required to make it after a pattern which he was caused to see upon the mount during his sojourn there of forty days; and it is impossible to believe that at the very moment when God was separating the chosen people from the idolatry around them, the pattern of the ark he selected for their service, should be the very same as that which was the chief symbol of the idolatry he condemned.—The heathens did not borrow from the Jews, for there is reason to believe that the sacred chests, or arks, of Egypt and Phœnicia, were used by them, and therefore by other nations, before the delivery of the Jewish law. The origin of the Jewish ark is related in this Section. It was formed after a pattern divinely revealed to the Jewish lawgiver. The origin of the heathen arks was probably derived from the custom which prevailed among their ancestors, when they were assembled after the deluge, in one place, and before they proceeded to their several settlements. They had there matured the system which ended in the idolatry denounced in Scripture; and the difference therefore between the sacred arks, or chests, of the heathen, and that of the Jews, consisted in this—that the ark of the Jews was cleansed from the several emblems and figures of men and women which had been admitted into them, and which were made partakers of the worship due to God alone; as the Blessed Virgin, and the souls of the departed, are admitted by the Church of Rome to the high rank of mediators between God and man.—When man fell from God, God was worshipped at the East of Eden, where were placed cherubim and a burning flame, which denoted God's presence. We have reason to believe that God appointed at that period a sanctuary and an ark, and that He communed with Adam and Abel, and the antediluvian Church, from between the cherubim, as in this Section He now promised to commune with Moses. We have reason to believe that the remembrance of this worship, and also the remembrance of the deluge, were both kept up among the children of Noah and his sons, before the nations who descended from them proceeded to their several settlements. But the ark at the gate of Eden would have been made without any other emblem of the Deity

than the flame of fire between the cherubim, from which God spake to His people. If we look at the sacred arks which were made and borne about by the Egyptians, we shall observe that there were in them figures of men and women, which are believed to have been the representations of the good Noah and his family, who were preserved in the deluge, and whom the heathen had long worshipped as other gods than the Lord. The sacred arks therefore of the Egyptians, though they commemorated the great events of the creation, the fall, and the deluge, had become the instruments of the idolatry which blended the worship of men with the worship of God; and Moses, therefore, was caused to see in the mount the pattern of that true and better ark which had been ordained at the beginning, and which was free from the corruptions and emblems of the surrounding idolatry.—In this, therefore, consisted the difference between the arks of Egypt and of the Mount Sinai. The arks of the heathen, as the sculptures in Egypt still prove, resembled in many respects the ark of Moses; but the ark of Moses was free from the figures of any man or woman, whether Adam or Eve, or Noah and his family, however holy, good, or honoured by the preserving mercy and grace of God.—He cleansed the ark from the superstition, which had raised the venerated and pious saints to that place, where affection without religious discipline always raises them, namely, to be the offerer of prayer, and intercessor for the souls of their admiring but erroneous worshippers, and mediators between God and man. Such seems to be the solution of that most difficult question, what is the difference between the ark of Moses and the ark of Egypt, which at first sight, according to the sculptures, seem so much to resemble each other? We cannot certainly tell the entire meaning of the enactments of the law of the sanctuary and the ark, but we may observe these several particulars,—there were the *sanctuary* itself, the *ark*, the *wood* of which it was made, the *gold* above it, the *crown* of gold around it, the *rings* and *staves* by and with which it was borne, the *law* was to be placed within it, and afterwards *Aaron's rod* that budded,—the *show bread* and the golden *candlesticks* were to be placed before it, the mercy-seat was over the ark, the *cherubim* were placed at either end with meeting wings and faces looking towards each other. On the mercy-seat, and between the cherubim, the *God of mercy communed* with the soul of the worshipper, the true Israelite, the priest of God. —What is the probable meaning of these things? The key to their solution is given in the Epistle to the Hebrews. We learn from that Epistle that the sanctuary, or the most holy place, or the holy of holies, was a type or emblem of heaven; but as that holy of holies was actually placed upon earth, and as the soul of man, in the person of the high priest, was to be admitted into heaven itself, —and as the soul of man, in the same person, was admitted into the presence of God upon earth,—we may interpret all these several particulars in two ways: one as referring to the present state of the souls of believers, the other as relating to their future condition, if by God's grace they are admitted into the sanctuary not made with hands, eternal in the heavens.—In the former case, we may regard the *sanctuary* as the Church; the *ark* as the soul; the *wood*, the acacia, as the emblem both of his mortality and his immortality; the *gold*, the purity required

of him; the *crown* above it, or around it, as the emblem of the reward of the conquest he was commanded to win over evil; the *rings* and *staves* are the gifts of God's Holy Spirit, by which alone the affections are moved and the actions guided; the *law* of God must be in the heart; the *rod of Aaron*, as the acknowledgment of the Priesthood of Christ, must be there also; the *show-bread* is the sense of God's Providence; the golden *candlestick* gives the light to guide us; the *mercy-seat* is the hope which prompts the prayer that God, for Christ's sake, will pardon and accept the soul; the *cherubim* are the angels who minister to the heirs of salvation; and the God who communes with the soul, is the Lord of angels and the Friend of the soul.—If we interpret these several particulars as relating to the future condition of the believer, we may say with still greater justice, that the *sanctuary* is the heaven of heavens; the *ark* is the soul which Christ has redeemed and placed in that true holy of holies; the *wood* is the emblem of the mortal that has put on immortality; the *gold* is the righteousness of Christ which covers the immortal soul; the *crown of gold* is declared, in the book of Revelation, to be the ornament of the head of the redeemed; the *rings* and the *staves* are the gifts of the Holy Power, which make the understanding to rejoice and the will to be glad in the presence of God; the *law* of God is in the heart for ever; the *rod of Aaron* is the perpetual rejoicing in the mercy of the great High Priest, by whose blood we have been redeemed from evil; the *show-bread* is the remembrance of the mercy which led and fed us; the *candlestick* is the light of heaven; the *mercy-seat* is the throne of God, which the blood of the atonement has sprinkled that man may approach it; the *cherubim* are the innumerable company of angels which shall be our associates and our friends; and the *communing* with God from his mercy-seat in heaven, shall be our fulness of joy and our pleasure for evermore.—So let us learn from the Law of Moses, to live, and die, and believe, and hope. If we thus gain instruction from the Word of God, we bear the witness within ourselves of the inspiration of Scripture, and the full assurance of faith and hope to the end.

Promulgation of the Ceremonial Law.—Structure of the Tabernacle.

EXODUS XXV. 1—22.

BEFORE CHRIST 1491.

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they † bring me an ‖ offering: [a] of every man that giveth it willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and ‖ fine linen, and goats' *hair*,

5 And rams' skins dyed red, and badgers' skins, and shittim wood,

6 [b] Oil for the light, [c] spices for anointing oil, and for [d] sweet incense,

7 Onyx stones, and stones to be set in the [e] ephod, and in the [f] breastplate.

BEFORE CHRIST 1491.

† Heb. *take for me.*

‖ Or, *heave offering.*

[a] ch. 35. 5. 21. 1 Chron. 29. 3, 5, 9, 14. Ezra 2. 68. & 3. 5. & 7. 16. Neh. 11. 2. 2 Cor. 8. 12. & 9. 7.

‖ Or, *silk*, Gen. 41. 42.

[b] ch. 27. 20.

[c] ch. 30. 23.

[d] ch. 30. 34.

[e] ch. 28. 4, 6.

[f] ch. 28. 15

BEFORE CHRIST 1491.

8 And let them make me a [g] sanctuary; that [h] I may dwell among them.

9 [i] According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ [k] And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves *of* shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 [l] The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark [m] the testimony which I shall give thee.

17 And [n] thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* ‖ of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And [o] the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

21 [p] And thou shalt put the mercy seat above upon the ark; and [q] in the ark thou shalt put the testimony that I shall give thee.

22 And [r] there I will meet with thee, and I will commune with thee from above the mercy seat, from [s] between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

BEFORE CHRIST 1491.

[g] ch. 36. 1,3,4. Lev. 4. 6. & 10. 4. & 21. 12. Hebr. 9. 1, 2.
[h] ch. 29. 45. 1 Kings 6. 13. 2 Cor. 6. 16. Hebr. 3. 6. Rev. 21. 3.
[i] ver. 40.
[k] ch. 37. 1. Deut. 10. 3. Hebr. 9. 4.
[l] 1 Kings 8. 8.
[m] ch. 16. 34. & 31. 18. Deut. 10. 2, 5. & 31. 26. 1 Kings 8. 9. 2 Kings 11. 12. Hebr. 9. 4.
[n] ch. 37. 6. Rom. 3. 25. Hebr. 9. 5.
‖ Or, *of the matter of the mercy seat.*
[o] 1 Kings 8. 7. 1 Chron. 28. 18. Hebr. 9. 5.
[p] ch. 26. 34.
[q] ver. 16.
[r] ch. 29. 42, 43. & 30. 6. 36. Lev. 16. 2. Numb. 17. 4.
[s] Numb. 7. 89. 1 Sam. 4. 4. 2 Sam. 6. 2. 2 Kings 19. 15. Ps. 80. 1. & 90. 1. Isai. 37. 16.

PRAYER.—LET US PRAY, *that as we know God's law, and have made a covenant with Him by the sacrifice of Christ, we may offer Him with a willing heart, our affections, our substance, and ourselves to His service; that we build up the sanctuary of God in the world around us, and in our hearts within us, according*

to the pattern which God hath set before us in the Gospel of His Son; that our hearts, like the ark of God, rest in heaven, adorned with the crowns of gold and the graces of His Spirit, and rejoice in communion with God in His mercy-seat in heaven.

O ALMIGHTY GOD, who didst give Thy people Israel the law from Mount Sinai, and didst condescend also to make a covenant with them by the sacrifice of bulls and goats, and the ashes of an heifer sprinkling the unclean;—but who hast given to us, Thine unworthy servants, the knowledge of a better law, and of a more perfect covenant;—grant us, we beseech Thee, such grace, that as we know Thy will, and as we believe that Thy Son Jesus Christ, neither by the blood of goats and calves, but by His own blood, as the sacrifice for the sins of the whole world, entered into the Holy Place in heaven; we may always remember the love of the Mediator and Intercessor, and offer to Thee, and to Him, and to the Holy Spirit, the Holy, Blessed, and glorious Trinity, the free-will offerings from a willing heart, of our affections, our substance, and ourselves, our souls and bodies!—From Thee we have received all we are and all we have. Enable us by Thy grace and Spirit, of Thine own to give to Thee. If we have little, may we gladly give of that little; if we have much, may we freely and willingly give of our abundance, liberally and plenteously to Thee. Save, oh! save us from that religion which is contented with the knowledge of Thy law, with faith in Christ crucified, and with the duty of obedience to Thy commandment; but which opens not the heart to give our money, our wealth, our time, or our influence, to the service of God, the building up of His Church, or the benefiting the poor and the ignorant, the brother in Christ, or the heathen who has forgotten His holy law. Give us, we pray Thee, the desire and the will, the earnestness and the sincerity, to implore thee from the heart and soul, to grant us the spirit to give abundantly to the Church and to the poor. Bless us with the wish to be a blessing. Inspire our hearts with the holy resolution not only to believe in Thy word, and to obey Thy law; but to study Thy holy will, and to devote, and dedicate, and surrender, and offer to Thee the gold and the silver, the blue and the purple, the fine linen and the precious stones, which shall raise up, and preserve, and adorn, and beautify the sanctuary of Thee, the living God.—Make us mindful of the guidance of Thy Holy Word. As Thy servant Moses was commanded to make the sanctuary to Thee according to the pattern which was shown him on the mount, so may we be guided to the best, and wisest, and holiest mode of promoting Thy glory, and the good of our own souls.—As the ark of the covenant, placed within the sanctuary, was overlaid with pure gold, and received Thy law within it, and was covered with the mercy-seat, from whence the God of Israel communed from between the cherubim with the high priest of Israel; so may our hearts and souls be unto Thee.—As the ark of the covenant rested in the Holy of Holies in the visible sanctuary upon earth, so may our affections and our wealth be devoted to the service of Christ's Church militant here upon earth;—so may we dwell in Thine house, and find that rest and peace in Thy presence which the world around us can neither give nor destroy.—As the gold was spread upon the surface of the ark, while the law of God was placed within, so may the word of God dwell in us richly in all knowledge and wisdom; while the outward life we lead before the world be pure as the gold of Ophir. As the mercy-seat rested upon the ark, so may the mercy of our God rest upon our souls. As the voice of God was heard from between the cherubim of glory, so may our hearts and souls rejoice in the mercy of Christ the Lord; and hear the voice of God speaking peace in sorrow, uttering the words of

wisdom in all our trials and difficulties, bringing before our souls the threatenings which warn us, and the promises which comfort us.—Lord of the angels of heaven, look down, we pray Thee, from Thy Holy place, and commune with us in that holy communion, when the soul seeks for better and more endearing society, than the most beloved of its kindred, its neighbours, or its friends.—As we have been permitted and commanded to have boldness to enter into the most holy place by the blood of Jesus, by the new and living way which He hath consecrated for us, through the veil His flesh, which was crucified and sacrificed for us; we desire, according to Thy word, to draw near with a true heart, in full assurance of faith, to commune with our God, to know and to feel that our hearts are sprinkled from an evil conscience; that our souls are at peace, that God is with us of a truth, that the words of love and mercy from between the cherubim on the mercy-seat, are the words of that holy communion which prove to us that God is our Father, and that we are His elect and chosen in Christ.—As the high priest stood before the mercy-seat with the incense in his hand, so make us, we pray Thee, as the priests of the living God, coming before Thee with the incense of our acceptable prayers. Oh! meet us in the courts of Thy house. Oh! commune with us at Thy table and altar. Give us peace. Give us rest. Crown us with the golden crowns of praise and glory. Give us the comfort and the joy which those alone can know and possess, in life or in death, who rejoice to forsake the tents of wickedness to commune with Thee their God; and to taste and see that the Lord is gracious to the souls of those who seek Him.—Instruct us in the visible sanctuary on earth, by the Holy Spirit which speaks with Thy word of power, and after that receive us to Thy glory; and from the communion of God upon earth, may we pass to the communion with God in heaven. Hear our imperfect petitions, we beseech Thee. Not in our own name we offer them to Thy Divine Majesty, but in the name and in the words of Jesus Christ our Saviour, we sum up all our petitions, calling upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 5.—*On the ark, the cherubim, and on the making of the sanctuary and its furniture; the ark of the covenant and its furniture with the cherubims, after the pattern which Moses was caused to see in the Mount.*—Exod. xxv. 8—22.

I have submitted to the reader, in the Introduction to this Section, what I believe to be the real meaning and design of this part of the Mosaic institutions. The Egyptians had their ark of the covenant, or sacred ark[1]. Other nations of antiquity had the same; and the theory of Mr. Faber, in his Origin of Pagan Idolatry, is correct, that where it is impossible to prove the borrowing by one nation from another, and where a custom prevails from the beginning of their history, and in various and most opposite places; we must presume that the universal custom was derived from a common source, and therefore that it prevailed among the patriarchal families before their general dispersion. Accepting, therefore, this proposition as the key to the difficulties respecting the ark of the covenant and the cherubim, I shall lay before the reader the conclusions to which I have arrived respecting the ark and the cherubim, with the probable meaning of the compound figures, from among which oracular answers were delivered to the high priest.

1. I believe, as I have stated in the Introduction, that the reason for which Moses was directed to make the ark and its furniture, not according to the model or pattern of the arks, or sacred shrines used by the Egyptians, "but according to all that I caused thee to see in the mount," the model or pattern (כְּכֹל אֲשֶׁר אֲנִי מַרְאֶה אוֹתְךָ אֵת תַּבְנִית) of the tabernacle, was, that the sanctuary, the tabernacle, and the ark of the Israelites, should be the same as those which had been provided at the commencement of the typical

[1] See the references in Spencer, and Warburton, Witsius, Faber, and Sir Gardner Wilkinson's Manners and Customs of the Ancient Egyptians.

or representative worship; free from all the additions which the Egyptians and the Tzabaists had drawn from their idolatrous corruptions of the true religion.

2. I believe these corruptions to have been chiefly the incorporating the many holy personages among their ancestors; or the more active usurpers of the attributes of the expected Messiah among the gods, and uniting their homage with the worship of the true God, as the Church of Rome now blends the homage of the Virgin and the saints, with the worship of God.

3. On considering the usual arguments of those who have adopted the hypothesis, I believe that the ark and the tabernacle, with much appropriate typical apparatus; though not the same in all respects as that which Moses was commanded to place in the tabernacle in the wilderness, according to the model seen in the mount; was well-known to the antediluvians: and that the manifested God, the Jehovah of Israel, was accustomed to commune with the heads of families, from a mercy seat within a tabernacle at the East of Eden, as He promised to commune with Moses, as related in this Section. The Hebrew in Genesis iii. 24, is וַיִּשְׁכֵּן מִקֶּדֶם לְגַן־עֵדֶן אֶת־הַכְּרֻבִים. "He caused to dwell, or tabernacle, at the East of the garden of Eden, the cherubim;" and in Exod. xxv. 8, the words are: וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם, "they shall make for me a tabernacle, or a holy place, and I will dwell, or tabernacle there;" and the proof of this tabernacling is related in ver. 22.—"I will commune with thee from above the mercy seat, from between the two cherubim." As nearly all the patriarchal nations, in their early corruptions, are found to have some sacred chests, and various compound figures resembling the cherubim, I am compelled to assign a patriarchal custom for their origin; and I believe there is sufficient reason to declare that custom to have been antediluvian.

4. We are brought then to one of the most difficult and most complicated of all questions relating to the worship of Jehovah, and though my view of the subject may be novel, I shall not hesitate to submit it to the student. I mention only the results of my inquiries, without giving the whole detail of the reasonings on which my conclusions are founded.

After an impartial examination of the facts collected by various Deistical[1], Jewish, and Christian writers; I am led to believe that while the common opinion, derived from the literal interpretation of the first chapters of Genesis is true; we must allow to the first man a longer æra in Paradise than is usually imagined; that God, in that state, gave him the knowledge of astronomy; that the corruption which followed the fall, was most probably the corruption of a divinely imparted knowledge into the Tzabaistical idolatry, which was revived after the deluge by the family of Ham and Nimrod; that as the serpent renews its skin, and the earth at its being fitted up for Adam assumed its new form, the serpent, from the very earliest period, was made the emblem of that renovation; and the circle was no less evidently the emblem of the heavens, and of the Universe; and the serpent united, as we find it universally received among the earliest patriarchal idolaters, would be an emblem deduced from the purer and earlier religion, that the word cherub is derived from the two words כר, a circle, and אוב, the serpent; and the four figures which are called the cherubim, the ox, the lion, the man, and the eagle, and which were combined in one form called a cherub; were only the emblems of the four zodiacal signs, when the year began in Taurus, and consequently, that the whole true doctrine of the one God, the Creator of the world, and the whole true doctrine of the Gospel of Jesus Christ, that the divine Creator of the world becomes manifested to the human race, and condescends to commune with His worshippers; is taught in the records of Revelation, and was taught by Revelation before it was written in any records. The God of the universe made Himself visible in His own appointed way, by communing with man from among the emblems which represented the universal creation which He governed. By appearing from between the cherubim, He declared Himself the One God, superior to all the gods of the idolatrous Tzabaists. They worshipped the hosts of heaven. His followers worshipped the Creator of those hosts. The appearance of man from above the four emblems must not be confounded or identified with the appearance of the man, which was a part of the compound emblem. This error has given rise to numerous mistakes. The manifestation of the Being who communed with Moses from off the mercy seat, seems to have sometimes been the appearance of the angel Jehovah, in a form resembling the human, in a flame of glory, between the cherubim. The voice of one speaking from the emblems of God's universal providential government, was heard audibly addressing the leaders of Israel, Numbers vii. 89, and this, we may believe, was not unusual. The Being who thus guided and conducted the people; the Christian Fathers, and the Church, believed to be the Word of God, who afterwards tabernacled in the

[1] I say Deistical writers, for I anxiously endeavour to know every thing that can be said against our common faith; and I find my belief, in what we may call the common Christianity, unintentionally confirmed by all objectors.

flesh among men; and the cherubical representation therefore in the tabernacle, described the whole Gospel dispensation in type and emblem; and shadowed forth the creating and preserving power of the Word of God, who having made the world, mercifully communed with Adam in Paradise, continued that communing in a prescribed emblematical worship after the fall, and renewed that communing with His people Israel; after the family of Nimrod, and the Tzabaistical Egyptians had corrupted the patriarchal religion. The same Word of God restored the communing with man, as He had communed with Adam, when He was made flesh and dwelt among us. He continues that holy communing by the invisible influences of His Holy Spirit, at this very hour. He will be manifested again in glory, as He was formerly manifested in humility; and the kingdom of Christ as the Mediator shall only then cease, when He shall become again, after the end of the world, the same as He was before the creation of the world. What that was; what is meant by God being all in all, after the kingdom of the Mediator is resigned, we must die and rise again before we can know. This only we can say, that as He was before all things, and by Him all things consist, He will ever be worshipped as the Word of God, by whom all were made, the Creator of the world, the Head of the Universal Church, from the days of the unsinning Adam, to the last of his sinful offspring; the Saviour and Redeemer of the souls of His people. One part of the happiness of our immortality shall be to commune with Him, and to live as in His presence [1].

[1] Among the books which have led me to these conclusions respecting Adam and Christ, the cherubim and the tabernacle, may be named, Salmonius Van Til, Commentarius Critico-Typicus de Tabernaculo Mosis, ap. Ugolini Thesaur., vol. viii. p. 1, &c.; Anacalypsis, an attempt to draw aside the veil of the Saitic Isis; or, an inquiry into the Origin of Languages, Nations, and Religions, by Godfrey Higgins, 2 vols, 4to: London, 1836; Bibliotheca Magna Rabbinica, &c., auctore de Julio Bartoloccio del Cellino, &c.: Rome, 1675; art. Adam, vol. i. p. 65—86; Johannis Hilperti in Illustri Julia Professoris Publici, et Ordinar. Disquisitio de Præadamitis: Amsterdamo, 1656; Bjornsterna's Theogony of the Hindoos, 1 vol. 8vo: London, 1844.

SECTION CVII. EXODUS XXV. 23, TO THE END.

TITLE.—*God is revealed to us as the Lord of the world, of the Church, and of the soul. Those who commune with God daily at His mercy-seat, will rejoice to meet Him weekly at His holy table. Moses is commanded to make the table on which the show-bread was placed, which was to be eaten at the end of the week by the priests. A candlestick of gold, with its lamps and ornaments, the emblem of the Church and of the soul, is ordained for daily light in the holy place. Every thing in the service of God must be of God's appointment, and not of man's invention.*

INTRODUCTION.—The God of Israel and of Christianity, is the God of the world, of the Church, and of the soul of man. It is necessary, therefore, if we would understand rightly the design and meaning of the typical institutions, which He commanded Moses to establish against the idolatry of his age; constantly to keep this fact before us, and to interpret the enactments respecting the tabernacle, the ark, the cherubim, the Holy of Holies, and the holy place; with reference to these three several views of the character and attributes of God. We considered, in the last Section, the communing of God with man from between the cherubim, over the mercy-seat. The cherubim were emblematical representations of the government, the presence, and the greatness of God, as the God of the universe; for their fourfold forms and faces were probably taken from the four chief signs of the zodiac, as the God of the Church, manifested not merely in the works of the visible creation; but in the appearance of the

voice and form of a man communing with the high priest: and as the God also of the individual soul, who was permitted in an appointed way to worship under the influence of the Holy Spirit, the Creator of the world, and the Redeemer of the Church, and of the soul.—The same threefold distinction must be observed in our endeavouring to understand the ordinances related in the present Section; the table in the holy place—the show-bread to be placed upon it—and the golden candlestick, with its ornaments and branches. As the giver of the fruits of the earth, which ought to be received as from His hands, He was recognized by the table of show-bread as the God of the universe. By the division of the show-bread into twelve loaves, He was recognized as the God of the Church, the twelve tribes of Israel. While the eating of the show-bread at the end of the week, by the priests, who were the types or representatives of the priestly, or holy people, who should be admitted to the same, or rather to a higher and better covenant with themselves; betokened the nourishment which every individual soul must derive from receiving its spiritual provision from the table of the common Lord. The golden candlestick, with its ornaments and branches, enforced the same threefold distinction. We are informed by Josephus (Antiq. b. iii. c. 7, ad fin.), that the candlestick referred to the signs of the zodiac, through which the seven planets then known took their course, and the seven lamps bore an analogy to these planets. Milton, who was a good Hebrew scholar, gives the same interpretation to this institution, when he says,—

"before Him burn
Seven lamps, as in a zodiac representing
The heavenly fires;"

and thus the candlestick, with its seven branches and ornaments, had reference to God, as the God of the universe.—It had reference also to God as the Head of the Church.—We are expressly told, in the first chapter of the book of the Revelation, that the interpretation of the vision of the Son of Man walking among the seven candlesticks, denoted the superintendence of Christ over the seven churches of Asia. The seven candlesticks are the seven churches: and we must believe, therefore, that the golden candlestick in the tabernacle represented the Church of Israel, and therefore the Universal Church, under the care of the great Head of the Church, the God of the Universe.—No less also had it reference to the souls of individuals. We read the command of Christ to His disciples (Luke xii. 35), "Let your lights be burning;" where the expression in the Greek is precisely the same as that which is used in the Greek translation of the thirty-seventh verse in this Section, "Thou shalt make the seven lamps thereof." From this threefold interpretation then of the emblems and typical institutions of the Mosaic law; and especially of that part of it which is contained in this Section, we may learn, without entering into the more problematical minutenesses of the meanings of the borders, the rings, the staves, the dishes, the bowls, and the spoons, of the table of show-bread; and without discussing also the minuter interpretations of the knops, the branches, the flowers, the tongs, and the other appurtenances of the golden candlestick, all of which were to be

of pure gold; we may say, that we are justified in deriving instruction from the ordinances of God, considering the God who appointed them, as exhibiting His mercy in each of His three several revelations, as the *God of the world*, the *God of the Church*, and the *God of the soul of man*.—Did He command the table to be made on which the show-bread was to be placed? the Creator of the world has led and fed us by His providence and mercy all our life long. Filling our souls with food and gladness, He has supported us from our infancy to the present, and it is for us to remember our unworthiness of the least of all His mercies; to praise Him for all that is past, to trust Him for all that is to come, and while we thank Him for our creation, preservation, and for all the blessings of this life, we are to thank Him more especially as the God of the Church, for the hope of future glory, and for the means of present grace. And as the chief means of grace is the blessing of God upon our attendance upon the ordinance of the Lord's Supper, so does this Section remind us, that at the end of every week, the priests in the temple ate the show-bread which had been placed through the week upon the table in the holy place.—We will consider the full meaning of this show-bread, when we consider the passage in Leviticus which describes the manner in which it was prepared, preserved, and removed; but in the mean time we may say, that as the priests were every day in the week intent upon their general duties, so on the Sabbath-day, they more particularly attended to the show-bread; and so while on every day of the week we are required to live as in God's presence, and dedicate our hearts and actions to His service, we are more especially required to surrender our souls to the more peculiar privileges of the Lord's day; and partake on every Christian Sabbath, on the first-day of the week, of the memorials of the death of Christ, to eat and drink with the Lord of the Church at His table; and so to delight in the blessed and holy communion, that we perceive the fulfilment of the promise of the great Head of the Church, that the Father and the Son of God come to that table and sup with us, and impart to us the consciousness of the joy of their presence.—If this be done, we can then say, that we know the God of creation, and the God of the Church, as the God of our own souls; we shall utter with sincerity and truth the language of the Church of God, "with angels, and with archangels, and with all the company of heaven we laud and magnify the holy name of the God, who created, redeemed, and comforted us; and gave both to the body and the soul, the daily bread which the body and the soul required."—So it is also with respect to the next ordinance related in this Section. In the command of the construction of the golden candlestick and its appurtenances, we see the glory of the God of creation, in the ordering of the wonderful world of constellations, stars, and planets, giving and receiving the light which God the Creator alone poured forth upon them when He commanded the sun to rule by day, and the moon by night, and when He made the stars also, and decorated the depths of space with their glory. O, how wonderful is God! Neither is the God of the Church, the God of the Churches which form the Universal Church, and who still walks among the golden candlesticks which typify them, less wonderful in the mysteries of redemption, than the God of

creation: and happy are those who continue in the union of the Universal Church, a part of the pure gold, numbered in their places among the golden knops, and the golden branches, the golden almonds, and the golden flowers, which adorn and decorate the candlestick of the Church.—If too we thus abide in Christ, as the shaft and stem of the golden candlestick of the Church; then we may hope that the God who appointed these beautiful emblems will be to us as the God of the soul; then shall our lights be always burning, and we shall be as burning and shining lights before Him.—The darkness of sin shall not blind us. The darkness of despair shall not cover us. The Lord God, and the Lamb of God, shall fill our souls with the true light of hope, and peace, and joy.—And as the leader of Israel was commanded to mingle with the service of God nothing of his own invention; so also may we learn, never to imagine that we honour God by any devices or imaginations of our own, which are contrary to knowledge, revelation, or pureness of living; but that all our admiration, and love, and honour to the God of creation, be sanctioned by science; our admiration, and love, and honour to the God of the Church, be sanctioned by the Scriptures of truth; and all our admiration, and love, and honour to God, the God of our souls, be sanctioned by deliberate wisdom; so that we give to the holy, blessed, and glorious Trinity, ourselves, our souls, and bodies, a living sacrifice, holy and acceptable, and that such sacrifice be our reasonable service.

EXODUS XXV. 23, TO THE END.

BEFORE CHRIST 1491.

23 ¶ [a] Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

BEFORE CHRIST 1491.

28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make [b] the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ‖ to cover withal: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table [c] shewbread before me alway.

31 ¶ [d] And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and

[a] ch. 37. 10. 1 Kings 7. 48. 2 Chron. 4. 8. Hebr. 9. 2.

[b] ch. 37. 16. Numb. 4. 7.

‖ Or, *to pour out withal.*

[c] Lev. 24. 5,6.

[d] ch. 37. 17. 1 Kings 7. 49. Zech. 4. 2. Hebr. 9. 2. Rev. 1. 12. & 4. 5.

BEFORE CHRIST 1491.

his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out the candlestick.

BEFORE CHRIST 1491.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and [c] they shall ‖ light the lamps thereof, that they may [f] give light over against † it.

38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And [g] look that thou make *them* after their pattern, † which was shewed thee in the mount.

[c] ch 27. 21. & 30. 8. Lev. 24. 3, 4. 2Chron.13.11.
‖ Or, *cause to ascend.*
[f] Numb. 8. 2.
† Heb. *the face of it.*

[g] ch. 26. 30. Numb. 8. 4. 1 Chron. 28. 11, 19. Acts 7. 44. Hebr. 8. 5.
† Heb. *which thou wast caused to see.*

PRAYER.—LET US PRAY, *that God would prepare a table before us in the wilderness of life, as the God of the world, the Church, and the soul; and that He would enable us to walk in light before Him, as the God of Creation, Redemption, and Sanctification;—that the Creator would bless us by His Providence, the Saviour by His mediation and atonement, the Holy Spirit by his influence and power; and that the holy, blessed, and glorious Trinity may be revealed to our souls and dwell in our souls, as believers in His mercy, in creation, revelation, and hope.*

OUR Father, which art in heaven, hallowed be Thy name! We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, which Thou hast been pleased to manifest to us Thine unworthy servants, who are but miserable dust and ashes before Thee. We thank Thee for the use of our reason, and the discoveries which Thou hast enabled the men of science to make of Thy beauties and glories as the Lord God of the wonderful and boundless universe. We thank Thee yet more, O Lord God! that when we consider the heavens, the work of Thy hands, and the moon and the stars which Thou hast ordained, Thou hast been pleased to enable us to answer the question, "What is man, that Thou art mindful of him?" and hast not only given to us the knowledge of the heavens which declare Thy glory, or the firmament which showeth Thine handywork; but that Thou hast granted us the knowledge of the law of the Lord to convert the soul, Thy statutes to rejoice

the heart, and Thy commandments to enlighten our eyes; and hast placed us in Thy Holy Church universal, and hast revealed Thyself as the Head of the Church, as well as the Lord God of the universe.—Above all we thank Thee for the fulfilment of the promise of Thy Holy Spirit to our souls, that our reason can rejoice in the contemplation of the wonders of the visible creation, and in the discoveries of Thy revealed will; and know, and feel, and be assured that the God of the world and the God of the Church is our God, our own God; our Father, our Saviour, and our Friend, ever present with the souls of us His people; caring for us, protecting, preserving, and guiding us, ourselves as well as others, through life and through death, till the better state receive us; where God shall be more abundantly manifested, and the souls that believe in Thee shall be more abundantly satisfied with the proofs of the glory and love of their God.—O God the Father! still we beseech Thee to be with us in the journey of life. Still prepare our table in the wilderness, that our temporal wants may be supplied by Thy care and bounty; that food, and raiment, and health, and life, and all things necessary to our worldly good, be granted to us in such measure as Thy wisdom shall see fit to bestow. If Thou givest riches, make us humble in ourselves, bountiful to Thy service, and liberal in our benevolence and charity to others. —O God the Son, Redeemer of the world! still prepare that better table before us in this wilderness, where we meet to commune with Thee, to acknowledge Thy presence, to taste Thy goodness; spiritually to eat Thy flesh and drink Thy blood. Satisfy us with the spiritual food of Thy most precious body and blood, and continue us in the holy fellowship and the mystical body of the Son of God. Head of the Church, may we be Thy members. O true Vine! may we be the branches which derive their nourishment and life from Thee.—O God the Holy Ghost! prepare Thou that blessed table in the wilderness, where our souls may eat of the bread of life, and enjoy in their holy communion the presence of God the Father, the love of Christ the Son, and the refreshing, the restoring, and the comforting influences of the Spirit of peace and love. O God of Creation! may we walk before Thee as those who must give account to their just, yet merciful Father, of the deeds done in the body. O Lord Jesus Christ! God of the Church, Saviour, Redeemer, and Friend of man, may we walk before Thee as those whom Thy love has redeemed from the sentence of condemnation and the guilt of sin.—O Holy Spirit of God! enable us to walk before Thee as the partakers of Thy grace and power; never let us lose the conviction of our sin; never may we become again the bond-slaves of sin and evil; never take away from us the comfort of Thy help, and the consciousness of Thy power to help our infirmities, and to supply all the needs of the soul. O God the Father! bless us with Thy Providence in preserving us from all danger. O God the Son! bless us with the hope of pardon through Thy mercy.—O God the Holy Ghost! bless us by Thy gentle persuasions, and lead us into the paths of present peace and future glory. O holy, blessed, and glorious Trinity! come Thou, and rule and dwell within us. Take Thy best throne, our hearts and souls, and so fill Thy temples with Thy sacred presence, that nothing impure or sinful, nothing unholy or profane, nothing that is incompatible with the consciousness of the presence of God; occupy a place in our affections, or thoughts, or motives. —O God the Father! dwell Thou within us, that we may rejoice and delight to obey Thy will, to ponder Thy glory, to be lost in the contemplation of Thy greatness, and to be stedfast in our gratitude for past mercies, and in our faith that thy mercies shall be continued.—O God the Son! dwell Thou within us, the hope of glory, the pardoner of sin, the giver of the Holy Spirit to the soul. —O God the Holy Ghost! dwell Thou within us, that the soul which Christ has

redeemed may be filled with the benediction and grace of the Almighty; and know the peace which passeth all understanding, and the full assurance of faith and of hope which is the earnest of heaven, and the beginning of the happiness of the world to come.—Hear our imperfect prayers, pardon our sins, accept our souls, guide us here through the wilderness by Thy grace; and bring us safely through life and death to that true holy of holies, where we shall go no more out, but dwell with Thee and rest with Thee for ever.—We ask all in the name and for the sake of Jesus Christ, our only Lord and Advocate. In his holy words we pray to

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE. *The minuteness of the directions given by the Almighty to Moses respecting the structure and furniture of the tabernacle, is consistent with a philosophical estimate of the greatness and glory of the Deity.*

One of the most learned infidels of the last century has expressed in the coarsest language the Deistical objections of his brethren to the probability that the God of revelation would have communicated the minuter regulations enumerated in this and in the subsequent Sections. In conformity, however, to my general plan of never shrinking from any infidel arguments, I shall not hesitate to quote the very words of Sir William Drummond. "In the speeches," he tells us [1], "ascribed to the Supreme Being, we meet with such sentences as the following: 'And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans, &c.' (Exod. xxvii.) 'Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, &c.' (Exod. xxix). When I lift my eyes to the starry vault of heaven, and when I recollect that God is the Creator and Preserver of more suns and worlds than I can either count or imagine, I hope not to be obliged literally to believe that the primordial infinite and ineffable Being talked to Moses, or to anybody else, about pans and shovels, or about the fat, the rump, and the guts of a ram."

Let us apply this strange mode of reasoning to the visible creation. May we not say with equal justice, when we recollect that God is the Creator and Preserver of more suns and worlds than I can either count or imagine, *I hope I am not bound to believe that the primordial and ineffable Being made the wing of a moth, the back of a bug, or the foot of a flea?* The greatness of creation includes the minutenesses of creation, and the magnificence of the system of Redemption includes the minutenesses of the symbolical ritual; which shadowed forth the truths which were to be more perfectly developed in a subsequent stage of revelation. Deism and Christianity agree in many views respecting Deity. "Not a sparrow falls to the ground without your heavenly Father," are the words of Christ.

> "He sees with equal eye, as God of all,
> A hero perish, or a sparrow fall,"—

is the language of our chief Deistical writer. There is a sense in which it may be said, that God sees with equal eye,

> "Now a bubble burst and now a world."

God is so great, that the vastness of a constellation, and the minuteness of the meanest insect, may be said to bear nearly the same proportion to His Omnipotence, as the mountain Chimborazo, and the grain of sand, may be said to bear nearly the same proportion to the extent of the solar system. To man the difference, which is inconceivably great, is with Deity an evanescent point. And when the matter is thus considered, we derive from it the most powerful argument in favour of Christianity, and of the minuter regulations of the Mosaic laws.—If the insect and the planet are equally the objects of the providence of God, the soul of man may be said to be superior in value to both: and as the magnificent Omnipotence of the Deity is demonstrated by His care over the rolling earth, or the creeping insect; how much more may we anticipate the same care over the soul, and the proofs of that care, first in the vastness of the spiritual provision, which grants to man a divine Saviour, and a divine power to restore and to sanctify him; and secondly, in the continued minuteness of that care which commands the knops and bowls of the golden candlestick in one dispensation; or the breaking of the bread and the pouring out of the wine in another dispensation. *As the infinite Deity of human philosophy cannot be degraded by the creation of the eyes of a fly; so neither can the*

[1] Œdipus Judaicus, preface, p. xix.

very same *Deity, the God of Christianity, be dishonoured by commanding His servant Moses to give instructions to the priesthood of Israel, respecting the golden table, and the golden candlestick,* as in the present Section; or respecting, to use the coarse language of the learned philosopher in question—*the fat, the rump, and the guts of a ram.* God made the animal, and God commanded the mode in which it should be sacrificed by His people.

SECTION CVIII.

EXODUS XXVI. 1—35. XXX. 1—10. XXVI. 36, 37.

TITLE.—*We learn from God's Revelation, that it is harder to save a soul than to create a world. The construction of the Tabernacle; its curtains, boards, breadth, and length, considered as a type of the identity of the one united visible and invisible Church of God—the emblematical design of the Holy of Holies, with the mercy-seat; of the Holy Place, with the veil of the table of show-bread, of the golden candlestick, and the altar of incense.*

INTRODUCTION.—It is sometimes very difficult to find language which can adequately express the thoughts of the soul in its contemplations of the mysteries of God. Destined as it is for immortality, the soul yearns for language to utter the feelings which the future discoveries of God and itself in that immortality can alone satisfy. We are now considering, what seems to modern philosophy so strange and impossible, that the God of Revelation, the Creator of the world, should command the leader of Israel to take care, as we read in the last Section, that the shaft, and the branches, the bowls, the knops, the lamps, and the snuffers of a golden candlestick, should be made according to a pattern exhibited to Moses in the mount; and that a tabernacle, or a tent of a peculiar form, with its curtains and their loops, its boards and their sockets, the veil which divided one part from the other, the altar of incense, with its rings and staves, the hangings for the door, with its pillars, and needlework, and gold, should all be brought before him in sacred visions, or in actual prospect; and that he should be commanded to construct them all, without deviating in any one instance from the model which had been superhumanly placed before him.—A Christian, however, who believes that the employments of the soul in its immortality may commence by meditation and faith in the present stage of its existence; finds no difficulty whatever in receiving the literal narrative as true. *He considers the object for which all was done.* He perceives in the Mosaic ordinances the shadows which describe the outlines of the more perfect Church, of the renewed spirit of man, or of the fulness of Christ; and he believes that the institutions of the Law of Moses were as essential to the completion of the objects of God, in finally bringing back the human race to Himself; as the sapling precedes the tree, or as the bud is essential to the flower. If it had pleased God to commit to Moses the charge of creating a butterfly, God would have impressed on his mind the minuteness of the wings, and their plumage; the antennæ, and their knobs, the

blue, and crimson, and purple spots; their bands, and lines, and all the varied beauties of their light and fragile forms. If such a power had been entrusted for much lesser purposes than the directions to build the tabernacle, should we have associated any idea of the absurd or the improbable with the minute directions which would be revealed to him to complete his work according to the divine design?—Neither must this analogy be regarded as far-fetched and remote. Though we may not, in one sense, apply the terms 'impossible' or 'difficult' to the Almighty, *yet He has Himself revealed to us that it was, if we may use the words without irreverence, more hard with God to redeem the soul than it was to create a world.* God is the Creator of the world and of the soul. The world is formed of matter, the soul of spirit.—Matter is passive in His hands. It is the union of properties and forms which He has commanded to exist, and it existed; and to continue in existence until such time only as He shall command its properties to separate or to dissolve. It is not so with spirit. The soul of man is not merely the union of properties and forms; it is a simple and uncompounded existence, in which, while all the faculties of conscience, imagination, affections, reason, and will, inhere as parts of one thinking principle, there exists one remarkable and incomprehensible power; that is, the capability of resisting conscience, controlling imagination, conquering the affections, rejecting the wisest conclusions of reason, and thus *opposing the command, the will, the conviction of the authority* and *even the omnipotence of God.*—The human race alone is created with this extraordinary power. It is neither passive as matter, nor ruled by instinct as animals. It is neither perfect as angels, nor fallen as devils. It is a race distinct and different from all others, so far as we can understand the moral universe of God.—And because the race of men so exercised this power of free will that it had apparently lost the very possibility of recovering the state in which it was originally created, therefore the extensive scheme of Redemption was designed and executed; and the whole four thousand years from its commencement to its final development, was but a plan to bend, to subdue, and direct the spirit of man to that submission to the will of God which passive matter had never resisted.—The Mosaic Institutions are but a small portion of that plan; and though a part of these Institutions are made comprehensible to us in this life, by the aid of the inspiration of the author of the Epistle to the Hebrews, as a small part of the visible creation is now made known to us by science; yet so extensive is the work of the Almighty, both in Creation and in Redemption, that both can be only fully understood by our progressive intellectual improvement in another state; and the two systems of Providence differ from each other in this respect, that the work of Creation is completed, as of less moment to the Creator, while the work of Redemption is progressing, and will progress till the human race is restored to its original perfection.—When we thus contemplate the ordinances of the Mosaic Law, the minutenesses of their enactments will excite no surprise; for the details which are not now understood, will be comprehended in that state where we shall survey, and understand, and confess the wisdom of God's Providence, in every part both of Creation and Redemption.—In this light, then, we view the contents of the present Section, which relates the

construction of the Tabernacle, and the directions for the smallest details of its materials.—The idolaters who had corrupted the Patriarchal worship to the encouragement of priestcraft, promoting private vice, public immorality, and God's dishonour, were accustomed to offer their sacrifices, and to celebrate their religious rites, at altars erected on high places, or at pyramidal temples, as those of Egypt; or in circular temples of stones, as that subsequently raised at Stonehenge, which was but an imitation of the idolatrous temples of the East.—To avoid the possibility of identifying the service of Jehovah with that of the idol-gods, Moses is commanded to raise the Tabernacle in the wilderness, on that plan which, though it might be in some respects an imitation of the ante-diluvian tabernacle, or manifestation of God to Adam, at the east of Eden, was not fully understood till the writing of the Epistle to the Hebrews.—This Tabernacle, or tent framed of boards, was set in sockets, covered with curtains of four different colours and materials, so coupled together by taches and loops that they might form one tent (Exod. xxvi. 11); that is, that the inner division of the Tabernacle into two parts might not be seen or distinguished on the outside. The meaning of that command has not been hitherto noticed.—I believe it to denote the eventual union, in one spiritual church, of all believers. I am confirmed in this view, by the command that the Tabernacle was to be divided in the inside into two parts—namely, the holy place, in which were stationed the table of show-bread, the golden candlestick, and the altar of incense (all of which we shall have opportunities of further considering in other Sections); and the most holy place, the holy of holies, in which were placed the ark, with its mercy-seat and cherubim, accompanied with the manifestation of the presence of God.—The holy of holies in the tabernacle, we are assured in the Epistle to the Hebrews, represented the abode in heaven of the spirits of the blessed. The holy place denoted the spiritual worshippers of the Church on earth. These two divisions of the Tabernacle were separated from each other by a veil, which is declared by St. Paul to have been a representation of the human nature of Christ. The veil in the Tabernacle, and afterwards in the Temple, prevented the worshipper in the holy place from approaching to the mercy-seat in the holy of holies.—Till the veil was rent, the holiest worshipper was excluded from the mercy-seat. The high priest only entered with the blood of the sacrifices, once every year, within the veil to offer the prayers of the people. When Christ died, this veil was rent asunder by the ministry of angels, or by other miraculous interference. Because this veil represented the human nature of Christ, therefore it was that the soul of Christ, at that moment piercing the veil of His human nature, went into the presence of the God of Redemption; not with the blood of the sacrifices, but with his own blood, as the fulfiller of all these types of the Mosaic Institutions; to offer the prayers of His people, and to throw open, as it were, the true holy of holies, or heaven itself, to every child of man who will approach to that mercy-seat from the altar of the burnt-offering. This is the interpretation of these beautiful emblems, given us by St. Paul; and we may justly, therefore, comfort ourselves by his inspired words, and say, "Having

now boldness to enter into the holy of holies by the blood of Jesus, by the new and living way which He hath consecrated for us, through the veil, that is to say, His flesh, let us draw near with a true heart, in full assurance of faith."—He is faithful who has revealed these wonders; He is faithful who has invited us to approach Him; He is faithful who has promised us rest, and pardon, and peace for ever.

EXODUS XXVI. 1—35.

[Exodus xxvi. 12—29, may be omitted in family reading.]

BEFORE CHRIST 1491.

1 Moreover [a] thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims † of cunning work shalt thou make them.

[a] ch. 36. 8.

† Heb. *the work of a cunning workman, or embroiderer.*

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

BEFORE CHRIST 1491.

7 ¶ And [b] thou shalt make curtains *of* goats' *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

[b] ch. 36. 14.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the || tent together, that it may be one.

|| Or, *covering.*

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth,

BEFORE CHRIST 1491.

shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side † of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

† Heb. *in the remainder*, or, *surplusage.*

[c] ch. 36. 19.

14 And [c] thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

† Heb. *hands.*

17 Two † tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards:

21 And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

BEFORE CHRIST 1491.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be † coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

† Heb. *twinned.*

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle [d] according to the fashion thereof which was shewed thee in [e] the mount.

[d] ch. 25. 9, 40. & 27. 8. Acts 7. 44. Hebr. 8. 5.
[e] ch. 36. 35. Lev. 16. 2. 2 Chron. 3. 14. Matt. 27. 51. Hebr. 9. 3.

31 ¶ And [e] thou shalt

BEFORE CHRIST 1491.

make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail [f] the ark of the testimony: and the vail shall divide unto you between [g] the holy *place* and the most holy.

[f] ch. 25. 16. & 40. 21.

BEFORE CHRIST 1491.

[g] Lev. 16. 2. Hebr. 9. 2, 3.

34 And [h] thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.

[h] ch. 25. 21. & 40. 20. Hebr. 9. 5.

35 And [i] thou shalt set the table without the vail, and [k] the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

[i] ch. 40. 22. Hebr. 9. 2.

[k] ch. 40. 24.

EXODUS XXX. 1—10.

1 And thou shalt make [l] an altar [m] to burn incense upon; *of* shittim wood shalt thou make it.

[l] ch. 37. 25. & 40. 5.

[m] See ver. 7, 8, 10. Lev. 4. 7, 18. Rev. 8. 3.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; four-square shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the †top thereof, and the †sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

† Heb. *roof.*
† Heb. *walls.*

4 And two golden rings shalt thou make to it under the crown of it, by the two †corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

† Heb. *ribs.*

5 And thou shalt make the staves *of* shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the [n] mercy seat that *is* over the testimony, where I will meet with thee.

[n] ch. 25. 21, 22.

7 And Aaron shall burn thereon †[o] sweet incense every morning: when [p] he dresseth the lamps, he shall burn incense upon it.

† Heb. *incense of spices.*

[o] ver. 34.

1 Sam. 2. 28. 1 Chron. 23. 13. Luke 1. 9.

8 And when Aaron ‖† lighteth the lamps † at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

[p] ch. 27. 21.

‖ Or. *setteth up.*

† Heb. *causeth to ascend.*

† Heb. *between the two evens,* ch. 12. 6.

9 Ye shall offer no [q] strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

[q] Lev. 10. 1.

10 And [r] Aaron shall make an atonement upon the horns of it once in a year with the blood of the

[r] Lev. 16. 18. & 23. 27.

BEFORE CHRIST 1491. sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD. BEFORE CHRIST 1491.

EXODUS XXVI. 36, 37.

[s] ch. 36. 37. 36 And [s] thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging [t] five pillars *of* shittim *wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them. [t] ch. 36. 38.

PRAYER.—LET US PRAY, *that as the tabernacle in the wilderness united the Holy of Holies with the Holy Place, so it will please God to enable us in the unity of the Church of England to commemorate the death of Christ, the true sacrifice, as at the altar of burnt offering:—to offer up our prayers, as at the altar of incense—to walk in the light of the preaching of the Holy Gospel, as in the light of the golden candlestick—to commune with God as at the table of show-bread—till we pass through the veil of death, to the true Holy of Holies, and dwell with God and Christ for ever.*

O GOD, the Creator and Preserver of all mankind, who at sundry times and in divers manners hast spoken to the world by the Patriarchs and the Prophets, by the Apostles, and by Thy Son Jesus Christ our Lord! and who hast at all times, and in all dangers, instituted and preserved among men a visible Church, and congregation of faithful men, to serve and honour Thee; we, Thine unworthy servants, humbly desire to offer unto Thee our thanks, and praise, and gratitude, for Thy great mercies vouchsafed to us in establishing and preserving among us, that reformed and purer portion of the universal Church, in which Thy Holy Scriptures are read, Thy Gospel preached, and Thy sacraments duly administered. We thank Thee for the removal of the corruptions and errors which once destroyed the purity of the faith, delivered to the saints of old. Keep us stedfast, we pray Thee, in the unity of Thy holy Church. As the tabernacle was raised at Thy command in the wilderness, to be the protest against the idolatry of the nations, so make Thou the Church of England, to be the continual protester against all the idolatry which unites the worship of saints and angels with the worship of the one God, and of the one Mediator, the one Intercessor, the one Atonement, the one Ransom between God and man.—As the tabernacle in the wilderness united the Holy of Holies with the Holy Place, so may Thy Holy Spirit be poured out upon Thy people, who worship Thy holy name in this Church, that they may be the members of the Church triumphant above; as well as of Thy Church militant here upon earth.—As the altar of burnt offering was raised before the door of the holy place, so that none could enter into the holy place who passed not by That altar; so may we never presume to go up to Thine holy place to worship, but in the name of the great sacrifice, Jesus Christ the Righteous.—As the altar of incense, the golden candlestick, and the table of show-bread, were commanded to be in the holy place; so may we who approach to Thee in the name of Christ, ever rejoice to be found at Thine altar of incense, confessing our sins, and offering our prayers as the true frankincense,

whose perfume shall be acceptable at the throne of the King of kings, and Lord of lords.—Let our prayer be set forth before Thee as the incense, and the lifting up of our hands be as the morning and evening sacrifice to the God and Father of us all.—As the golden candlestick in the holy place, adorned with its branches and lamps of gold, and daily renewed with the holy oil, and constantly tended by Thy servants the priests, enlightened Thy sanctuary, and shone upon the altar of incense, and the table of the show-bread; so may the true candlestick of gold, the preaching of Thy gospel in the Church of God, be the light to lighten the Gentiles, and the glory of Thy spiritual Israel.—So may the ministers and stewards of Thy mysteries, whether they be as the golden branches which uphold the truth, or the golden flowers which adorn and decorate Thy Church; be as the pure gold of the tabernacle, without spot, and blameless before Thee. So may the oil of gladness, the graces and the gifts of Thy Holy Spirit, be ever granted to nourish the lamps of the candlestick, the Church of God; that our prayers be rightly offered under the illumination of Thy truth, and the communion we hold with our God be as the bright beams of the light, scattering the darkness of our corrupt and sinful hearts.—So may the visible Church in which Thy Providence has commanded us to walk, and live before Thee; be to us the guide of our way to heaven, and the comfort of our souls through the wanderings of the pilgrimage of life.—Make known, we pray Thee, Thy saving health to all nations; but more especially we pray for the good estate of the Catholic Church, that it may be so guided and governed by the light and grace of Thy Holy Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold Thy faith, in unity of spirit, in the bond of peace, and in righteousness of life.—As the veil of the tabernacle separated the holy place from the holy of holies, as the type and emblem of the human nature of man, which must be rent in twain by death, before the soul can pass from the Church on earth, to the Church in heaven; and as the type and emblem also of the body of Christ our Lord, which was rent in twain at His death; so may we remember our own death and the death of Christ: and as the day of our death draws nearer and nearer, when the veil of the body shall be rent, when the light of the golden candlestick in the visible Church of God, shall no longer be the light to our feet and the lamp to our paths, then, O then, may the light of the manifested glory from the mercy seat of God, shining from the true holy of holies, the heaven of heavens, shine upon our parting spirits.—Comfort, O comfort us, in our dying hour, with the gracious influences of Thy blessed Spirit. When we walk through the valley of the shadow of death, may Thy rod and Thy staff comfort us.—"O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in Him, shall not die eternally; raise, O raise us from the death of sin unto the life of righteousness, that when we shall depart this life we may rest in Christ;" that absent from the body we may be present with the Lord; that absent from the sacraments and the prayers, the praises and the services, the preaching of the Gospel, and all the holy ordinances of the Sabbaths of the Church militant upon earth, our souls may break forth through the rent and broken veil of this body of flesh and blood; to be present before that mercy seat in heaven, where the glory of God shall appear among the cherubim and seraphim; where Christ, as the King in His beauty, shall be seen at the right hand of God; where prayer shall be turned into praise, and the rest of the endless Sabbath that remaineth for the people of God in the Church triumphant shall be the portion and heritage of our souls for ever.—O Lord God, Creator, Redeemer, Sanctifier of the soul,

forsake not us when our strength faileth, to whom Thy grace is given, for whom Thy Scriptures have been written, the Gospel preached, Thy sacraments ordained, Thy Church established. Suffer us not at our last hour for any pains of death to fall from Thee.—Thy loving kindness and mercy hath followed us all the days of our life. When that life is ended, grant, O grant our souls to dwell with Thee in the house of the Lord, not made with hands, eternal in the heavens. Hear our imperfect petitions which we offer, not in our own name, but in the name and for the sake of Jesus Christ, Thy Son, our only Mediator and Advocate. In His words we call upon Thee, as

Our Father, &c.

The Grace of our Lord, &c.

NOTE.

The tabernacle in the wilderness the type of the universal Church on earth, and in heaven, and of every national Church.

I have endeavoured in the Introduction and in the Prayer to explain the general meaning of the tabernacle in the wilderness; many opportunities will occur for the more detailed explanation of the several portions of which it was comprised. I shall only add here, that it may be regarded as a type, of what every separate national Church ought to be: not an union of clashing sects, agreeing only in some general principles; but one society, composed of a whole nation, bound together by one form of worship, as well as by one creed, by a well-framed system of religious discipline, one code of moral law, and one faith in their common Creator, as the common God and Lord of the whole society, as one Church, one nation, one people.

SECTION CIX. EXODUS XXVII.

TITLE.—*Jesus Christ, as the pre-existent Angel Jehovah, is as certainly the Institutor of the minute ritual of the Jews, as He is the giver of the command that we approach to God through Him, and love one another; and as the Christian studies the law of Christ, the Jews studied the law of Moses, as the alphabet of the learning of immortality.—The altar of burnt-offering, and the probable meaning of some of the enactments concerning it.—The court of the Tabernacle, and the manner in which Churches should be built.—The oil for the lamps, and the manner in which prayer should be offered.*

INTRODUCTION.—Never must it be forgotten, that the Being who is called the Lord that spoke to Moses, is the same whom we have repeatedly shown to have been the Angel Jehovah, who conversed with Adam before and after the fall, with Noah, with Job, with Abraham, and the Patriarchs. *It is this fact which gives its peculiar force, sanction, and mystery to the Mosaic Law.* Every ordinance of that Law was given from the invisible world, and every such ordinance, therefore, proved alike the nearness of that invisible world, and the close connection between the present and another state.—I cannot also but be of opinion that every such communication between God and man, was received by man to be as certainly an argument for his existence in a future state, as the enactment of a human law demonstrates that the observance of that law, in the opinion of the

legislator, will render the future temporal condition of the people happier and better than the past. If the doctrine of St. Paul be true, that the Patriarchs looked for a better country, that is, an heavenly, then they must have believed that their divine lawgiver would have given them some laws which related not merely to the present, but to the future world.—If the doctrine of the Church of England be true in its seventh article, "that the Fathers did not look for temporal promises alone," we must believe that their laws had some reference to the promises which were thus more than temporal. If the Lord God who spoke with Moses in the mount, be indeed the same Word of God who in fulness of time became flesh, and tabernacled or dwelt among men, as one of their brethren; we must believe that all the minute regulations which were solemnly delivered, as mentioned in this Section, from the unseen world, respecting the altar of burnt-offering, its height, breadth, and length, its horns and network, its shovels, its pans, its rings and staves, all of which were shown to Moses in the mount; or all the regulations respecting the court of the Tabernacle, with its pillars and their hangings; or the regulations respecting the pure olive oil, which was to feed the lamp before the veil of the Tabernacle—were all intended to have some reference to the future and better state; as well as to form a part of the general design of the whole Mosaic Law, the separation of the people from the idolatrous nations around them. As the Christian ponders on the meaning of the words of the New Testament respecting the future state, whether it be the description of the resurrection of the body by St. Paul, the declaration that there shall be no more curse, or that the temple of God is with man, or absent from the body, present with the Lord, or other similar expressions,—so did the spiritual Israelite receive and meditate on the expressions of the Old Testament revealed from the unseen world.—Both emanate from the same source. Both are addressed to the Church of God, which has a better portion than the most perfect religious blessing in the present life.—And as neither the pious Jew nor the pious Christian can fully comprehend, in this world, the full meaning of the hints and allusions in the one Revelation from their common Messiah, of the nature of the world to come; we are justified in regarding their Scriptures and our Scriptures as the one alphabet to the discoveries of immortality, to the study of which we may wisely devote our whole lives, to be ready for the development of the learning of which this alphabet is the introduction and the key. We are, consequently, right in giving to the Institutions of the Law of Moses, those reasonable, spiritual, and mystical interpretations which the author of the Epistle to the Hebrews, the Fathers of the Church, and the wisest writers in all ages, of all Churches, have assigned to them.—Acting, therefore, on this principle of interpretation, I shall not hesitate, either in the Notes or in these Introductions, to continue to assign a spiritual and typical meaning to the enactments of the Mosaic Law. The subjects, then, of the present Section, are, the altar of burnt-offering, the court of the Tabernacle, and the oil for the lamp which was to be constantly kept burning before the veil of the Tabernacle.—We find, then, these various analogies between the altar of burnt-offering and the Messiah, who was the object pointed out, and emblematically described in the observances of the

Jewish Law.—As the altar of burnt-offering then was placed on the outside of the Tabernacle, and was the only way by which the worshipper could pass on to the holy place and to the holy of holies; so the altar of the cross is raised on the outside of the holy place to which the soul of man aspires, and is the only way by which it can pass to the heaven of heavens itself.—As the fire which came down from heaven, and was preserved on the altar of burnt-offering, could alone be used at the altar of incense in the holy place, where the Priests or more spiritual worshippers could go in to offer; so must the fire of the prayers and praises of the saints of God, first descend from the Holy Spirit, then be sanctified on the altar of Christ's atonement, and then be offered as the incense which can alone be acceptable to God. As the altar of burnt-offering was without the veil, Christ suffered without the veil and precincts of the temple, and without the walls of Jerusalem.—As the altar was made of wood, which was typical of incorruption, the spiritual cross of Christ shall never perish.—As it was covered with thick plates of brass, that it might not be consumed, the metaphor, the brass, is used by Zechariah (Zech. vi. 1), and in the book of Revelation (Rev. i. 15), to denote the power and strength which accomplishes the decrees of God; and it denotes that the power of God shall preserve the preaching of the cross till the object of the sacrifice of Christ be completed in the salvation of man.—As the altar was hollow within, to contain the fire which came down from heaven, so the fire from heaven must be in the heart of the Christian to render the sacrifice of Christ available; so was the fire of God's wrath in the soul of Christ, till His heart in His body was as the melting wax, before the wrath of God upon the sins of man.—All the other minutenesses of the altar have been explained in the same manner, and I only omit them lest they should seem to a modern reader of this part of Scripture, to be imaginary and improbable. The court of the Tabernacle, the place in which the Tabernacle was erected, has been justly deemed a type of the Universal Church; which, whatever be its knowledge or ignorance of the deeper things of God represented by the holy place, and by the holy of holies; must only hope to be received by the common Father of all, when they bring their sacrifices to the great altar of burnt-offering, Christ, and in His name plead before Him for pardon and acceptance.—And because all religion has its outward ordinances as well as inward sanctification, the Jews were accustomed to build their synagogues with reference to the form of the Tabernacle, with its holy and most holy place. The primitive Christians, also, set apart the holy from the most holy; and in all our designs for building the Churches in which the name of Jesus Christ is honoured, we should be no less careful to remember that the God of Israel, who gave to Moses in the mount the pattern of the Tabernacle, with its divisions and its courts, is the same Christ whom the Christians worship—that in giving the law to Moses, He declared not only the letter of His will, but the spirit of His will—and though the letter of His law to Moses be no longer binding on His worshippers, the spirit of that law is to be observed. In all the buildings therefore which we raise as Churches to the honour of Christ the Messiah, we should so construct them, as to remind the people, both of the heaven to which they are travelling; of the spiritual

worship required from the heart, and of the visible Church to which they belong. That is, the Churches should be so built as to remind the people, both of the court of the Tabernacle, where the altar of the burnt-offering received the sacrifices of the people, the visible Church; of the holy place, where the candlestick, the altar of incense, and the table of show-bread denoted a holier place than the court of the Tabernacle; and of the holy of holies, the home of the soul in its promised rest hereafter.—All the institutions of Moses are to be thus contemplated, and thus mystically interpreted. We shall speak of the oil that was commanded to be used in the lamps before the veil of the tabernacle, in a future Section.—Let it, in the meantime, be our care never to be contented with that faith in Christ which leads us to the altar of burnt-offering as the place where Christ our sacrifice was slain for us; but that we press forward through the outer veil of the Tabernacle, to be illumined by the light of the golden candlestick of the Church, to offer our prayers at the altar of incense, to commune with God at the table of show-bread; till we finally pass through the veil which separates the holy of holies in heaven, from the holy privileges of the Church on earth; and rest with God and Christ in the presence of the true mercy-seat, where is the manifested Messiah, the innumerable company of angels, and the spirits of other just men made perfect by faith, in the same atonement and extension of the same mercy.

EXODUS XXVII.

BEFORE CHRIST 1491.

1 And thou shalt make [a] an altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

[a] ch. 38. 1. Ezek. 43. 13.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and [b] thou shalt overlay it with brass.

[b] See Numb. 16. 38.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his firepans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

BEFORE CHRIST 1491.

6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: [c] † as it was showed thee in the mount, so shall they make *it*.

[c] ch. 25. 40. & 26. 30. † Heb. *he showed.*

9 ¶ And [d] thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

[d] ch. 38. 9.

BEFORE CHRIST 1491.

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver.

12 ¶ And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings fifteen *cubits*: their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four.

BEFORE CHRIST 1491.

17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth † fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

† Heb. *fifty by fifty.*

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And [e] thou shalt command the children of Israel, that they bring the pure oil olive beaten for the light, to cause the lamp † to burn always.

[e] Lev. 24. 2.

† Heb. *to ascend up.*

21 In the tabernacle of the congregation [f] without the vail, which *is* before the testimony, [g] Aaron and his sons shall order it from evening to morning before the Lord: [h] *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

[f] ch. 26. 31, 33.

[g] ch. 30. 8. 1 Sam. 3. 3. 2 Chron. 13. 11.

[h] ch. 28. 43. & 29. 9, 28. Lev. 3. 17. & 16. 34. & 24. 9. Numb. 18. 23. & 19. 21. 1 Sam. 30. 25.

PRAYER.—LET US PRAY, *that as we believe the institutions of the law of Moses to have been given by the Great Head of the Church, to separate the Jews from the idolaters, and to direct their minds to Christ: we may also seek in the types and shadows of the law new motives to holiness, and ever new knowledge of Christ;—that we may know Him as our sacrifice, and offer at His altar—visit His courts with praise and joy, and look and long for the better Church in heaven, after our worship and communion with the Church on earth.*

O ETERNAL Son of the eternal God, by whom, with the Father Almighty, all things were created that are in heaven, and that are in earth! Head of Thy

body, the Universal Church, from the fall of man till the day when the kingdom of the Mediator shall be given up to the Father, we praise and bless Thy glorious name, that not only in the latter, but in the former ages of Thy Church, Thou didst so give Thy Holy Spirit to the minds and hearts of Thy servants, the patriarchs and the prophets; that our own duty to God, to man, and to ourselves, together with the majesty and the mercy, the sacrifice, and the acceptance of the divine yet human Redeemer and Saviour of the world; should be related and described in the types and shadows of thine early law.—We praise and bless Thy glorious name, not for the Scriptures of the Apostles and Evangelists alone, but for the confirmation of all their holy declarations respecting Thee, which we read in the book of the covenant with Moses, Thy servant.—Give us, we beseech Thee, grace and will, ever to love and to delight in the more mysterious pages of Thy word. Enlighten our understandings that we may see and know the wondrous things in Thy law; that we may ever seek in the Scriptures of Thy common truth, new motives to love the Creator, the Redeemer, and Sanctifier of the soul; and ever new discoveries of the greatness and the mercies of the holy, blessed, and glorious Trinity.—As Moses, the servant of God, was commanded to make to Thee an altar of burnt offering, that the victims which the worshippers of the God of Israel brought up to His holy service, might be consumed before the door of the tabernacle, in which were the altar of incense, and the Holy of Holies; so enable us by Thy grace to draw near to the holy presence of the Lord our God, and to offer up the incense of our praises and our prayers to Him, not in our own name, nor depending upon our own merits, but in the name of Christ, the one great sacrifice for the sins of His people; and depending upon the merits of the perfections, and the obedience, the sufferings, and the death of Him who gave His soul an offering for the sins of man.—O Son of God, Lamb of God, Brother and Example, Saviour and Redeemer, Friend and Judge of the souls of Thy people, Thou that takest away the sins of the world; O have Thou mercy upon us.—In life may we serve Thee. In death may we trust Thee. Living or dying may we come to God for the pardon of the past, for strength to guide us through the present, for hope, and peace, and help, and salvation, now, in death, and for ever; making mention of Thy name, and of Thine alone, for we have no other refuge, nor safety, nor confidence, but in Thy great and undeserved mercy.—We have sinned and done foolishly, We have broken Thy laws; we have done those things which we ought not to have done, and there is no spiritual health in our diseased and dying souls. O give us true repentance and Thy Holy Spirit, that we may go into the presence of God, and offer our humble prayers, pleading Thy mercy, and accepted in Thine holy name.—At Thine altar, O Lord of Hosts, our King and our God, we desire to present our hearts and souls; a living, holy, and reasonable sacrifice to Thee, the Saviour in whom we trust for mercy, and acceptance in the presence of the living God.—As Thy servant Moses commanded the court of the tabernacle to be raised in the wilderness, that all the people of Israel might bring their sacrifice, and offer their prayers, and await the blessing of the God of Israel; so take us, Thy servants, the partakers of a better covenant, from the barren wastes and the spiritual desolations of the wilderness of this world, so lift our hearts above the common pursuits and engagements, the joys and sorrows of the world around us; that we may ever rejoice in the services and offices of Thy visible Church, to enter into Thy gates with thanksgiving, and into Thy courts with praise.—There may we humbly confess our sins among Thy people. There may we be thankful to Thee around Thy holy altar, for the sacrifice which Thy mercy hath commanded us to offer to Thee. There may we bless Thy

holy name, for the means of grace afforded us here, and for the hopes of glory in Thy better courts in heaven hereafter.—O may we ever be among the favoured and blessed of the people whom Thou choosest and receivest unto Thee. May we love to dwell in Thy courts, and be satisfied with the pleasures and the graces that flow from Thee, the giver of the only true happiness that can content the soul of man.—Make us as the pillars of Thy house, that we go no more out for ever. As the hangings of Thy temple were of fine linen, which is of truth the righteousness of Thy saints, so may we be found clothed in the righteousness of Christ our Saviour; having our garments white in the blood of the Lamb, free from the stains of wilful sin, beautiful for holiness and humility, as becometh the Church and the people of God.—So may we dwell before Thee in Thy Church upon earth; and ever live in the communion of that Church as the heirs of God, and the joint heirs with Christ, of the inheritance in the Church, which is now to be invisible, the true Mount Sion, the city of the living God, the heavenly Jerusalem, the innumerable company of angels, the general assembly and Church of the first-born.—There may we rest, with the spirits of the just made perfect. There may we abide for ever, with God the judge of all, with Jesus the Mediator of the New Covenant. There, Father and God of all, in the name of Jesus Christ, may we offer to Thee our broken and imperfect petitions: there may we partake of the fulness of the Holy Spirit which rested without measure upon the Son of God, that our human nature may be changed into the image of the divine nature of Christ. Change us from the glory of gratitude for sins forgiven, to the glory of the impossibility of sinning, and the impossibility of falling away from God under the power of any temptation.—There in heaven may we rest from sin, as we rest from sorrow. Show us the path of life, the way to heaven. Guide us by Thy counsel through the wilderness of life, and in the courts of the Lord's house on earth. Guide us through life and death, and after death receive us to Thy glory, that we may know Thee more, and serve Thee better than we have done, or can do, in Thy visible Church upon earth. We ask all in the name, and for the sake of Jesus Christ, Thy Son our Lord, and in His words we call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTE.

On the instruction afforded to the clergy by the command to prepare oil for the lamps in the tabernacle.—Exod. xxvii. 20, 21.

One of the best dissertations is that of Van Til, in the eighth volume of Ugolini's Thesaurus. Many of his observations may seem of questionable value. Those on the oil for the lamps are peculiarly addressed to the clergy, and are worthy of attention. As the golden candlestick denotes the Church (Rev. i. 20), the oil denotes the Holy Spirit, so given to the ministers of the Church, as the interpreters of the Holy Scriptures, that they θεολογεῖν ὡς λόγια Θεοῦ [1]. The purity of the oil denotes the necessity of giving the obvious sense of Scripture, not mixed with the dregs or refuse of human wisdom. As it was used in the holy place, and not in the most holy, so the gifts of the Holy Spirit are for the present life, when we walk by faith, as by the light of a lamp in a dark place. It was not to be used in the holy of holies, where God, from between the cherubim, was light and gave light. As it was burnt from morning to evening, so the light of devotion is never from and in the heart of man (2 Pet. i. 19); and as it was to be a statute for ever, so the offices of the Holy Spirit shall remain to illumine and to comfort the heart for ever [1].

[1] 1 Pet. iv.

[1] Van Til, ap. Ugolini Thesaurum, vol. viii. p. 1, &c.

SECTION CX. EXODUS XXVIII. 1—21.

TITLE.—*The design of Revelation is twofold—to restore the dominion of God eventually over the world in general, and in the heart of each individual in particular; and the one plan by which that object of Revelation is made effectual, is the establishment of the visible Church, and the appointment of an authorized ministry.—The family of Aaron is set apart to the office of the Priesthood. Holy garments are commanded them, to excite reverence among the people, and to remind the Priesthood of their duty.*

INTRODUCTION.—To understand rightly the dealings of God with mankind, we must imagine ourselves placed in the same circumstances with the people to whom the divine communications were originally imparted. When God created man, He made known His will to him, and communed with him in Paradise as a father with his son. After the fall of man, the same communion was continued, if the uniform tradition of the Jewish Church may be believed, chiefly by the heads or the eldest sons of the several Patriarchal families. When these families became more corrupt, and at the same time more extensive, the communion of God with their heads and chieftains became more unfrequent, till it was altogether withdrawn; and the family of Abraham became the one Church of God, and the channel of God's grace and communion with mankind.—The descendants of Abraham were now increased to be a nation. The heads of each family in that nation maintained among them the old Patriarchal customs; and while we must believe that the several communications of God's will were probably made known to the whole nation by their being imparted to the head of the nation only, whoever he might be; yet the duties of the Priesthood, the worship of God, the offering up of sacrifices, and the observance of Sabbaths, were committed to the heads of the several families in each tribe. *The period had now arrived when, as one family from among mankind had been selected to be the medium of the communion between God and man, so one family from among the holy nation into which that family had extended, was to be set apart for* the more clear and explicit confirmation of the ancient truth of God.—The nation of Israel was to be the example to the world. The family of Aaron was to be the example to the examples. The Christian Church has been elected to the place of the Jewish Church; the Christian Priesthood to the Jewish Priesthood. Christian people are to be examples to the mass of mankind. *The Christian Priesthood are set apart to be the examples to these examples.* The one design of the Great Head of the Universal Church in all its stages, whether Patriarchal, Levitical, or Christian, is the same—to enable believing individuals to return to the ancient communion which their Creator once held with their common ancestor in Paradise; and eventually, when the Christian leaven has leavened the whole lump of mankind, to restore the whole race to Himself, as one Church and one family.—And no man, whether the philosopher or the wayfarer (Isaiah xxxv. 8), can at all comprehend the history of the world and of the Church, who does not

thus view the object of the creation and the continuance of man in the world. Under all circumstances, and in all ages, a visible Church has been established, and a visible Priesthood appointed to uphold one system of gradually developed truth, and to appeal to the nations for ever, till the design of their institution be effected; and whatever be the clouds and darkness of the controversies and collisions which disgrace Christianity, or obscure the bright beams of its glory, the promise of the Father to the Son, as it is revealed to us in His own prophecies, shall be completed: that "The heathen shall be His possession, and the utmost parts of the earth shall be His inheritance."—The present and the following Sections inform us of the commencement of the ceremonies by which the family of Aaron was set apart. They relate the six holy garments which they were commanded to wear, with their colours, forms, and ornaments. Now it is certain that all, or nearly all the ordinances, as we have often observed, which relate to these particulars, were intended to be typical of higher and better things than the mere dress of the high priests under the Mosaic Law. We cannot venture, in the absence of positive information or Scriptural interpretation, to affirm in all cases what these typical meanings may have been. Of some, however, we may speak more certainly; and as there are three senses in which the words priest and high priest are used in the Scriptures, we may rightly adopt the typical interpretation of the emblematical priestly dresses in the three senses.—Christ then is the Priest or the High Priest of the Church. He who is duly set apart to minister in sacred things, whether in the Jewish or Christian stages of the Church, is called a priest; and every Christian soul who has received the knowledge of the Most High, and welcomed the powers of the Holy Spirit in his soul, is a priest unto God, inasmuch as he is one of the chosen nation, the peculiar people, the royal priesthood, of which the Church of Christ is declared to consist.—In considering, therefore, the dresses of the high priest, and of the priests, we shall derive from them, so far as we may be permitted to do, the application of their typical meaning to each of these. In the Section before us the dresses of the high priest are called holy, because they were different from those of the people, and betokened that they were set apart for God. And Christ is holy, as it is said of Him in the services of the Church, "Thou only art holy, Thou only art the Lord." The priest who ministers before God is holy, as he is set apart from his brethren of the Church of God; and every Christian is holy, as he is separated from the world that lieth in the wicked one. Their degrees of holiness are relative in the Church of Christ, as the degrees of holiness were relative in the Church of Israel. And as the holy dresses, therefore, of the high priest and of the priests, are said to be for glory and for beauty,—for glory before men, as proofs of distinction and dignity more than human; and for beauty also of personal appearance,—so also may all the descriptions of the Son of God, of the excellencies of his ministers, and of the virtues of His people, be included under the two divisions which relate to their outward influence and actions, and their inward purity and perfection: and we shall consider, as we proceed, the double meaning of the typical dresses which is here given us by the narrative itself. We will contemplate, in the next Section, the breastplate and the ephod,

the robe and the broidered coat, the mitre with its sacred inscription, "Holiness to the Lord," on the forehead, with the girdle of the loins, and the pomegranates, and the bells.—*Such as the high priest was in his holy robes of beauty and of glory, such it may be made to appear should every Christian spiritually be* when he presumes to hope, that he may have boldness to go into the presence of God; to commune, as he is permitted and invited to do, with Christ the Mediator, and with his Father and our Father, with his God and our God.

EXODUS XXVIII. 1—21.

BEFORE CHRIST 1491.

1 And take thou unto thee [a] Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

[a] Numb. 18. 7. Hebr. 5. 1, 4.

2 And [b] thou shalt make holy garments for Aaron thy brother for glory and for beauty.

[b] ch. 29. 5. & 29. & 31. 10. & 39. 1, 2. Lev. 8. 7, 30. Numb. 20. 26, 28.

3 And [c] thou shalt speak unto all *that are* wise-hearted, [d] whom I have filled with the spirit of wisdom, that they make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

[c] ch. 31. 6. & 36. 1.

[d] ch. 31. 3. & 35. 30, 31.

4 And these *are* the garments which they shall make; [e] a breastplate, and [f] an ephod, and [g] a robe, and [h] a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

[e] ver. 15.

[f] ver. 6.

[g] ver. 31.

[h] ver. 39.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ [i] And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

[i] ch. 39. 2.

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7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the ‖ curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

‖ Or, *embroidered.*

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and

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[k] Aaron shall bear their names before the LORD upon his two shoulders [l] for a memorial.

13 ¶ And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And [m] thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

16 Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 [n] And thou shalt †set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a ‖sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their †inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

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[k] ver. 29. ch. 39. 7.
[l] See Josh. 4, 7. Zech. 6. 14.
[m] ch. 39. 8.
[n] ch. 39. 10, &c.
† Heb. *fill in settings of stone.*
‖ Or, *ruby.*
† Heb. *fillings.*

PRAYER.—LET US PRAY, *that we be ever mindful of the true dignity of man at the beginning;—of the depth of our sinfulness by the fall; and of the provision which has been made for us in the visible Church of God, to enable us to return to the communion on earth and therefore in heaven, which our father lost—that we put on the holy garments of salvation, for glory and for beauty, and pray, and think, and live, as the royal priesthood of the Church of God.*

O GOD, the Creator and Preserver of all mankind, who at the beginning didst commune with our first parents in Paradise, and grant them the privilege of approaching to Thee as their Father, and their Friend!—We praise and thank Thy holy name, that Thou hast vouchsafed to impart to us the knowledge of Thy will, and to invite us to approach to Thee in the name of Jesus Christ the Mediator; and again to commune with Thee as our reconciled Friend and Father. Having boldness to come to Thy throne of grace by the new and living way, which He hath consecrated for us, make us ever mindful of that, our high privilege. Enable us to rejoice in the sense of Thy presence, and to walk before Thee as Thy sons, the holy nation, the peculiar people, the royal priesthood, whom Christ has redeemed and brought back to Thee. Let us not regard the service of our God as a dull and painful duty, but as the highest honour, and the noblest crown of glory. What Adam our father was, at the beginning, in righteousness, holiness, and knowledge, may we become before Thee. May we place our dignity in obedience, and our happiness in contemplating Thy mercy, Thy greatness, and Thy goodness. May our hope be in

Thee, and the delight and rejoicing of our souls be ever the anticipation of meeting Thee, and living with Thee, and communing with Thee in that better Paradise; where sin cannot enter, where no temptation shall corrupt us, nor sorrow, nor affliction, nor tears, nor death, shall enter.—Raise, O raise our souls, we pray Thee, from the depths of the sinfulness and misery which abound in this fallen state. May we ever be sensible that the curse of death is upon our bodies, and the curse of sin is upon our souls; and that to Thy grace and power alone we must look for deliverance from all the temporal evil that can happen to the body, and from all the spiritual evil that can overtake the soul. May we put our whole trust and confidence in Thy mercy; and in all our bodily calamities, and in all our spiritual distresses, may we find our only consolation and comfort in seeking Thee, and communing with Thee, and coming to Thee, as our Father which art in heaven. And because our souls have been stripped, both by the fall of our race, and by our own unfaithfulness, of the robes of glory with which Thy holy children should approach to Thee,—because we know that we are naked and destitute till Thy mercy hath brought forth the best robe and put it on us; we pray Thee to prepare us for the better communing with Thee, by putting on the holy garments for glory and for beauty, which Thou didst command thy servants the high priests to wear when they came up into Thy holy place, to offer the blood of the sacrifices of the law, and to spread their wants before Thee.—We would approach Thee with the blood of Thy Son, the one true and only sacrifice. We would lay our hearts before Thee. We would commune with Thee our God and Father, in Thy most holy place. Place Thou spiritually upon our souls the outer garment of the Ephod, of gold, and blue, of purple, and of scarlet, that all our outward actions may prove to Thee and to the world, that our souls are mindful that our gold and wealth are due to Thee; that the blue heavens are Thy work, that the glory of the visible creation is from Thee, and that the blood of the covenant, the atoning blood which was shed for the sins of man, was ordained by Thy mercy, that our communing with Thee may speak comfort and peace to our souls.—Place upon our hearts the breast-plate of Thy truth. May righteousness be the girdle of our loins. May holiness to the Lord be written upon our foreheads. May the sweetness of the pomegranate, and the music of the bells which bordered the vestments of the priests, in Thy service, so be granted to us, that every action of our life shall proclaim to the people who see or hear, that we are the servants of God; and that every thought of our hearts be unto Thee as the fragrant perfume, or as the sweet sounds of the praises of Thy holy temple. So may we think and live, and go on from earth to heaven, as the royal priesthood, consecrated to Thy service; separate from sinners, rejoicing in Thee our God, and looking for and longing after, the better services and the higher enjoyments of that holy temple, which shall be opened to us upon the death of the body; where the robes of mortality shall be exchanged for the robes of immortality and glory, and where we shall serve Thee, day and night without ceasing.—O prepare us for the day of death. *Lord! make us fit for heaven.* Lord! bless Thy servants who put their trust in Thee, and hope and believe in Thy mercy. We ask all in the name, and for the sake of Thine only Son, Jesus Christ, our Lord, and in His name and words we address Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

Note 1. *On the causes of the minute directions respecting the Aaronical dresses.*

The student who would understand the causes of the minute directions of the Mosaic law, respecting the dresses of the high priests and priests, must ever, in imagination, place himself in the circumstances of the times in which these laws were enacted. When he has ceased to consider the experiences of the day in which he lives as the criterion of the truth of the past; and the way in which the world is now governed by the providence of God, as the proof of the conduct of God in former ages; he will be more open to the conviction that God rules His fallen creatures according to the circumstances in which they are placed, and that no proposition is more philosophical than that of the author of the epistle to the Hebrews—"God at sundry times, and in divers manners, spake to the world." The reason of the minute directions given to the Aaronical priesthood, as to their vestments, &c., was to make the Jews more peculiarly separate from the idolatrous priesthood around them, in that one particular, which ever distinguished the purer worshipper of Jehovah from the impure service of the abominable devotees around them. This reason is well expressed by Outram [1]: "Jam vestium omnium pontificalium prima induebantur femoralia; quæ a coxis ad poplites pertinebant [2]. Gentium quidem profanarum Flamines, quæ occultari maximè decebat, coram Pehore aperiebant: Deus autem sacerdotes suos, ut verecundos et modestos; ita tecto corpore esse voluit," &c. See also Braunii de Vestibus Sacerdot. lib. i. c. i. § 3—5.

Note 2. *On the typical meaning of the precious stones in the breastplate, &c.*

After a careful study of the epistle of Jerome to Fabiola, and the various extracts from the fathers, &c., in Cornelius a Lapide, I am compelled to declare my dissatisfaction, in consequence of the deficiency of evidence, with their several interpretations of the twelve stones in the breastplate of the high priest, &c. And it cannot be worth while to occupy the time of the student by mentioning opinions only to refute or to reject them. I cannot say, for instance, with Tertullian, that the twelve stones in the breastplate denote the twelve apostles [3]; or with Beda, that the three stones in each row, denote three theological virtues; or with Jerome, that the four rows of gems are the four cardinal virtues, which are so curiously combined, that they constitute twelve several moral excellences, &c. We know that to each name of the twelve tribes a particular gem was assigned, and lists are given of the tables of their combinations; but I must hesitate to say that the sardius denotes zeal in holding a doctrine, and suffering martyrdom for its truth; that the topaz denotes a spiritual mind, superior to all worldly adversity; that the emerald denotes virginity; the carbuncle, charity; the sapphire, heavenly contemplation; the jasper, firmness in the faith; the unknown gem, the ligure, which was probably the jacinth, denoted contempt of earthly, and the love of heavenly things; that the agate denoted sociableness; the amethyst, humility; the chrysolite, penitence; the onyx, candour and innocence; and the beryl, a brave and heroic mind.—All these interpretations are derived very ingeniously and very prettily from considering the nature, colours, appearances, and reputed qualities of the several gems; as well as from the character of the several twelve tribes with which they were combined. But they fail to convince me that such was the mind of the Holy Spirit, when they were commanded to be placed in the breastplate. Yet there is much ingenuity in the beautiful character which the Jesuit Salmeron has drawn, from this combination, of our blessed Lord, considered as the high priest of the universal Church. Christ, he says, is shadowed forth as our high priest, by the gems on the breastplate of the high priest of the Jews. The sardius on the breast proves that He banished the fears of His followers, and made the apostles and the faithful terrible to evil spirits; the topaz shows that He irradiated the world with His heavenly and undeviating love; the emerald, that He delighted the sight of angels as well as men; the carbuncle, that He is the light of the world; the sapphire, that His doctrine and life were from heaven; the jasper, that He was the rock on which the Church was founded; the jacinth, that He was meek and humble in heart; the agate, that He was bold against the impious and infidel; the amethyst, that He resisted sleep, and all temptation to indulgence; the chrysolite, that He came not to call the righteous, but sinners, to repentance; the onyx, that He was pure and holy in life; the beryl, that in every temptation and suffering He was constant and faithful, and that His virtues were clearer than the light, &c. This is the interpretation of Salmeron [1]; but what if the student attempt to

[1] De Sacrificiis, lib. i. cap. v. § iii. 4to; London, 1677.

[2] Maimon. in Chele Mikdash., c. 10, et Kimchi ad Ezek. xliv. 18.

[3] Contra Marc., lib. iv. c. 13.

[1] Opp. Tom. vii. p. 11.

vary the virtues, and assign for instance, the meekness of heart to the sapphire, and the purity of doctrine to the jacinth!—It is evident that we cannot affirm these interpretations to be correct. They are too fanciful to be depended upon, and must, therefore, be either totally rejected, or welcomed with difficulty and doubt.

NOTE 3. *On the colours of the Ephod.*—Exod. xxviii. 5.

Blue, &c. These four, the Jews tell us, are figures of the four elements which constitute the world. The fine linen implies the earth, as being the immediate product of it. The purple, the sea, as we are furnished with it from a sea-fish. The blue, the air or sky; and the scarlet, the fire and æther, from the propriety and resemblance of colours. And thus it is also suggested, according to the Jews, that God's high priest is not only to supplicate for Israel, but for the whole world. Jerome ad Fabiolam, Ep. Crit. col. 562.

SECTION CXI. EXODUS XXVIII. 22, TO THE END.

TITLE.—*The institutions of the law of Moses, have generally both a literal and spiritual meaning, but they are only rightly understood by the Christian, when the spiritual meaning is made a personal or self-applicatory meaning.—The dress of the high priest typically describes the appearance of Christ in heaven; but it relates also the fitness of the Christian to commune with God now on earth, and hereafter in heaven.*

INTRODUCTION.—Christ, when He had overcome the sharpness of death, opened the kingdom of heaven to all believers. All believers, therefore, now possess, according to the declaration of the author of the Epistle to the Hebrews, power and boldness to enter into that heaven, the true holy of holies, as Christ the one great High Priest went up into heaven, and as the Jewish typical High Priest went up into the holy of holies. But the several portions of the typical law of Moses must not be separated from each other. If the holy of holies represented heaven, if the high priest represented Christ, and if the Christian is permitted, invited, and enabled to follow Christ into heaven, then also we infer that the dress of the high priest, which is described at great length in the former, and in the present Section, no less represents typically the appearance of Christ, and the clothing, as it were, of the soul of the believer, which qualifies it, or enables it to enter into the presence of God.—As the description of the holy of holies, the dress of the High Priest is to be received in its first, or literal sense; so also are both to be welcomed by us in their typical or spiritual sense: but as the Jew might believe that the holy of holies, and the dress of the high priest, were intended to denote something which was to be developed hereafter, and then become careless and indifferent as to the real meaning of the type; so also may the Christian believe that the holy of holies denotes heaven, and the dress of the high priest denotes both the offices and holiness of Christ, and the holiness therefore of the Christian soul before it can be received into heaven; and then he may relapse into carelessness and indifference, without any personal application of this spiritual meaning to himself.—He reads the Scriptures to very little purpose, who is contented with discovering even the spiritual interpretation of a typical institution, without deducing also from that spiritual inference the perso-

nal application to himself; and without making that application the source of greater energy, and fitness, and perseverance.—As the high priest was clothed with the robe of righteousness and the garments of salvation, before he went up to the holy of holies, so let us learn a lesson that *our fitness for heaven must begin upon earth before we arrive at heaven;* and that our souls must be covered now with the rich dresses of the servants of God before we can be prepared to serve in His temple, or to walk in His palace, as the King of kings.—We read, in the present Section, of the continuance of the ordinances respecting the dresses of the high priests, and of the priests. It begins with the command to make the golden chains with which the breast-plate was to be fastened to the ephod. In that breastplate were placed the names of the twelve tribes, and they were to be borne upon the heart of the high priest, for a memorial before the Lord continually. (Exod. xxviii. 29.) If the high priest is to be considered as the representative of Christ, it is most evident that this part of his duty reveals to us one part of the nature of the office of Christ in heaven—that He is the Mediator between God and man, and that He intercedes for the whole Church, of which the twelve tribes are an emblem. It describes also the manner in which every priest now in earth should pray for the Universal Church; and it no less relates to us, that every Christian who approaches to God in prayer, must pray not only for himself, but for the Church and people of God; that is, that the first spiritual prayer must be united with love for all mankind, but especially to those who are of the household of faith.—We are then brought in this Section to one of the chief difficulties of the Old Testament. The high priest was commanded to put into the breastplate Urim and Thummim. What is expressly meant by this expression is unknown. If the opinion of Josephus and Parkhurst is correct, it denotes that the precious stones and the Urim and the Thummim were the same. In the 30th of Exodus, the Urim and Thummim are not mentioned, but the twelve precious stones are named: while in Leviticus viii. the twelve precious stones are not named, and yet the Urim and Thummim are mentioned. In the 29th and 30th verses of this Section, they are mentioned as synonymous. These reasons seem to compel us to believe that they are convertible terms; and because the word Urim signifies lights or demonstration, and the word Thummim denotes perfection, or truth; the general meaning of the words may be,—that *Christ, when He went up into heaven,* and bore the names of the twelve tribes, or of the whole Church, on His heart, was the light to lighten the Church, and the perfection of the righteousness of the Church; or it might denote, *that the high priest* who bore the names of twelve tribes on his heart, and sought for the advice, or direction from God, to order their movements; sought for the light and perfect guidance which was to guide them, when he thus consulted the God of Israel; and it *taught the Christian* who would either seek for the Divine guidance for himself, or for the Church, when he prayed both for himself and for the Church; to frame his prayer by the light of God's truth, and the freedom from all allowed iniquity.—Other meanings of the Urim and Thummim will be considered in the Notes. In addition to this ornament on the ephod, which declared the necessity of knowledge in the head, and the aiming at perfection in the actions of

those who would aspire to commune with God in the present life, as the commencement of their better communion with God in the life to come; not only was it decreed that figures of pomegranates should be embroidered on the border of the robe of the ephod, to denote, that the fragrancy of the work of Christ, of the holy office of the priest, and of the holy life of the believer, should be manifested,—and not only also that the bells should be appended to the robe of the ephod, that the sound of their good report should be heard and known when the people were invited to worship their common God;—but the high priest was commanded to wear upon his forehead, in front of the mitre, which he wore in common with the other priests, on a plate of pure gold, *this inscription, which ought to be engraved deeply upon the heart, the head, and the life* of every member of the Universal Church, who would begin in life, continue in death, and maintain after death, in his immortality for ever, communion with God,—this inscription: *Holiness to the Lord—Holiness before the Lord—Holiness is the attribute of God.*—Holiness, or separation from all that is earthly and worldly, impure or profane, common and inferior, becometh the heart, the soul, the conscience, and the life of him, who aspires to the obtaining that communion with God, which, though it begins on earth, is only completed with God and Christ in heaven. Happy is the Christian who can thus interpret to the honour of God, to the glory of Christ, to the veneration for the priesthood, to his benevolence towards man, and to his own moral and spiritual improvement, the typical institutions of the law of Moses.—Such a man may be assured, that as certainly as he can now find spiritual improvement from the early portions of God's law; so after death, when his immortality has begun, he shall find that *these studies are but the commencement of those more exalting and elevating contemplations,* which shall form one portion at least of the happiness of the world to come. *Such as the acorn is, such will the oak be.* Such as the bud is, such will the rose be.—Such as the Christian soul begins to be in life, and in death, such by God's own law it will be for ever; and communion with God on earth, is as certainly the commencement of communion with God hereafter; as the breathing of a new-born infant is the same proof of life, as the same breathing in the youth, the middle-aged, and the old.

EXODUS XXVIII. 22, TO THE END.

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22 ¶ And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

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25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put

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them on the shoulder pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, [a] for a memorial before the LORD continually.

30 ¶ And [b] thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And [c] thou shalt make the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

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33 ¶ And *beneath* upon the ‖ hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

‖ Or, *skirts.*

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And [d] thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may [e] bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be [f] accepted before the LORD.

[a] ver. 12.

[b] Lev. 8. 8. Numb. 27. 21. Deut. 33. 8. 1 Sam. 28. 6. Ezra 2. 63. Neh. 7. 65.

[c] ch. 39. 22.

[d] ch. 39. 30. Zech. 14. 20.

[e] ver. 43. Lev. 10. 17. & 22. 9. Numb. 18. 1. Isai. 53. 11. Ezek. 4. 4, 5, 6. John 1. 29. Hebr. 9. 28. 1 Pet. 2. 24.

[f] Lev. 1. 4. & 22. 27. & 23. 11. Isai. 56. 7.

BEFORE CHRIST 1491.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework.

40 ¶ [s] And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt [h] anoint them, and † [i] consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them [k] linen breeches to cover † their nakedness; from the loins even unto the thighs they shall † reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near [l] unto the altar to minister in the holy *place*; that they [m] bear not iniquity, and die: [n] *it shall be* a statute for ever unto him and his seed after him.

BEFORE CHRIST 1491.

[s] ver. 4. ch. 39. 27, 28, 29, 41. Ezek. 44. 17, 18.

[h] ch. 29. 7. & 30. 30. & 40. 15. Lev. 10. 7.

† Heb. *All their hand.*

[i] ch. 29. 9, &c. Lev. ch. 8. Hebr. 7. 28.

[k] ch. 39. 28. Lev. 6. 10. & 16. 4. Ezek. 44. 18.

† Heb. *flesh of their nakedness.*

† Heb. *be.*

[l] ch. 20. 26.

[m] Lev. 5. 1, 17. & 20. 19. 20. & 22. 9. Numb. 9. 13. & 18. 22.

[n] ch. 27. 21. Lev. 17. 7.

PRAYER.—LET US PRAY, *that we not only believe in the blessedness of the communion of the soul with Christ and God after the death of the body, but that we begin the happiness of the world to come in communion with God and His Church on earth; by approaching to God with the Urim and Thummim of knowledge in the head, with perfection of action in the life, and with holiness of motive, will, affection, and intention in the thoughts of the heart.*

O HEAD of the Church universal in earth and heaven! O Lord God the Father Almighty! who hast revealed Thy will that we may know Thee now, and live with Thee in a better state hereafter! O Lord God the Son! who hast gone before us through the sorrows of life, the pains of death, and the joys of a glorious resurrection and ascension into heaven! O Lord God the Holy Spirit of God, who by the mouth of Thy servants, the prophets and the apostles, hast taught the fallen race of man the best and only happiness of the soul of man, in the following the example of Christ; and beginning upon earth the study of the will of God, and the blessedness of communion with God! we, Thine unworthy servants, humbly thank thee, Holy, Blessed, and Glorious Trinity, for all the knowledge vouchsafed from the world to which we are hastening, of the God we are commanded to meet; and of the world to which we are going.—We thank Thee for the discovery which Thou hast made by the holy Apostle, of the true meaning and interpretation of the institutions of Thy law, given by Moses Thy servant; and we pray for Thy grace, that we receive not Thy word in vain. Give us day by day our daily bread, that every day of our lives we may practise what we believe, and aspire to the beginning of the happiness which begins on earth, to be continued through death, and to be completed in heaven.—As the high priest, when he went up to the holy of holies, was clothed with the linen ephod, so may our souls be clothed with the robe of righteousness. As the high priest bore upon his breast the names of the children of Israel upon the breastplate of judgment, so may Christ, the great High Priest, bear our unworthy, humble names, upon His heart as our Mediator and Intercessor at the throne of God.—For His sake may our innumerable sins of thought, word, and deed, be pardoned.

For His sake may their grievous remembrance be removed, and their intolerable burthen be done away.—As Christ our Lord returned to Thy presence in heaven with the knowledge of the sins of Thy people, with the perfection of His own precious blood-shedding as the sacrifice for the sins of the world; and with the complete and unspotted holiness which none but Christ could possess; so give us, Thine unworthy servants, the knowledge of Christ and of the Holy Spirit of God, which shall be the beginning of our holy communion.—So give us the power to conquer evil, to resist temptation, to tread down Satan under our feet, which shall prove our faith within our own hearts to be from Thee; and so grant to us the holiness of motive and of will, of affection and intention, that our souls be daily more and more prepared to meet the death of the body, and to rejoice in anticipation of communion with Thee.—While we live on earth, may we begin to be prepared for heaven. Increase our knowledge. Illumine our understandings. Open Thou our eyes, that we daily increase in the knowledge of the word, the enjoyment of Thy promises, the fear of Thy threatenings, the dread of Thy wrath, and the hope of Thine undeserved mercy.—Grant us grace that we unite holiness of action, watchfulness over our ways, self-denial in our walk through life, and daily taking up our cross to follow Thee. So may the light and perfection which Thy word has commanded, be as the fragrance of the pomegranate and the sound of the bells of the tabernacle; *before God* in His holy place, *before the sons of God* in His holy Church, and *before the children of men* among whom our lot in life is appointed.—And that our knowledge of Thy will, and that our obedience to Thy law may be complete before Thee, give us such grace that "*Holiness to the Lord*" may be written upon our souls, that we be ever acceptable in Thy sight. So prepare us for thy presence. So enable us, in the union of knowledge, righteousness, and true holiness, to converse with Thee, to find our chief pleasure in Thee, to exclaim with Thy servant in heart and truth, "Whom have I in heaven but Thee, and there is none on earth that I desire in comparison to Thee,"—that now, even now, neither the riches nor the pleasures, the gold nor the silver, the toys nor the honours which this world can give; shall be preferred by us to that calm, serene, and holy communion with the Father, the Son, and the Holy Spirit, which is the best present portion; and which is the only future portion of the soul which seeks Thee, and fears Thee, and loves Thee.—O God and Saviour! Lord and Sanctifier of the souls of men! hear, oh! hear our prayer. We are sinful, we are dying. We are without peace, and comfort, and happiness, unless Thou shalt in Thy mercy bestow them. Grant us Thy peace. Leave us not comfortless. Give us the only happiness which can sanctify and bless the soul. Give us the union of knowledge of Thy will, obedience to Thy law, and holiness of heart, and thought, and soul, that we may rejoice in the love of Christ, and live, and die, and return to Thee; happy in communion with our reconciled Father, with Christ our Brother, with the Holy Spirit our Comforter and Friend.—Hear, oh! hear, we beseech Thee, these our imperfect petitions. We offer them to Thee, our Father, not in our own name, but in the name and for the sake of Jesus Christ our only Lord and Saviour, in whose name and words we further call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the Urim and Thummim.*—Exod. xxviii. 30.

I have given in the introduction the general supposed interpretation of the Urim and Thummim. I believe that the expression is but a convertible term with the twelve

stones of the breastplate, and that it denoted they were all to be respectively the best of their kind which could be procured, and that they were all to be set in the breastplate in the most perfect manner. The word Urim, or lights, therefore, would primarily refer to the choice of the precious stones; and the word Thummim, perfections, from תם, might relate to the manner in which they were to be engraven. They were called Urim, or lights, from the knowledge implied in selecting them, and Thummim, from the skill to be employed in engraving them. They thus denoted the light which adopted truth, and the perfection which employed it rightly; and the usual typical interpretation is consequently derived with great propriety from this meaning. As this opinion, however, may not be deemed satisfactory, I here subjoin the chief meanings which have been assigned to the two words, that the student may decide for himself.

R. Salomon and the modern Jews believe that the sacred Tetragrammaton was placed among the twelve stones. Cyril [1] supposes that the expression does not refer to any substance manufactured by human art; but some spiritual thought, impression, or decision, infused by divine power into the mind of the high priest when he placed the breastplate on his heart. Origen agrees in this opinion. Hugo supposes that the Urim and Thummim were characters, or different letters, inscribed on the breastplate, which projected themselves in words, to signify the answer which God gave to the high priest. Arius Montanus imagines that they were two pellucid stones, formed by miracle, and given by God to Moses. Procopius [2] believes that they were two additional precious stones, representing the light and truth, which were to adorn and distinguish the high priest. Anastasius Nicænus believes that the Urim and Thummim were an adamant, which became black when the high priest entered into the holy of holies, if the people were polluted with unrepented sin; that it became of red or sanguineous colour if God designed to punish the people; but that it became white as snow if the people had repented. Oleaster, and many Jews, believed that they were merely the names of the twelve stones. Others believe the Urim and Thummim to have been Teraphim, or two small images. Geddes supposed them to have been images of justice and of truth. Michaelis imagines they were three sacred lots, one denoting the affirmative, one the negative, the other neutral; founding his opinion on the interpretation of 1 Sam. xiv. 41. Josephus makes them to have been only the stones of the breastplate; and Parkhurst, from comparing Exod. xxxix., where the twelve stones are mentioned, but not the Urim and Thummim, with Levit. viii., where these are omitted, but the Urim and Thummim are mentioned, believes them to have been convertible terms. In the 29th and 30th verses of this section they are certainly synonymous. The breastplate worn by the Egyptian priests is supposed by Spencer to have been the origin of the ordinance among the Jews. We may believe rather that the custom was patriarchal, that the priests of the patriarchal families were thus decorated, and that the Levitical institution was but the revival of the primitive practice.

With respect to the manner in which God gave answers by the Urim and Thummim, this too is equally uncertain. We cannot say whether the opinion of Lightfoot, that the stones rose in their sockets to give the answer, or whether the opinion of the authors cited by Corn. a Lapide, that the twelve stones were clouded if the answer was to be in the negative, or brilliant if it was to be in the affirmative, be preferable. The Jews however, believed that the letters in the twelve names of the tribes either rose or were rendered brilliant. Thus when the question was asked (2 Kings ii. 1.) "Shall I go up," the answer was עלה: the ע from the name of Simeon, the ל from that of Levi, the ה from that of Judah, rose up or were made brilliant, to form the oracular reply.

[1] In Collect. c. 24, ap. Corn. a Lapide, in loc.
[2] In Deut. xxxiii.

NOTE 2. Exodus xxviii. 42.

For the reason of the command that the priests should wear linen drawers, see note 1 to Section 110.

SECTION CXII. EXODUS XXIX. 1—25.

TITLE.—*As the Gospel is before the present age in anticipating the only remedy for its restlessness and presumption, so the institutions of the Law of Moses were before their age in anticipating the only remedy for its idolatry and vices. The consecration of Aaron and his sons to the priest's office. Five observances are necessary to all consecrations of a soul to God—outward dedication, outward holiness, inward holiness, the power of the Holy Spirit, and the blood of Christ.*

INTRODUCTION.—A distinguished writer and poet of the present day, published lately a work entitled, "The Gospel before the Age." The object of the work was to prove that the Gospel was not only the best remedy for that restless appetite for some vague and vast amelioration, which the corruption of fallen man can never derive from himself; but that the words of Christ to Nicodemus, "Except a man be born again, he cannot see the kingdom of God," suggests that remedy, in language universally applicable to the agitation and presumption of an age which seeks other cures for the evils of society and of human nature. Now the being born again, or being born from above, though it implies the commencement of a certain state of mind, or the beginning of the change from the natural to the spiritual, must not be limited to that commencement. As that which is born of the flesh continues to be flesh to the end of its earthly probation, so that which is born of the Spirit is so born that it may continue to be spirit, as contradistinguished from the flesh, throughout its immortality; and the natural and the spiritual are only united together for a time, that the flesh may be subdued to the spirit, and the spirit itself become cleansed from the pollutions, inferiorities, and infirmities of the flesh.—Five things then are necessary to the conquest of the spirit over the flesh, of the heavenly over the earthly, or of the spiritual over the natural. And these five things are presented to us in the Gospel in plain and simple language, as the anticipation of the cure for the political, social, and personal evils of societies, nations, and individuals: and these same five things are presented to us in the institutions of the Law of Moses, in type, emblem, and arbitrary institution. These five things are—the initiation or beginning of the spiritual life, which is superadded to the more natural life—inward holiness, outward holiness, the power of the Holy Spirit, and the propitiation of God by the atonement and offices of Christ; and all these are brought before us in the account of this and the immediately following Sections.—The only difficulty in understanding the narrative in the Section rightly with reference to these five particulars, arises from the consideration of the order in which they should follow each other.—The subject of the Section is the consecration of the sons of Aaron to the priest's office. The manner in which they were consecrated informs us of the mode in which every Christian is to be consecrated and dedicated, as one of the royal priesthood in the new dispensation, to the service of God.—These five degrees or proofs of holiness in that consecration are common to both, and they are all supposed to be simultaneous, so as that all should exist together in the individual who is consecrated. The course of the narrative, however, which describes that consecration must unavoidably relate one part of the common consecration before the other. It is, however, very difficult to affirm, with the exception of the initiatory rite, that one part of the consecration is to be put before the other. The propitiation by Christ, for instance, must be said to be the cause of the bestowal of the Holy Spirit. The power of that Holy Spirit is the cause of inward holiness, the effect of that inward holiness is the manifestation of the outward holiness. The unavoidable imperfection of human language, and the necessity of relating one thing after another, compel us to mention these things consecutively, whereas they ought all to be considered together, as one act, or

one state, or one condition of mind, in which the priest or the Christian is consecrated to God. *And we cannot rightly understand spiritual Judaism, or spiritual Christianity, unless we include in our notion of the spiritual Jew, or the spiritual Christian, the whole five of these characteristics.* We shall be enabled to consider each of them more fully when we contemplate in subsequent Sections the details of the Mosaical institutions. At present we consider each generally.—The outward initiation, then, the ceremony which formed the commencement of the separation between the world and the Church, was the approaching from the wilderness to the door of the Tabernacle, the emblem of the Church; and there being washed with water, before they could assume the robes of the Priesthood (Exod. xxix. 4). Yet even before this could be done, the sacrifice of the bullock and of the two rams, the general emblems of the atonement; the unleavened bread, the emblem of sincerity and truth; and the cakes and wafers mingled with oil, the emblem of the union of the aspirations of the heart with the influence of the Holy Spirit, were all to be brought (ver. 1—4), to prove to us that the washing with water was to be blended with holiness, as the gift of the Holy Spirit, purchased, or granted, because of the atonement.—The general holiness, both inward and outward, which was required of the Jewish priests, and of the consistent Christian, is represented to us by the putting on of the holy robes of which we have spoken, the ephod and the girdle, the mitre and the breastplate (ver. 4—6). The power of the Holy Spirit, the spiritual gifts not proceeding from the soul of man, but from the power of God, is represented by the holy oil (ver. 7); while the holy propitiation for the sins of the priest is no less represented by the slaying of the bullock for a sin-offering, by the confession of sins, by the laying on of the hands of the priest on the head of the victim; and by the pouring out of the blood around the altar, in testimony that the blood of the worshipper deserved to have been shed in place of the victim (ver. 10—17). It was burnt without the camp, as an emblem that the worshipper who approached without the blood of the victim, deserved to suffer the wrath of God out of the communion of the spiritual Israel; and as a representation, therefore, of the manner in which Christ became the sin-offering for His Church; and it was accepted as a peace-offering, because it was offered as God willed and had commanded.—The inward holiness demanded of the worshipper, is further represented by the command to burn the fat of the inwards, the kidney, and the liver; that is, as the Fathers and the spiritual Jewish Church interpreted the decree, the command to sacrifice the luxury, incontinence, and anger, or the internal passions of the soul;—while the necessity of outward holiness was no less clearly indicated by the command to consecrate with the blood of the victim, the ear, the thumb, and the great toe of the foot, as the emblem of the manner (ver. 20) in which the *powers of the intellect*, the *energies of the body*, and all *the actions of the life*, should be devoted to the God of the Tabernacle and to the service of His Church.—The sprinkling of the blood of the sacrifice upon the sons of Aaron, after all these ceremonies were accomplished, demonstrates to the universal Church; that whatever be the holiness or the excellence of the Priesthood, or of the Christian, they are only accepted through the merits and the blood of the

true sacrifice; while the placing the several portions of the sacrifice in the hands of the sons of Aaron to be offered as a wave-offering, which was the waving each towards the east and the west, the north and the south; no less pointed out that the object of the consecration of the ancient Priesthood and of the modern Christian, was designed to be the glory of their common Lord and Father in every quarter of the world.—Such are some few only of the sacred lessons to be derived from the consecration of the sons of Aaron. Such is the manner in which the Law of Moses, in emblem, and the Law of Christ, in the accomplishment of the design of all emblems; points out to us the only remedy for the wants, the restlessness, and the sins of man.—The word of God, generally speaking, is the best guide to our immortality; and *those alone are wise, who learn from that word*, in addition to the necessity of their *outward profession*, the absolute necessity of *inward holiness of heart, outward holiness of life*, the *continued influence of the Holy Spirit* of God, and the *need of that precious bloodshedding*, which the Father of the souls of sinful men has mysteriously commanded and accepted as the atonement for the sins of the world; and without which the holiest of the repentant Priesthood, the pious and devout Christian, shall be rejected as certainly as the harlot or the Pharisee, the infidel or the heretic.—*The blood of Christ alone* must be pleaded before the throne of the Almighty, as the only source of the hope, of the acceptance, of the holiest and most pious believer. If these righteous scarcely can be saved, where shall the ungodly and the sinner, the profane and the unrepentant, appear?

EXODUS XXIX. 1—25.

BEFORE CHRIST 1491.

1 And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the
[a] Lev. 8. 2. priest's office: [a] Take one young bullock, and two rams without blemish,
[b] Lev. 2. 4. & 6. 20, 21, 22. 2 And [b] unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto
[c] ch. 40. 12. Lev. 8. 6. Heb. 10. 22. the door of the tabernacle of the congregation, [c] and shalt wash them with water.

5 [d] And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with [e] the curious girdle of the ephod:

6 [f] And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing [g] oil, and pour *it* upon his head, and anoint him.

8 And [h] thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron

BEFORE CHRIST 1491.

[d] ch. 28. 2. Lev. 8. 7.

[e] ch. 28. 8.

[f] Lev. 8. 9.

[g] ch. 28. 41 & 30. 25. Lev. 8. 12. & 10. 7. & 21. 10. Numb. 35. 25.

[h] Lev. 8. 13.

BEFORE CHRIST 1491.

and his sons, and † put the bonnets on them: and [i] the priest's office shall be their's for a perpetual statute: and thou shalt † [k] consecrate Aaron and his sons.

† Heb. *blind.*
[i] Numb. 18. 7.
† Heb. *fill the hand of.*
[k] ch. 28. 41. Lev. 8. 22, &c. Hebr. 7. 28.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and [l] Aaron and his sons shall put their hands upon the head of the bullock.

[l] Lev. 1. 4. & 8. 14.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou [m] shalt take of the blood of the bullock, and put *it* upon [n] the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

[m] Lev. 8. 15.
[n] ch. 27. 2. & 30. 2.

13 And [o] thou shalt take all the fat that covereth the inwards, and ‖ the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

[o] Lev. 3. 3.
‖ It seemeth by Anatomy, and the Hebrew Doctors, to be *the midriff.*

14 But [p] the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin offering.

[p] Lev. 4. 11, 12, 21. Hebr. 13. 11.

15 ¶ [q] Thou shalt also take one ram; and Aaron and his sons shall [r] put their hands upon the head of the ram.

[q] Lev. 8. 18.
[r] Lev. 1. 4—9.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and ‖ unto his head.

BEFORE CHRIST 1491.

‖ Or, *upon.*

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the LORD: it *is* a [s] sweet savour, an offering made by fire unto the LORD.

[s] Gen. 8. 21.

19 ¶ [t] And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

[t] ver. 3. Lev. 8. 22.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of [u] the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and [v] he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

[u] ch. 30. 25, 31. Lev. 8. 30.
[v] ver. 1. Hebr. 9. 22.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

BEFORE CHRIST 1491.

23 [w] And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt ‖ [x] wave them *for* a wave offering before the LORD.

25 [y] And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

[w] Lev. 8. 26.

‖ Or, *shake to and fro.*

[x] Lev. 7. 30.

[y] Lev. 8. 28.

A PRAYER OF SELF-CONSECRATION AND SELF-DEDICATION TO GOD.

PRAYER.—LET US PRAY, *that we be consecrated and devoted, as our best privilege and happiness, to the service of God, both in life, in death, and for ever; that as we are now dedicated to Him in baptism, we may become His faithful sons and servants by outward conduct, by inward holiness, by obedience to the power and enjoyment of the comfort of His Holy Spirit, and above all by constant, humble faith in the sacrifice of Christ.*

O GOD of the souls of men! God and Father of the spirits of all flesh! who hast taught us by the example of Thy Son Jesus Christ, and by the types and emblems of Thine ancient law, the manner in which Thy sons and servants should be dedicated and consecrated to Thee and to Thy glory, we, Thine unworthy and sinful children, humbly confess before Thee, with shame and confusion of face, our knowledge of Thy will and our disobedience to Thy known law. We have sinned, we have grievously sinned against light and knowledge, against the convincing, and warning, and persuading influence of Thy Holy Spirit, against the vows of our baptism, and the renewal of our vows at Thy holy table and altar. We do earnestly repent, and are heartily sorry for these our misdoings. The remembrance of them is grievous unto us, the burthen of them is intolerable. Have mercy upon us, have mercy upon us, we most humbly beseech Thee; and so grant us true repentance and Thy Holy Spirit, that the rest of our life may be wholly devoted and dedicated to Thee and to Thy glory, to the service of Thy Holy Church, and to the salvation of our immortal souls. For Thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that from this day forward, we begin to serve Thee in greater holiness and pureness of living than we have ever yet done. Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be more than they have ever yet been, a reasonable, holy, and living sacrifice to Thee. We praise Thee, we bless Thee, we give thanks to Thee for Thy great glory, in that Thou hast promised Thy Holy Spirit to them that ask it. Here we pray Thee so to grant us the powers and the influences of that Holy Spirit, that we may ever remember more and more the solemn vows which were made for us when we were taken out of the uncovenanted world, and dedicated at our baptism to Thee and to Thy glory. Enable us to renounce more effectually than we have ever yet done, the devil and all his works of pride and infidelity, despair of Thy mercy, and hatred of Thy will. Enable us to subdue and tread down under our feet the covetous desires which fetter our souls to the world, and the carnal and earthly desires which fetter us to the temptations and allurements of a corrupt and fallen nature. Give us Thy grace to fulfil the solemn vows and covenant which we have so often made

when we have gone up to Thy table and altar. In all our ways may we acknowledge Thee. As the blood of the sacrifice was commanded to be placed upon the ear, upon the hand, and upon the foot of the priest who was consecrated and dedicated to Thee; so may the Blessed Spirit of the living God be with us, that we rejoice to hear Thy word, to do Thy will, to walk in Thy ways, and in all our thoughts, words, and works, to prove ourselves before God and man, to be devoted and dedicated to Thee.—As the fat of the inward part of the sacrifices was burnt upon Thine altar, so may the flame of love descend from heaven upon our hearts and souls, upon our desires and affections, that our inward thoughts be holy, that all impure thoughts be burnt up and consumed within us; that neither anger, nor revenge, nor evil concupiscence, nor covetous desires, which are idolatry, be found within that soul which is devoted to the honour and glory of the living God.—As the priest who was devoted and consecrated to Thy service, was clothed with the robes of glory, and made the garments of holiness honourable; so clothe our immortal nature, we beseech Thee, with the robes of righteousness and truth, that "Holiness to the Lord" may adorn our head; and the truth, and the love, and the peace of God may abound in our heart. Gird us with the girdle, and clothe us with the robes of righteousness, joy, and love.—As the holy oil was poured forth upon the heads of Thy servants to flow down upon the skirts of their clothing, so may the refreshing and the comforting, the strengthening and the all-conquering influences of the Holy Spirit, sanctify our best endeavours, renew our vows, give us perseverance to the end; and enable us to shed abroad the perfume and the fragrance of heaven, among the worshippers of the great and holy God; who has permitted us to rejoice in His sacred service, to bear His holy name, to profess His faith, and to be devoted and consecrated to the Church of the living God.—As the offering of the priests was waved before Thee, to the east and the west, to the north and to the south, so may all our neighbours, friends, and kindred, and so also may the Church of God wherein we dwell, bear witness to the zeal and faithfulness of our devotion and dedication to Thee. In the name of Thy Son Jesus Christ our Lord, we offer all our petitions. We thank Thee for the outpouring of His precious blood. We thank Thee that Thou hast given Thy Son Jesus Christ, not only to die for us, but to be our spiritual food and sustenance in the holy sacrament, and in the prayers of our daily offering to Thee. Increase our faith. May the outward life we lead, the inward peace we pray for, and the blessed comforts of Thy Holy Spirit, be united in our hearts and lives; that our faith be proved by our works, and our hope of final salvation through Jesus Christ our Lord be not in vain.—In Thee, O Lord, have we trusted, let us never be confounded in our faith, hope, and trust in Thee. In the name of Christ alone we offer our imperfect petitions, and in His words we call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

SECTION CXIII. EXODUS XXIX. 26, TO THE END.

TITLE.—*The humble Christian who devotes his head and heart to the study of the Holy Scriptures, for spiritual improvement, and not for controversy; attains to the highest happiness of which the human nature is capable in the present life. The further consecration of the sons of Aaron by the heave-offering, and*

the wave-offering; the wearing of the holy robes; and the daily sacrifice to be offered morning and evening to God.—God promises to dwell in and among His people.

INTRODUCTION.—It is recorded of John Locke, that he declared when he was dying, "If I were permitted to live my life over again, I would pass a great portion of my time in studying David's Psalms and Paul's Epistles." This illustrious philosopher, who had devoted his life to the study of the human mind, and firmly believed in its immortality and accountableness, desired only that preparation of the understanding and affections for the future state, which may be called the connecting link between the present world, and the world beyond the grave. Absent from the body, the soul, with all its powers, will, memory, affections, and associations, shall be present with the Lord; and this, this is the only real happiness of the Christian, to know that sudden death is but sudden glory,—and that the developments and discoveries, the contemplation and the anticipations of the hour when the last thoughts on earth shall be the first thoughts in heaven, is the best and noblest employment of a thoughtful, reasonable, and dying man. There are many who study the Scriptures, wholly and solely to be enabled to dispute with more subtlety; and to convince their brethren of error more certainly; without one recollection of the infinitely greater blessedness of receiving the Scriptures as the message sent from God in heaven, personally and individually to our own souls on earth; instructing us alike in our present faith and present duty, with reference to our death in peace, and our subsequent highest happiness.—If we thus receive the Scriptures, if we thus employ our time in the manner which this great metaphysician desired to have done, we shall attain the highest happiness of which we are capable on this side the grave; and begin on earth that state and condition of mind which is the commencement of the felicity of heaven, and the first stage of our more intimate communion with God.—These reflections presented themselves to my mind on reading the interpretation which was given of that part of the account of the continued consecration of the sons of Aaron, with which the present Section commences; the direction that the breast of the ram of Aaron's consecration should be offered as a wave-offering, and the shoulder should be offered as a heave-offering to Jehovah (ver. 26—28). The ancient Fathers interpreted these commands to signify that the offering of the breast as a wave offering, by which it was waved towards the four quarters of the world, in acknowledgment of the omnipresence of God; implied, that God required of the Hebrew priests, and therefore of the Christian believer, the clear sound reasoning, and the exercise of religious meditation, which fits the soul for God's presence and service; while the offering of the shoulder, which was to be heaved up, as it were, from earth to heaven, no less denoted the aspiration of the soul in prayer, and the solemn resolution implied in that prayer to discharge zealously, actively, and perseveringly all the duties of his office and station.—As the whole body of the ram of consecration, too, was to be consumed by fire, as a peace offering; while the breast and the shoulder were the portion of the priest; so it is that the duty

of the priest and of the Christian is to offer and dedicate himself, his soul and body, as a reasonable, holy, and living sacrifice to God, that every inferior part should be consumed by the fire from heaven, by the Holy Spirit of God; while God in His mercy to the soul thus devoted to Him, gave back, as it were from heaven, to the Christian, purity of soul, clearness of knowledge, and the truth of faith, with the heroic resolution, and the zealous obedience which pleases Him.—So the Fathers interpreted these emblematical institutions. With the same wisdom they interpreted the rest of the observances of the consecration of Aaron and his sons.—The holy robes, after the death of the father, were to be worn by his son and successor seven days, including therefore a Sabbath, and he was to be anointed and consecrated in them, to show that the same obligations devolved upon the son that had been commanded to the father (ver. 29, 30).—The flesh of the sacrifice, and the bread that was offered with it, were to be eaten by the priests, but not by strangers; to prove that those alone could be admitted to the honour of communion with God, who had become prepared for their high privilege by the approaching to God in the manner He had Himself commanded (ver. 31—33). The remainder was to be burnt (ver. 34), to denote, says St. Cyril, that in the future world, which is represented by the morrow, we approach to God in another mode than by sacrifice.—As the altar was to be cleansed every day, and a burnt offering offered upon it, and whatever touched the altar was holy (ver. 36), so are we to be daily consecrated.—The altar of our hearts is to be cleansed, the confession of faith in the great sacrifice is to be renewed, and every thought of business, literature, poetry, employment, recreation, or engagement, is to receive a holy bias, from its contact with the heart that has been set in order, as an altar to God, holy, or as the Hebrew expresses it, the holy of holies to Him.—Every morning and every evening, a lamb was to be offered, to denote, both that the true Lamb of God is to be offered by faith, and that our souls also are to be offered, morning and evening, in simplicity, obedience, and prayer. They were to be offered with fine flour, as with praise to God, for His benefits in giving us that daily bread both for the body and the soul, which we desire in the Lord's prayer; with the oil which is the emblem of purity of intention and freedom from wilful sin; and with the wine which is the emblem of gladness and cheerfulness of heart (ver. 38—41). With such sacrifices God is well pleased.—When such sacrifices are offered, the promise is made (and the promise will be accomplished in the experience of inward happiness, beginning now and progressing for ever), that the High and Holy One that inhabiteth eternity, will dwell also with him that is of a contrite and humble spirit, to sanctify him with His glory, and to give to the immortal soul that happiness which can alone remove its restlessness, and satisfy its aspirations.—God communes with the prayerful. God sanctifies the souls that seek Him. God dwells among them to give them peace. God dwells in them—He tabernacles within them—He takes up His abode in their hearts, to breathe peace, and hope, and joy, and triumph; in the realization of a present heaven, in the anticipation of a death of calm and humble triumph, and in the commencement of the blessedness of

the future, within the tranquil soul at present.—Blessed are the people whose God is the Lord. Happy are those who can say, God, even our own God, now, even now, has given, and is giving us His blessing.

EXODUS XXIX. 26, TO THE END.

BEFORE CHRIST 1491.

26 And thou shalt take [a] the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and [b] it shall be thy part.

27 And thou shalt sanctify [c] the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons:

28 And it shall be Aaron's and his sons' [d] by a statute for ever from the children of Israel: for it *is* an heave offering: and [e] it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

29 ¶ And the holy garments of Aaron [f] shall be his sons' after him, [g] to be anointed therein, and to be consecrated in them.

30 *And* † [h] that son that is priest in his stead shall put them on [i] seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

31 ¶ And thou shalt take the ram of the consecration, and [k] seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the [l] bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And [m] they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: [n] but a stranger shall not eat *thereof*, because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then [o] thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: [p] seven days shalt thou consecrate them.

36 And thou shalt [q] offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, [r] and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; [s] and it shall be an altar most holy: [t] whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that*

[a] Lev. 8. 29.
[b] Ps. 99. 6.
[c] Lev. 7. 31, 34. Numb. 18. 11, 18. Deut. 18. 3.
[d] Lev. 10. 15.
[e] Lev. 7. 34.
[f] Numb. 20. 26, 28.
[g] Numb. 18. 8. & 35. 25.
† Heb. he *of his sons.*
[h] Numb. 20. 28.
[i] Lev. 8. 35. & 9. 1, 8.
[k] Lev. 8. 31.
[l] Matt. 12. 4.
[m] Lev. 10. 14, 15, 17.
[n] Lev. 22. 10.
[o] Lev. 8. 32.
[p] Exod. 40. 12. Lev. 8. 33, 34, 35.
[q] Hebr. 10. 11.
[r] ch. 30. 26, 28, 29. & 40. 10.
[s] ch. 40. 10.
[t] ch. 30. 29. Matt. 23. 19.

BEFORE CHRIST 1491.

which thou shalt offer upon the altar; [u] two lambs of the first year [v] day by day continually.

39 The one lamb thou shalt offer [w] in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

41 And the other lamb thou shalt [x] offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, and offering made by fire unto the LORD.

42 *This shall be* [y] a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: [z] where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and ‖ *the tabernacle* [a] shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will [b] sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And [c] I will dwell among the children of Israel, and will be their God.

46 And they shall know that [d] I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

BEFORE CHRIST 1491.

[u] Numb. 28. 3. 1 Chron. 16. 40. 2 Chron. 2. 4. & 13. 11. & 31. 3. Ezra 3. 3.
[v] See Dan. 9. 27. & 12. 11.
[w] 2 Kings 16. 15. Ezek. 46. 13, 14, 15.
[x] 1 Kings 18. 29, 36. 2 Kings 16. 15. Ezra 9. 4, 5. Ps. 141. 2. Dan. 9. 21.
[y] ver. 38. ch. 30. 8. Numb. 28. 6. Dan. 8. 11, 12, 13.
[z] ch. 25. 22. & 30. 6, 36. Numb. 17. 4.
‖ Or, Israel.
[a] ch. 40. 34. 1 Kings 8. 11. 2 Chron. 5. 14. & 7. 1, 2, 3. Ezek. 43. 5. Hag. 2. 7, 9. Mal. 3. 1.
[b] Lev. 21. 15. & 22. 9, 16.
[c] Exod. 25. 8. Lev. 26. 12. Zech. 2. 10. John 14. 17, 23. 2 Cor. 6. 16. Rev. 21. 3.
[d] ch. 20. 2.

PRAYER.—LET US PRAY, *that we begin upon earth the happiness of heaven, by dedicating and consecrating our souls to God, as the sons of Aaron were consecrated to the service of the tabernacle; that we lift up our souls to God, as a heave-offering, and devote our souls to Him, in holy thought, as a wave-offering; that we put on us the robes of righteousness, and daily, morning and evening, with purity, praise, and cheerfulness, offer to Him our hearts and souls, that Christ may dwell in us.* •

O ALMIGHTY and ever present God! who desirest the happiness of Thy Church and the world, and hast granted to all mankind and to us Thine unworthy servants, Thy blessed Son to die for us, Thy Holy Scriptures to instruct us, and Thine Holy Church upon earth to administer to us the means of grace; that we may find our best and only happiness in present obedience to Thee, in present communion with Thee, and in the present hope and expectation of a better inheritance before Thee, in Thy kingdom of glory! Hear us, O most merciful Father, we humbly beseech Thee; and grant to us the desire, the resolution, the prayer, and the power, to devote, dedicate, and consecrate our thoughts and hearts, our lives and souls, to Thy service.—As Thy servants the priests, the sons of Aaron, were commanded to take the breast of the sacrifice, and wave it before Thee, so enable us to offer to Thee our hearts and souls; that whether we look to the east, to the west, to the north, or to the south, there we may

behold Thee, think of Thee, and honour Thee, our God.—Whither shall we go from Thy presence? As thy servants the priests, the sons of Aaron, were commanded to take the shoulder of the sacrifice, and lift it up to Thee, as the heave-offering of their hand, so enable us, we pray, to lift up our hearts, to lift them up unto the Lord, to lift them up to heaven.—As we believe Thine only Son Jesus Christ to have ascended into the heavens, so may we lift up our hearts, that we may, in heart and mind, thither also ascend; and with Him and with Thee continually dwell.—As Thy servants the priests, the sons of Aaron, did put on the robes of holiness which their fathers had worn, and walk in Thy courts, and keep the Sabbath; so place on our mortal and dying bodies the robes of Thy righteousness, that we may walk in the ways of our fathers, the prophets, the apostles; and of the holy men of all ages in Thy Christian Church, who have followed them.—With them, in their faith, and doctrine, and holiness, as we join in their worship on earth, may we be united in heaven. With them, as we keep Thy holy Sabbaths on earth, may we be made partakers of the better Sabbath, the state of endless salvation, the rest that remaineth for the people of God in heaven.—As Thy servants the priests, the sons of Aaron, were commanded to offer their daily sacrifice, in the morning and in the evening, with the emblems of gratitude for Thy mercies, with purity of motive, and cheerfulness of spirit; so may we, Thy humble servants, receive our daily spiritual grace from Thy hand, and every morning and every evening make to Thee our daily prayer, and thank Thee for Thy mercies, and pray Thee for Thy continued blessing. Let our prayer be set forth as incense, and the lifting of our hands be as the morning and evening sacrifice.—When every day begins may we come to Thee in the name of the true and only sacrifice, the Lamb of God. To Him, and to Thee may we dedicate the thoughts, the intentions, and the engagements of the day which may be before us.—When every day shall end, again may we come to Thee, in the name of the same great and holy sacrifice, to obtain from Thee the pardon of all that we have done amiss through the day that has ended; to obtain from Thee Thy merciful protection, through the perils and dangers of the night that is before us; and to implore also the continuance of the same mercy through the night of sickness and the hour of death, that if we wake not to the light of this world, we may live with Thee in the world which the veil of the mortal body conceals from eyes of the present.—Seven times a day may we pray to Thee and praise Thee. Never may the consciousness of the presence of God, depart from us. With the offering of our hearts, in the morning, at mid-day, and in the evening, before Thee, may we bless Thee with holy gratitude for our creation, preservation, and all the blessings of this life; but above all, for the means of grace, and for the hope of glory. May the heart which is lifted up, morning and evening, to Thee, be sanctified by Thy Holy Spirit with purity of motive, holiness of intention, and freedom from wilful sin. May the soul which is given to Thy service, rejoice in Thy holy comfort; that cheerfulness of spirit, and gladness of heart, complete and crown the sacrifice, which we offer and present, both morning and evening, to Thee.—As Thy servants the priests, the sons of Aaron, did eat of the sacrifice which was offered, and commune with Thee as the guests of their Lord and King—so come down from Thy holy place; so enable us spiritually to eat the flesh of Christ, and to drink His blood, that we may commune together; that we may dwell in Christ, and Christ in us; that we be sanctified as Thy servants the sons of Aaron were sanctified to Thy glory: As Thou, the God, the Lord God of the Universal Church in all ages, didst promise to dwell among the children of Israel, and cause them to know that Thou wast the Lord their God, who brought them out of the land of Egypt,

so be Thou our God, and dwell in our hearts, and live among us, and cause us to know that Thou hast delivered us from the bondage of sin, and the terrors of death.—O may Christ be formed within us, as the hope of glory to our souls; that whatever be the utmost height of spiritual happiness in the present life, we Thy servants may attain the same, through faith in Christ our Lord, and joyful obedience to the Spirit of Christ within us.—Hear our imperfect petitions which we offer to Thee, not in our own name, but in the name and for the sake of Jesus Christ our Saviour, who, in compassion to our infirmities, hath taught us to pray to Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the sacrament considered as a feast upon a sacrifice.* Exod. xxix. 31, 32.

We will consider the illustrations of the typical nature of the Christian sacrifice in the sacrament of the Lord's Supper, when we come to the sections on the sacrifices, in the book of Leviticus.

NOTE 2. *Theodoret on the wave-offering and the heave-offering.* Exod. xxix. 27.

"Per pectusculum exigit a sacerdote facultatem rationalem et contemplativam (τὸ λογικὸν καὶ θεωρητικόν). Tegitur enim cor a pectusculo. Et per armum dextrum, requirit in eo dextras actiones. Non enim sufficit sola fides ad salutem, sed operibus indiget ad operationem." B. Theodoret. Quæst. lxiii. in Exod. Opp. i. 110, fol., Par. 1642.

SECTION CXIV. EXODUS XXX. 11—38.

TITLE.—*As the aged forget the tears or toys of infancy, in the occupations or engagements of their more mature years, so will the soul in its immortality consider the prosperity or adversity of its mortal life of seventy or eighty years. All souls are of equal value before God, and the salvation of the soul is the one thing needful. The atonement money demanded in equal sums of all. The brazen laver—the holy oil—the holy perfume.*

INTRODUCTION.—Very difficult is it for those who are endowed with competency, free from the miseries of anxious poverty and deep distress, to walk by faith, and not by sight; and to learn and believe that whatever other troubles of life may overtake them, such as sickness, disappointment, loss of friends, and grievous sorrows; all are sent in mercy, all are the ordinances of a wise though most mysterious Providence, and not the result of blind and accidental chance.—When friendless, crushing, heart-depressing, and hopeless poverty are added to the grievous sicknesses, the loss of friends, and the other calamities of life; still more difficult becomes the lesson which all must believe and learn, who confess their belief in the existence and providence of God; that we must walk by faith, and not by sight, and whatever be the mysteries and difficulties attendant upon the order of God's wisdom, that God is too wise to err, and too good to be unjust.—*Till this lesson, however, be learned, the first step towards heaven is not taken.* The only mode in which both the rich and poor can fulfil their duty, secure their happiness, extend their usefulness, promote the honour of God,

and demonstrate to their own hearts their sincerity in their hope, desire, resolution, and prayer, to save their souls; must ever be,—to regard their place or station, prosperity or adversity, health or sickness, poverty or riches, life or death, as the circumstances which constitute the probation, the trial of the soul; and the theatre, as it were, on which, or through which, it is to run its earthly career before God, angels, and men.—If by God's blessing on the knowledge and the means of grace which are imparted to the soul, either the prosperities or the adversities of life are sanctified to the good of the soul; and if the soul be finally saved through the faith which is in Christ Jesus; then it shall be, that as the old man of eighty years of age looks back upon the tears and smiles of his infancy, and sees in them both, if indeed he does not forget them altogether, the kindness, love, and wisdom of a fond and anxious parent; so it shall be that the soul in its immortality shall look back on its whole life of seventy or eighty years, and see and know that all the dispensations of God are mercy, and justice, and wisdom, and exclaim with the Universal Church, "Just and true are all Thy ways, Thou King of Saints."—All souls are equal before God. Adversity is no proof of His anger. Prosperity is no proof of His love. To every soul its own state and duty are assigned. For every soul the same salvation, the same atonement, the same means of grace, and the same Holy Spirit are provided—and from every soul, the same faith, the same worship, the same hope, and the same praise and prayer are demanded.—This was the lesson which was taught to the Jewish Church, and therefore to the Christian Church, in the Section before us.—It begins with the command, that every member of the congregation of Israel, whether he be poor or rich, should pay precisely the same amount of money as a ransom for their souls. (Exod. xxx. 11—26.) All were equal—all souls were alike before the God of Israel—all, whatever might be their outward condition for a few short troublesome years, were to find comfort in the same means of grace, and the same hope of glory. No less instructive was the next ordinance which was enacted.—After the priests had washed their bodies at their coming into the court of the tabernacle, they were still required to wash their hands and feet, in the brazen laver; to denote—not only that the baptism with which we commence the service of God is to be regarded,—but that the spirit of repentance, the devout intention, the energies of the soul, and the actions of the body, were constantly to characterize the priest and the Christian; who, after he has been admitted into the Church by baptism, and professed his faith in Christ crucified, by offering at the altar of burnt offering; desires to enter into the holy place, and the holy of holies which is before him.—The preparation of holy ointment, with which the tabernacle, the altar, the vessels of gold, the candlestick, the several altars, and the brazen laver, were to be alike anointed, no less presents us a most useful lesson. Ointment was to be made of the pure myrrh which drops without pressure from the shrub (ver. 23) of the sweetest cinnamon, the most aromatic cassia, the most fragrant and the purest olive oil (ver. 23—25), and then all the holy contents of the tabernacle, and Aaron and his sons were to be anointed with this holy oil, as a part of their consecration to God (ver. 25—

30). The meaning of the enactment is evidently this,—that nothing could be accepted by the Almighty which had not been ordained by the Spirit of God, and sanctified by that influence which is uniformly represented by the oil, which was poured out alike upon the heads of the holy prophets, priests, and kings, the vessels, and the ornaments, the beams, and the curtains of the sanctuary of God.—Neither is the fourth and last ordinance of the holy perfume of which we read in the conclusion of this Section, less instructive than the three former. As the holy oil was the emblem of the divine influence, so the holy fragrance of perfume and frankincense is an emblem of the prayers of the saints.—The command therefore to make the holy oil, is followed by that to make the holy perfume; to teach us that he who lives under the sanctifying influences of the Holy Spirit, will ever offer the holy prayers and praises which proceed from that divine power. The holy perfume was to be made (ver. 34—38) of many sweet spices, beaten small. It was to be offered only to the Lord.—The spices are interpreted by the Fathers of the Church, to denote the virtues of humility, mortification, penitence, self-denial, and charity; all of which were to be made the foundation of the fervent prayers of a broken and contrite heart, conscious that these virtues are required of it, and no less conscious of its deficiency in attaining them.—The whole perfume, which was composed of these sweet spices, is the one prayer for every grace which man can desire, or God bestow.—Thus does the Section before us instruct us in the value of the soul, the necessity of continued purity, the blessedness of spiritual sanctification, and the nature of acceptable prayer.—Wise and happy is that Christian who can unite the remembrance of them all, on his way from the wilderness to the true holy of holies, where his soul will be received by his Saviour, the uncleanness of his earthly nature removed, the Holy Spirit in all its comfort poured forth as the anointing oil upon him, and the prayer of the broken heart be exchanged for the praises of sinlessness, gratitude, and peace.

EXODUS XXX. 11—38.

BEFORE CHRIST 1491.

11 ¶ And the LORD spake unto Moses, saying,

12 [a] When thou takest the sum of the children of Israel after † their number, then shall they give every man [b] a ransom for his soul unto the LORD, when thou numberest them; that there be no [c] plague among them, when *thou* numberest them.

13 [d] This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) [f] an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The [g] rich shall not † give more, and the poor shall not † give less than

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[a] ch. 38. 25. Numb. 1. 2,5. & 26. 2. 2 Sam. 24. 2.
† Heb. *them that are to be numbered:* See Numb. 31. 50.
[b] Job 33. 24. & 36. 18. Ps. 49. 7. Matt. 20. 28. Mark 10. 45. 1 Tim. 2. 6. 1 Pet. 1. 18, 19.
[c] 2 Sam. 24. 15.
[d] Matt. 17. 24.

[e] Lev 27. 25. Numb. 3. 47. Ezek. 45. 12.
[f] ch. 38. 26.

[g] Job 34. 19.
[h] Prov. 22. 2. Ephes. 6. 9. Col. 3. 25.
† Heb. *multiply.*
† Heb. *diminish.*

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half a shekel, when *they* give an offering unto the LORD, to make an [h] atonement for your souls.

[h] ver. 12.

16 And thou shalt take the atonement money of the children of Israel, and [i] shalt appoint it for the service of the tabernacle of the congregation; that it may be [k] a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

[i] ch. 38. 25.

[k] Num. 16. 40.

17 ¶ And the LORD spake unto Moses, saying,

18 [l] Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt [m] put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

[l] ch. 38. 8. 1 Kings 7. 38.

[m] ch. 40. 7, 30.

19 For Aaron and his sons [n] shall wash their hands and their feet thereat:

[n] ch. 40. 31, 32. Ps. 26. 6. Isai. 52. 11. John 13. 10. Hebr. 10. 22.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord:

21 So they shall wash their hands and their feet, that they die not: and [o] it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

[o] ch. 28. 43.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee [p] principal spices, of pure [q] myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet [r] calamus two hundred and fifty *shekels*,

[p] Cant. 4. 14. Ezek. 27. 22.

[q] Ps. 45. 8. Prov. 7. 17.

[r] Cant. 4. 14. Jer. 6. 20.

24 And of [s] cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an [t] hin:

[s] Ps. 45. 8.

[t] ch. 29. 40.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the || apothecary: it shall be [u] an holy anointing oil.

|| Or, *perfumer.*

[u] ch. 37. 29. Numb. 35. 25. Ps. 89. 20. & 133. 2.

26 [v] And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

[v] ch. 40. 9. Lev. 8. 10. Numb. 7. 1.

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: [w] whatsoever toucheth them shall be holy.

[w] ch. 29. 37.

30 [x] And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

[x] ch. 29. 7, &c. Lev. 8. 12, 30.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: [y] it *is* holy,

[y] ver. 25, 37.

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and it shall be holy unto you.

[z] ver. 38. 33 [z] Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, [a] shall even be cut off from his people.

[a] Gen. 17. 14. ch. 12. 15. Lev. 7. 20, 21.

34 ¶ And the LORD said unto Moses, [b] Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight:*

[b] ch. 25. 6. & 37. 29.

35 And thou shalt make it a perfume, a confection [c] after the art of the apothecary, † tempered together, pure *and* holy:

[c] ver. 25.

† Heb. *salted*, Lev. 2. 13.

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, [d] where I will meet with thee: [e] it shall be unto you most holy.

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[d] ch. 29. 42. Lev. 16. 2. [e] ver. 32. ch. 29. 37. Lev. 2. 3.

37 And *as for* the perfume which thou shalt make, [f] ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

[f] ver. 32.

38 [g] Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

[g] ver. 33.

PRAYER.—LET US PRAY, *that whatever be the joys or the sorrows, the prosperities or the adversities of our progress through life, we regard our peculiar position in the world as the scene of our trial and probation; in which we are called upon to benefit others, to serve, fear, and love God, to prepare for death, and seek the salvation of the soul; that we devote our hearts and lives to God as His baptized people; that the oil of gladness be poured upon us by the Spirit of God; and that our prayers be as fragrant incense offered and accepted from a broken and contrite heart.*

ALMIGHTY and merciful Father, God of the spirits of all flesh! God whose mysterious and never failing providence ordereth all things in heaven and earth, and who hast appointed to us our several stations and employments in this world, according to Thy good pleasure! we Thine unworthy servants humbly desire to confess before Thee, that we have not duly and rightly considered Thy hand in all things that pertain to us. We have neither been grateful to Thee as we ought to have been in our joys and in our prosperities—we have not been resigned to Thy will as we ought to have been, in our sorrows and in our adversities. Enable us, we beseech Thee, by the graces and influences of Thy Holy Spririt, whether we be high or low, or rich or poor, or master or servant; whether we abound in the temporal blessings of Thy goodness, or are bowed down by poverty, affliction, and sorrow, enable us, we pray Thee, to look upon our station, our circumstances, and our outward condition in this world, to be only that peculiar place, and state, and lot in life, which Thy merciful goodness knoweth to be best for us, as the heirs of salvation, and the expectants of a joyful immortality.—In all our ways, may we acknowledge Thee, and do Thou direct our paths.—If we are in affliction and calamity, make us resigned to Thy will. If we are in trouble, through fears and prospects of sorrow and distress, may we put our whole trust and confidence in Thy mercy, If we are deeply grieved at the loss of our friends and kindred, may we so live in

this world, that we finally meet our Christian friends again in the world to come. In the midst of the sorrows we have in our hearts, may Thy comforts possess our souls; and ever may we remember the example and the language, the resignation, and the prayer of Thy blessed Son our Lord, when being in an agony, He prayed more earnestly and said, "Father, if it be possible, let this cup pass from me: nevertheless, not my will, but Thine be done."—In our prosperity may we be grateful to Thee. If riches increase, give us Thy grace, that we set not our hearts upon them.—Make us stedfast in the duties of our place and station. May we be courteous and kind to all men, and both in our words and actions set them a good example. Teach us to serve Thee as Christians, in the world and in the Church. Implant Thy fear in our hearts, that the dread of Thine anger may be ever one motive to obey Thee; and oh! implant the love of Thy name, and the gratitude for Thy mercies in our souls, that we rejoice to please Thee, while we tremble to offend Thy majesty.—So may we adorn the doctrine of God our Saviour in all things in our place and station in the world.—So may we die in peace, and receive at the last the end of our faith, even the salvation of our souls. As we have been devoted and dedicated to Thee when our anxious parents, in obedience to Thy blessed word and ordinance, caused us to be presented to Thee at the waters of baptism; so continue, we pray Thee, Thy mercy towards us, that the grace of God shall continue to preserve us in the communion of the Church, and in the constant participation of that spiritual food by which the soul is ever nourished, which is received into covenant with Thee.—As the brazen laver in the tabernacle stood between the altar of burnt offering and the holy place, so may our souls, after we have been received into Thy holy Church; and partaken of the body and blood of the one burnt offering Jesus Christ our Lord; still go on towards heaven, refreshed by the dew of Thy Spirit, and cleansed from spot and stain of wilful sin before Thee.—As the priests of the law were commanded to anoint with the holy oil the tabernacle of the congregation, and the ark of the testimony, the table of shew-bread, and the golden candlestick, the altar of burnt offering, and the altar of incense, with all the vessels of the sanctuary; so may the oil of gladness, the comforts of the Holy Spirit, zeal to obey Thy will, and cheerfulness of heart in the performance of all our duties, ever attend the solemn and delightful services which Thou hast commanded as our best privilege, and happiness, and duty.—Whether we go up to the tabernacle of Thy Church, or hear Thy holy word, or eat of the bread of life at Thine holy sacrament, or walk with Christ our Lord in the light of the golden candlestick, of His holy and spiritual Church among us; or plead the merits of the great burnt offering, or kneel at Thine altar of incense, in the blessedness of praise and prayer, or rejoice in the vessels of Thy sanctuary, the conversation and society of Thy saints—in all, all these may the presence of Thine Holy Spirit so be poured forth, that our souls shall be blessed and sanctified in the abundance of Thy mercies, and the happiness of that glorious heaven; where is the fulness of Thy Holy Spirit begun in the courts of the Church of Christ our Saviour, even now upon earth.—As the incense which was burnt in Thine earthly sanctuary was made of beaten spices, and is declared in Thine holy word to denote the prayers of Thy saints; so may the incense of our prayers, which we offer to Thee, ever be the proofs of that broken and contrite heart, which Thou, O God, hast told us, by Thy servant the Prophet, Thou wilt not despise.—So let us pray to Thee, and praise, and bless, and serve, and honour Thee, that our bodies and our souls become the living temples in which the Holy, Blessed, and glorious Trinity may dwell as in the sanctuary of the God of our salvation.

Hear, O hear our prayers. Hear, O hear and bless us from heaven, Thy holy place, and raise and elevate our hearts, that we may dwell in heaven with Thee; as Thou now dwellest on earth with us, Thy repentant and unworthy children. —We ask these inestimable blessings, not in our own name, but in the name and for the sake of Jesus Christ, our blessed Lord and Saviour, who in compassion to our infirmities, has taught us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the spiritual interpretation by Beda, of the payment of ten gerahs as the ransom money for the soul.* Exod. xxx. 15.

The shekel consisted of twenty gerahs. Half a shekel, therefore, was ten gerahs. The venerable [1] Beda interprets these ten gerahs to be the ten commandments, which all were equally required to observe. I cannot be certain that this is the interpretation of the mind of the Spirit which gave the command to Moses. The typical interpretations thus given to various passages, which I tacitly reject for want of a sufficient evidence that they are intended, are very numerous.

NOTE 2. *Cardinal Bellarmine on the holy ointment.* Exod. xxx. 25.

Cardinal Bellarmine (De Sacram. Confirm. lib. ii. cap. viii. tom. iii. col. 423, edit. 1591) considers that this oil was a figure of the chrism used by the Church of Rome in the sacrament of Confirmation. And in confirmation of this his opinion, he cites S. Cyprian, — De Unctione Chrismatis; and Peter Damian,—De Dedicatione, serm. i.

As to the former of these authorities, it is admitted to be a spurious treatise. See Cave, Hist. lib. i. 128. The second occurs in serm. x. in Cœna Domini, opp. ii. 48, edit. fol. Bassan. 1783. I mention this opinion of the learned cardinal, as a warning to our Protestant interpreters not to discover typical meanings where none can be intended.

NOTE 3. *On the materials of the holy perfume.* Exod. xxx. 34.

I have endeavoured in the Introduction, and more especially in the Prayer, to explain the typical meanings of the half shekel for the ransom money, the laver of brass, the holy ointment, and the holy perfume. With respect to the latter, there is some obscurity in the meaning of the words *stacte*, ver. 34 (נָטָף), and *onycha* (שְׁחֵלֶת). The former signifies 'to drop,' and is supposed to be the droppings of the myrrh. The other is derived from a word denoting 'dark coloured,' or blackish; and is interpreted by the LXX, ὄνυχα. The *stacte*, according to Dioscorides, is the fatness of the recent myrrh, that which remains in it, and is not extracted by pressure. See Salmasii Nota in Plin., p. 570.

Of the *onycha* Pliny says, "that the chief virtue of this shell consists in its power of healing wounds and bruises." See Hist. Nat. xxxii. cap. x. See also Dioscorid. ii. cap. xcii. See too Hen. Hottinger, Jus Hebræorum, apud Ugolini Thes. Ant. Sacr. vol. iii. p. 1027. Dr. Geddes, however, thinks that the context and etymology require that some vegetable substance be understood. He would substitute, therefore, *bdellium* for *onycha*. The mystical sense of these aromata may be gathered from Rev. v. 8, and viii. 3. S. Chrys., Hom. Imperf. xiii., likens the smell of this perfume to the sweet savour of a righteous man's prayer to God.

NOTE 4. *On the prohibition of making the holy perfume for strangers.* Exod. xxx. 38.

Since sweet-smelling ointments were used among the Jews (Prov. xxvii. 9, Psalm civ. 15), we may infer that this prohibition was not universal, but specific. It was forbidden for profane use, to show that religious service ought to be rendered to God alone (Isai. xlii. 8), and not to saints, to angels, or to the blessed Virgin.

[1] Beda, Opera Omnia, tom. iii. De Tabernaculo, lib. iii. cap. xiii. p. 913.

SECTION CXV. EXODUS XXXI.

TITLE.—*Abstract and undoubted truths, may become for a time unacceptable, and even injurious, when they have been much perverted. The abuse of the doctrine of a future state among the Egyptians was probably the cause of the*

absence of any inspired direction to Moses, to establish his laws on the foundation of that important truth. The inspiration of the builders of the tabernacle. The perpetual obligation of the Sabbath, as a sign between God and the soul of man, upon all who believe in God as their Creator, value His holy covenant, rejoice in their weekly religious rest, and humbly anticipate their better rest in heaven.

INTRODUCTION.—Much discussion took place about a century ago among the most learned men in the Church, on the question whether Moses was instructed to establish his laws on the doctrine of a future state. Now it is certain, that the resurrection of Jesus Christ from the dead was the one great fact which demonstrated the certainty of the world to come; and as that event had not taken place, we may say that the doctrine of a future state was not so plainly revealed in the Old, as in the New Testament; and that Moses, therefore, did not establish his laws upon that sacred truth.—It has appeared, however, no less certain to the most eminent divines, that though the doctrine of the resurrection of the dead, and the certainty of the future state, were not made the foundations of his laws; still it was,—that the types and figures of the law, the translation of Enoch, the manifestation of the God of Israel from the invisible world, the assertion that man did not live by bread alone, (the food for the body,) but by the word of God, which was therefore the food of the soul, not only in its mortality, but in its immortality,—the names of God as eternal, and Father of all the spirits as well as the bodies of all flesh,—the prosperity of the enemies of the Church, and the covenant,—and the depression, misery, and distress to which the faithful and pious were exposed in the present life,—all proved the certainty of a future state.—Still it has been abundantly proved, that the inspired lawgiver of the Jews did not say to his people as Christ said to the Jews, that the Great Head of the Church should come in His glory to summon the living, to awaken the dead, to gather the nations before Him, and to separate the good from the bad; and the question is, (as the clear knowledge of this truth seems to be essential to spiritual obedience, common morality, and human happiness,) why was it not made by Moses as it was by Christ, the sanction of the laws, which God Himself commanded Him to enact for His people?—We must gather the answer from the circumstances of the Church of Israel, after its departure from Egypt.—*There can be no doubt that the Egyptians were well acquainted with the truth of a future state.* It is proved by all writers on the subject of Egypt, and more especially by the sculptures which still remain on the walls of the ruined temples of Thebes, and which have been made generally known by the labours of Sir Gardner Wilkinson. These sculptures, too, appear to me to discover to us the causes for which Moses was not instructed to establish his laws on the foundation of a future state—namely, that this doctrine was so shamefully and wickedly perverted to political and party purposes by the Egyptians; that as Luther, even if he had believed the doctrine of purgatory, would not have established the Reformation on that doctrine, because of its perversions by Tetzel and the Church of Rome: so also Moses was withheld from founding

his laws upon a doctrine *which was universally believed but as scandalously perverted.*—As no man would have wisely defended the truth that the people are entitled to liberty, at the very hour when the people were abusing their liberty by cold-blooded massacres in the streets of Paris, in the first French Revolution;—or as no man would have wisely defended the divine right of kings, when a king of France was firing on his own religious subjects at the massacre of St. Bartholomew;—as the two abstract and undoubted truths, that the people are entitled to their liberty, and that governments are entitled to honour, became unacceptable and injurious at the time, and under the circumstances when they were thus perverted,—so it might have been with the doctrine of a future state as taught by the Egyptians.—A custom prevailed among this people, that the priesthood sat in judgment upon the dead, and solemnly decided upon their condition in the future world. They claimed the power, and they exercised the authority of deciding to the joy of the survivors, or to the horror of the mourning survivors, whether the souls of the dead were admitted into the regions of the gods, or whether they returned to earth under the forms of pigs, or of other animals; having been weighed in the scales of Osiris, and found wanting. The apprehension of the disgrace of such condemnation, or the hope of obtaining a favourable sentence from the forty-two assessors who were appointed to try the dead, may possibly have sometimes deterred a wicked man from committing great crimes,—but the Egyptians, like all other highly cultivated and civilized nations, were divided into parties and factions; and as the priesthood of Egypt would certainly have condemned the Israelitish dead, the children of Jacob and Joseph, or Moses and Aaron, if they had died in Egypt; as unworthy to live with Osiris and the gods; and fit only to return to the earth in the degraded form of some beast or reptile, so it would have been that the sacred doctrine would have been desecrated also by the partial and unjust sentences pronounced by the Egyptian priesthood upon all whom they deemed the enemies of their monstrous idolatries.—*The doctrine of a future state, therefore, having been perverted to be the source of injustice and crime, had lost its influence;* and the consequence was, that Moses was commanded, while the doctrine of a future state in general was still taken for granted, to establish his laws upon the doctrine of a particular, perpetually interfering providence; and the fulness of time was yet to come, when the declarations of Christ as a prophet, and when the resurrection of Christ from the dead, were unitedly to explain the true, though hitherto indistinctly understood doctrine of the nature and the certainty of the world to come.—If there was ever among the laws of Moses a fit place for the declaration that a blessed immortality would be the reward of those who should so partake of the influences of the Spirit of God, which were promised to the builders of the tabernacle, the type and emblem of the spiritual Church of God, it would probably be in this Section; which relates the impartation of the divine power upon the skilful to increase their skill (ver. 2—11), in executing all that God had commanded to be done in the work of the tabernacle. The announcement of the doctrine of a future state, as the Sabbath, the perpetual rest, which remaineth for the people of God, might also have been

expected in this Section, in which we meet with the most solemn repetition of the command to keep the Sabbath-day holy, as a sign between God and the soul (ver. 13), as a perpetual covenant, and as a remembrance of the ceasing of the creation.—But the sanctions of the law are temporal, because God was the temporal as well as the eternal ruler of Israel, governing the Church by His particular, as well as by His more general and universal providence.—The same providence rules over us; and those alone are wise who, in all the dispensations that relate to themselves, to the world, and to the Church, (while they submit their reason where they cannot trace nor understand the Providence of God,) still believe;—that as a sparrow falls not to the ground without permission, so it is also that an especial and particular, as well as a general and universal, Providence rules over them;—and that all the mysteries and difficulties of the journey of life which now beset us, will be made plain and satisfactory to us in that better tabernacle, the house not made with hands, eternal in the heavens; and which will be the subject, therefore, of our gratitude and praise, among the employments of that eternal Sabbath, of which the Sabbaths upon earth are the type, the emblem, and the shadow.

EXODUS XXXI.

BEFORE CHRIST 1491.

1 And the LORD spake unto Moses, saying,

2 [a] See, I have called by name Bezaleel the [b] son of Uri, the son of Hur, of the tribe of Judah:

3 And I have [c] filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him [d] Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are [e] wise hearted I have put wisdom, that they may make all that I have commanded thee;

7 [f] The tabernacle of the congregation, and [g] the ark of the testimony, and [h] the mercy seat that *is* thereupon, and all the † furniture of the tabernacle,

8 And [i] the table and his furniture, and [k] the pure candlestick with all his furniture, and the altar of incense,

9 And [l] the altar of burnt offering with all his furniture, and [m] the laver and his foot,

10 And [n] the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 [o] And the anointing oil, and [p] sweet incense for the holy *place*: according to all that I have com-

BEFORE CHRIST 1491.

[a] ch. 35. 30. & 36. 1.
[b] 1 Chron. 2. 20.
[c] ch. 35. 31. 1 Kings 7. 14.
[d] ch. 35. 34.
[e] ch. 28. 3. & 35. 10, 35. & 36. 1.
[f] ch. 36. 8.
[g] ch. 37. 1.
[h] ch. 37. 6.
† Heb. *vessels*.
[i] ch. 37. 10.
[k] ch. 37. 17.
[l] ch. 38. 1.
[m] ch. 38. 8.
[n] ch. 39. 1, 41. Numb. 4. 5, 6, &c.
[o] ch. 30. 25, 31. & 37. 29.
[p] ch. 30. 34. & 37. 29.

BEFORE CHRIST 1491.

manded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, [q] Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

14 [r] Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for [s] whosoever doeth *any* work therein, that soul shall be cut off from among his people.

15 [t] Six days may work be done; but in the [u] seventh *is* the sabbath of rest, † holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

17 It *is* [v] a sign between me and the children of Israel for ever: for [w] *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, [x] two tables of testimony, tables of stone, written with the finger of God.

BEFORE CHRIST 1491.

† Heb. *holiness.*

[q] Lev. 19. 3, 30. & 26. 2. Ezek. 20. 12, 20. & 44. 24.

[r] ch. 20. 8. Deut. 5. 12. Ezek. 20. 12.

[s] ch. 35. 2. Numb. 15. 35.

[t] ch. 20. 9.

[u] Gen. 2. 2. ch. 16. 23. & 20. 10.

[v] ver. 13. Ezek. 20. 12, 20.

[w] Gen. 1. 31. & 2. 2.

[x] ch. 24. 12. & 32. 15, 16. & 34. 28, 29. Deut. 4. 13. & 5. 22. & 9. 10, 11. 2 Cor. 3. 3.

PRAYER.—LET US PRAY, *that we be found worthy to serve and honour God, as the faithful and holy members of His visible Church on earth; and be so imbued with the graces of His Holy Spirit, that we be received after death into that better Tabernacle not made with hands, in heaven; that we observe with gratitude and humility the Lord's day Sabbaths in the Church upon earth, as a sign between God and ourselves, in remembrance of God the Creator, of Christ's resurrection, and of the descent of the Holy Spirit upon the Church and upon our own souls; that the rest of the Sabbath upon earth be the anticipation and beginning of the rest in heaven.*

O ALMIGHTY GOD, Giver of all good gifts, who didst teach the hearts of Thy faithful servants in the days of the Church in the wilderness, to do all that Thou commandedst for the service of the altar and of the tabernacle; and didst impart to them, by Thy Holy Spirit, wisdom, understanding, and knowledge—so be with us, however unworthy of the least of these Thy mercies, that we also, in the place and station which Thy Providence hath allotted to us in the Church and in the world, may have the spiritual wisdom to perceive and to discern the things which Thou hast commanded, and the things which Thou hast not commanded; that we never attempt to bring to Thee, at Thy tabernacle or at Thine altar, the services and the offerings which our vain imaginations or our will-worship may invent or devise to please Thee.—Give us such understanding of the spirit, and such knowledge of the letter of Thy holy law, that we never be misled by the vain learning or the false conclusions of those who depart from the only wisdom which maketh wise unto salvation; but that we ever be so im-

bued with the spirit of counsel and of the fear of the Lord, that we be found faithful and holy members of Thy visible Church upon earth. May we adorn the doctrine of God our Saviour in all things, and so prove our faith by devoting, dedicating, and consecrating our time, talents, wealth, and influence to the benefit, the establishment, and the building up of this Church in the wilderness; that we be admitted by the same mercy, when the days of our pilgrimage are ended, into that better tabernacle, the house of God, not made with hands, eternal in the heavens.—From the service of the Church in prayer and praise on earth; may we pass to the higher and more sinless services of the angels in heaven, and love Thee without a rival, and praise Thee without the interruptions of temptation, and sin, and weariness.—Pardon the imperfection of all our earthly services, and so grant us Thy grace, that while we patiently persevere to the end of our lives in the discharge of all our duties to man, to our own souls, and to Thee, our God and Saviour; we may ever rejoice in the holy comfort which Thy Spirit alone can give, of hope and peace in the anticipation of the death of the body, and of our better service to our God in heaven.—And that this our hope and trust may be assured to us, make us ever mindful, we pray Thee, of the solemn and merciful command which Thou hast given to Thy children from the day of their creation to the day of the commemoration of the resurrection of Christ from the dead,—that we keep holy the Sabbath day. We praise Thee, we bless Thee, for the merciful institution of the day of rest. We bless Thy holy name for all Thy mercies vouchsafed to us, for the hope of glory and for the means of grace; and more especially for that most sacred rest from the engagements and the pleasures of the world, which is the sign to our souls that we live in the hope of that glory, which shall be to us the better Sabbath, the rest that remaineth for the people of God.—When the day of rest, when the Lord's day returns to us, never, oh! never may we consider the Lord's day to be a burthen and a weariness, as the interruption to the pursuits, or as the enemy to the pleasures of the soul. May the Sabbath be unto us a delight and a joy. May we esteem it ever to be holy to the Lord, honourable to His glory, the best pleasure to our own souls. May we rejoice in the return of the day to honour Thee, not doing our own ways, nor finding our own pleasures, nor speaking our own words.—The preparation of the heart is from Thee. So prepare our hearts and souls, we pray Thee, by the pleasure we find in Thy Sabbath upon earth; that we become more and more prepared for the enjoyment of the Sabbaths in heaven.—May our spirits be soothed amidst the troubles of life, by the calmness of holy contemplation, by more thoughtful communion with God, by the humility and holiness of prayer, and by the gratitude and joyfulness of our solemn praise to Thee. Make us to rejoice in the courts of the Lord; to be glad when they say unto us, "We will go up to the house of our God." May we join with Thy people in their public worship. May we commemorate the death of Thy Son with the faithful who delight in His mercy. May our private meditations be acceptable in Thy sight, O Lord, our strength and our Redeemer.—Make the Sabbaths of earth the secret, inward, and certain sign and token between God and our souls, that there is, and that there shall ever be, a holy covenant between us; that the God of heaven has promised to be, and that He is and will be, our Father, our Friend, and our Saviour; and that we, unworthy as we are of His mercies, are His children and His servants, His friends and His beloved, the sheep of His pasture and the people of His hand.—Make the Lord's day on earth the season of blessedness to the soul. May we be in the Spirit on the Lord's day.—Raise our souls to the contemplation of the creation of the world around us, that we may see, and know,

and worship God the Creator, who rested on the seventh day from the work of the creation of the earth on which we move, of the firmament on which we gaze, and of the heaven to which we aspire.—Raise our souls to the contemplation of the hour when Christ rose from the dead, to prove to us that the victory of the grave over our bodies shall be conquered, that the sting of death within our souls is removed, and that Christ the Lord is now, even now, the Prophet to teach us, the King to rule us, and the Priest who is at once the victim and the Intercessor at the right hand of His Father and our Father, of His God and our God.—No less also do we pray Thee to enable us on the Lord's day, to remember not only the descent of the Holy Spirit upon the Church of the living God, but enable us also, we pray Thee, to look back upon all the way that Thou hast led us through the wilderness of life; and to feel and know within ourselves, that the same Holy Spirit of God has been with us, has dwelt with us, has been and is now, even now, with us—to convince us of sin, to change our nature from the earthly to the spiritual, and to comfort us and to strengthen us in our warfare against evil, till we be more than conquerors through Christ who hath loved us. So may the rest of the Sabbath, the rest of the Lord's day on earth, be the anticipation and the beginning of the peace of God, which shall ever attend us in temptation and in trouble, in sickness and in death; and be with us for ever, as one part of the happiness and blessedness of the world. So be with us, we pray Thee, that Thy law shall be written on our hearts.—Make it our meat and our drink, our happiness and our delight, to do Thy will, trust in Thy mercy, believe in Thy Son, and live under the power, and influence, and comfort of Thy Holy Spirit—till life be ended and death be over, and the veil be passed through, which separates the soul which longs for its rest, from the more glorious manifestation of the presence of its God, than this fallen, tempting, sinful world affords us.—Forgive our imperfections. Accept our prayers, which we offer not in our own name, but in the name of our Blessed Saviour Jesus Christ, who hath taught and commanded us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the reasons for which Moses was not instructed to establish his laws on the sanction of a future state.* Exod. xxxi. 15.

The work of the creation, the seventh day rest, and the hope of immortality, are subjects in which all mankind may be said to be equally interested. The Sabbath rest is made by St. Paul a type of the rest in heaven. The Hebrew in this verse of the expression translated 'a Sabbath of rest,' is שַׁבַּת שַׁבָּתוֹן. The second word has an intensitive signification, implying that the seventh day is a day of perfect rest. It is, I think, very probable that St. Paul in Heb. iv. 29, alludes to this very intensitive, when he employs the unusual expression *σαββατισμὸς*, 'there remaineth a rest,' or a Sabbatism, a state of continual, spiritual rest, for the people of God. He may also, it is true, allude to the Septuagint translation of Exod. xiv. 30: *ἐσαββάτισεν ὁ λαὸς τῇ ἡμέρᾳ τῇ ἑβδόμῃ*, 'the people sabbatized on the seventh day.'—The reflection then occurred to me, why was it, that, when an opportunity was thus presented to the Hebrew lawgiver of alluding to the better Sabbath, the rest that remaineth for the people of God, he was not instructed to assure the Israelites more explicitly than he has done, of the certainty of a future state—of the immortality of the soul—that there was a reward for the righteous, and a God who judgeth the earth? Bishop Warburton, it is well known, would assure us that the sanctions of the Hebrew laws were the immediate rewards or punishments in the present life; and that the doctrine of a particular Providence being constantly demonstrated to be true, confirmed the truth of the divine legation of Moses, more effectually, than the promises or threatenings of a future state.—Now I have frequently shown that we have abundant reason to believe that the doctrine of a future state was

known to, believed, and taken for granted by the Jews[1]. But it is no less certain that the legation and laws of Moses do not rest upon that doctrine in the same manner as the legation and laws of our Blessed Saviour. Now I believe the causes of this difference are to be sought in the circumstances of the age in which Moses lived; and that these causes are to be found in the perversions which I have related in the Introduction to this Section, of the doctrine of a future state to the basest political and party purposes by the Egyptian priesthood.—I need not repeat here what I have said in the Introduction, but I refer the reader to the plates in Sir Gardner Wilkinson's last volume, and to Michaelis on the laws of Moses, Art. 14 and 272[1]. The objection to Michaelis as a theological writer is, that he speaks of the laws of Moses as if they were merely institutions of human and not of divine origin.

[1] Pererii Comm. in Gen., Lugd. 1599, p. 425. "Non est dubitandum ex his paucis verbis quibus Moses creationem animæ rationalis indicavit demonstrari et probari posse animam hominis esse immortalem, quod etiam multifariam hoc libro et aliis suis libris Moses significavit."

L. Maji Comm. in Bibl., Col. 1621. p. 23. "Inspiravit," additur hoc speciatim post descriptam corporis formationem, ut indicetur animam humanam non educi ex materiâ instar aliarum formarum, sed extrinsecùs advenire a Deo, adeoque immortalem esse, et corpore independentem.

Gen xxiii. 1. § Crit. Sacr, tom. i. p. 36. Fagius. "*Et flavit in nares, &c* Tria ergo hic sunt quæ animæ immortalitem statuunt. 3. Vocabulum (Hajim) —ut quidam volunt—præsentis et futuri seculi vitam, quod solùm anima hominis competit, designat. Est igitur (Nistmath Hajim) flatus seu spiritus divinus, cœlestis immortalis, æternum durans; quibus vocibus pulchre discernit inter animam hominis immortalem, et animam brutorum animantium," &c.

§ H. Maius, de Œconomia Temporum Vet. Test. 1706, p. 152. "Spiraculum vitarum dicitur quia omnem vitam conferebat, non tantùm temporalem et corporalem, qualem etiam bestiæ habent, sed etiam æternam; ut pridem multi vocis plurativæ vim exprimere sunt conati."

Lorinus in Act. Apost., p. 96. Act. iv. 28. *Notas mihi fecisti semitas vitæ*, &c. "De resurrectione loquitur et glorificatione corporis et vitâ immortali, ad quam ante Christum nemo resurrexerat, nemo noverat, hoc est, expertus fuerat." Id in Psal., 1 vol., p. 207. "Christus autem multo magis sub personâ David significat demonstratas uni sibi vias a patre, rationesque quibus et ipse et sui obtinere immortalitatem beatam valerent tunc corporis, tum animæ," &c.

Exod. xxiv. 8, proved by St. Paul, Heb. ix. 20, 21, &c., to signify the blood of Christ. § B. Lamy, de Tabernaculo Fœd., Par. 1720, p. 475. "Pius Israelita, qui immolabat agnum, non in sanguine animalis spem salutis et fiduciam reponebat, sed cogitabat alium agnum, viz. Jesum Christum, qui sanguinem suum fusurus erat pro remissione peccatorum."

Critici Sacri, Lond. 1660, p. 817. "Quâ re (effusione sanguinis super altare) adumbratus (inquiunt doctores) est verus usus sanguinis Domini ac Servatoris nostri Jesu Christi; viz. quod solus sanguis illius pro peccatis nostris effusus sit, placatio pro animabus nostris, et reconciliatio, et sanctificatio nostra." Sam. Clark, A. M. Annotations in the Old and New Testaments, 1690, note on Levit. xvii. 11. It is the blood, viz. of the sacrifice sacramentally and typically, and of Christ that makes atonement really. Rom. iii. 25. Col. i. 20. Heb. ix. 12. And Willet's 2nd vol. Hexapla on Lev., p. 409. § H. Maius, De Œcon. Temp. Vet. Test., p. 387.

The declaration, "Man shall not live by bread alone," is said in the future tense. But bread will support the present life; therefore there is a life which bread will not support; and that life must of necessity be, either a spiritual or a future life, either of which proves that this text is a demonstration that Moses hath expressly mentioned a future state.

[1] Smith's Translation, vol. i. p. 45, and vol. iv. p. 200.

SCRIPTURAL COMMUNION WITH GOD;

OR, THE

HOLY BIBLE,

ARRANGED IN HISTORICAL AND CHRONOLOGICAL ORDER,

NEWLY DIVIDED INTO SECTIONS,

FOR

FAMILIES AND INDIVIDUALS;

WITH INTRODUCTIONS AND PRAYERS;

AND

NOTES FOR THE STUDENT AND INQUIRER.

BY THE

REV. GEORGE TOWNSEND, D.D.

CANON OF DURHAM;

AUTHOR OF "THE HISTORICAL AND CHRONOLOGICAL ARRANGEMENT OF THE HOLY BIBLE."

PART V.

DEDICATION.

TO

HER MOST GRACIOUS MAJESTY, VICTORIA,

OF THE

UNITED KINGDOM OF GREAT BRITAIN AND IRELAND

THE PROTESTANT QUEEN, DEFENDER OF THE FAITH,

ONE OF THE MOST LOYAL AND HUMBLE OF HER MAJESTY'S SUBJECTS WISHES NOT ONLY PROSPERITY, BUT HAPPINESS.

I. *The loyal subject will pray for the happiness as well as the prosperity of Her Majesty; but that prayer implies the hope that Her Majesty, when dying, may be enabled to remember that she has endeavoured to promote the Union of Christ's Holy Catholic Church.*

II. *The offering of this prayer is encouraged by the remembrance both of the* reasons, *which may induce the Sovereign of Great Britain to commence the work of promoting the Reunion of Christians, and of the* manner *in which the attempt to do so may be made.*

III. *The three chief* reasons *on which this hope of Union may be founded.* The first reason. *The titles borne by the Sovereign of "Defender of "the Faith," and "Protestant."*

IV. *Definition of the Union desired, "that as the Political Union of Nations "is founded on the independence of each State, with the acknowledgment "of unpapal international* POLITICAL *laws; so also the Ecclesiastical "Union of Nations is to be founded on the independence of each "national Church, with the acknowledgment of unpapal international "*ECCLESIASTICAL *laws."*

V. *The title,* Defender of the Faith, *was assumed by our Kings before it was given by Leo X. to Henry VIII. It implies the maintaining of the independence of the National Church, and the desire of the decision of Councils upon the division of Christians. The more express conferring of the title by Leo X. does not destroy its first meaning.*

VI. *The title of* Protestant, *rightly defined, has the same meaning as* Defender of the Faith.

VII. The second reason. *The remembrance of the three great services which Great Britain has already rendered to the Christian world, and to the Universal Church.*

VIII. The third reason. *The recognition by the National Church of the foundation on which the attempts at the Reunion of Christians may be begun.*

IX. *The* manner *in which the Sovereign of Great Britain may commence the attempt to promote the Reunion of Christians is pointed out by the mode in which the Abolition of the Slave Trade, as an abstract question of humanity, was proposed and finally decreed to be a part of the law of nations, by the representatives of Sovereigns at various congresses and councils.*

X. The principles *on which the attempt to promote the Union of Christians may be begun, are:—The resumption of their Supremacy by Secular Sovereigns; and the formation of a Scriptural Creed, Liturgy, and Canons, with perfect Toleration.*

XI. *The* persons *to whom the power of deliberation may be entrusted, and the oath they should be required to take.*

XII. *The* extent *to which the decisions of such council, or congress, would be received as a part of the international laws of Christians.*

XIII. The effects *of the council upon Popery, Sectarianism, and Episcopacy, upon personal piety, and general peace.*

XIV. *Conclusion.*

SECTION I.

The loyal subject will pray for the happiness as well as the prosperity of Her Majesty. That prayer implies the hope that Her Majesty, when dying, may be enabled to remember that she has endeavoured to promote the Union of Christ's Holy Catholic Church.

MAY IT PLEASE YOUR MAJESTY,

THOUGH it is possible that many of your Majesty's affectionate and devoted subjects would be contented with demonstrating their loyalty to your Majesty by prayers for your Majesty's prosperity alone, I cannot be satisfied with following their example in this respect; not only because with much outward prosperity there may be much inward misery, and not only because the prayer for your Majesty's happiness, as well as prosperity, includes the fervent desire for that present and future satisfaction which proceeds from the consciousness that the will of God is the foundation of our hope and the rule of our conduct; but because the loyal and humble prayer that our Sovereign may attain to happiness as well as to prosperity, implies the enviable and honourable privilege

of submitting a certain and most undeniable truth to your Majesty, although such truth may not hitherto have been brought under your Majesty's notice by any of your Majesty's confidential advisers in Church or State; but which *if believed and adopted as the foundation of a new course of Christian polity*, would form one undoubted source of all that happiness, that satisfaction of the desires of the heart of man, as a reasoning, accountable, and immortal being, which the most affectionate loyalty can desire for your Majesty.

This happiness (may I presume to place before your Majesty an affirmation so trite and obvious?) can only be attained by those who, whether sovereign or subject, derive their hopes of possessing it from the performance not merely of the letter, but of the spirit of the Law, which is made known to them by the Revelation of the Most High God. It is partly defined in the language of the prayers which are devoutly and humbly offered for your Majesty by that branch of the Holy Catholic Church, which, by God's great mercy not yet withdrawn from us, is established in these realms, and over which the providence of God, and the laws of the realm, have made your Majesty the supreme earthly Governor, and over which, therefore, no foreign prince or prelate hath, or ought to have (and I trust never shall have) jurisdiction, superiority, authority, or power[1]. "We pray that your Majesty, ever trusting in God's goodness, "protected by His power, and crowned with His gracious and endless favour, "may continue before God in health, peace, joy, and honour, may live a long "and happy life upon earth, and after death obtain everlasting life and glory in "the kingdom of Heaven, by the merits and mediation of Jesus Christ our "Saviour." And the mentioning in this prayer of the holy name of the Blessed Saviour, through whose mediation alone the loyal supplications of your Majesty's subjects are thus offered to the Creator of the world, and the only Head of the Universal Church, suggests that *Duty*, which has never hitherto been brought under the notice of your Majesty.

The Lord Jesus Christ, in whose name we all pray, in the evening before the day on which He was crucified, as the Sacrifice for His Church and people, from the prince on the throne to the peasant in his cottage, prayed to His Father, that His disciples might "be one." He prayed for the union of His Church. By so praying, He declared His holy will to be, that *His Churches which constitute the Universal Church, wherever scattered, and however governed by secular princes, should form but one society*. By so declaring His holy will, He made it the bounden *duty* of His followers, whether they be sovereigns or subjects, high or low, rich or poor, through all ranks and classes, to promote that union. The providence of God, therefore, which has invested your Majesty with the sovereignty of this great Empire, has commanded your Majesty, as a reasoning, accountable, immortal, yet dying being,—in the station, place, and rank which the providence of God alone has assigned to your Majesty, by the exercising all the means, influence, and authority accruing from that place, rank, or station, as your Majesty desires that the prayers of the Church may be heard at the

[1] Canon XXXVI. Subscription required of the Clergy.

Throne of Grace—to demonstrate your sympathy with the Church, and the purity of your faith and of your gratitude to the Son of God,—by employing the personal, political, ecclesiastical prerogatives and powers of the Sovereign of Great Britain (so far as may be possible) for the promotion of that union of Christians, for which the Mediator between God and man, the only Saviour of the souls of princes and peasants, prayed and died. I presume to assure your Majesty, that no one Christian "work of faith and labour of love" whatever, will confer more happiness on your Majesty as a Christian Sovereign, than the resolution and the attempt to promote that union of Christians, for which a dying Saviour prayed. And I wish to your Majesty the happiness which shall be founded upon the conviction that your Majesty has so worn an earthly crown, that your Majesty shall have a good hope of the better crown, that is, a heavenly. I wish *this happiness* to your Majesty, that when the day shall come, and it must come (may the God who heareth prayer grant the petition of myself and of my fellow-subjects that it may be far distant!); but when the day shall come, that the pomps and splendours, the forms and ceremonies, the processions and the pageants, the amusements and festivities, of the court and of the palace shall have passed away as a tale that is told,—when the darkened room, the cautious step, the suppressed sob, the stifled whisper (inquiring whether the last pulse has beat, and the last sigh been breathed,) shall denote the hour when the dust is about to return to the dust, and the spirit to return to the God who gave it;—when it shall be doubtful to the affectionate and anxious attendants and kindred whether the soul is still embodied or disembodied;—when the soul looks back upon the past and remembers, and forward to the future and hopes for acceptance and peace for ever; then may the God of mercy grant to your Majesty the happiness of the remembrance, that the Faith in Christ which has saved the soul, has been accompanied and demonstrated by the love to Christ and His Church, which promoted the peace of Jerusalem and the union of His brethren. So may God remember your Majesty "for good[2]!" So may the prayers of the Church for your Majesty be answered!

SECTION II.

The offering of this prayer is encouraged by the remembrance, both of the reasons, *which may induce the Sovereign of Great Britain to commence the work of promoting the Reunion of Christians, and of the* manner *in which the attempt to do so may be made.*

I WOULD not presume to submit the declaration of my loyalty and affection to your Majesty in this most unusual manner, if I were not encouraged to do so by the recollection of many *reasons*, which induce me to believe that the Sovereign

[2] Nehemiah v. 19.

of Great Britain may possibly be permitted, by God's great mercy, to attain to the honour of commencing the holy work of promoting the reunion of Christians, and by the *manner* also in which the holy work may be attempted. Of these *reasons* I will mention but three. The *manner* in which the Sovereign of Great Britain may proceed to suggest and begin the effort to restore union to the Catholic Church is suggested to us in the precedent by which the example of Great Britain, even in our own day, has induced the other Sovereigns of Europe to make the enforcement of an abstract principle of humanity a portion of the law of nations.

SECTION III.

The three chief reasons *on which this hope of Union may be founded.* The first reason,—*The titles borne by the Sovereign, of Defender of the Faith, and Protestant.*

THE three chief *reasons* which induce me to hope that the Sovereign of Great Britain may be so highly honoured by God's providence as to be the originator of the reunion of Christians are,—the TITLES of your Majesty; the SERVICES which Great Britain has already rendered to mankind; and the AFFIRMATION in the Articles of our Church of the principle on which the attempt to reunite the Universal Church may be begun.

1. My first reason is deduced from the two principal titles of your Majesty, "Defender of the Faith," and "Protestant." And here, that I may not appear to be urging that which is impossible, because it may seem to be difficult or unusual, I will define what I mean by that union of the Holy Catholic Church, which once existed; and which all Christians so earnestly desire.

SECTION IV.

Definition of the Union desired, "*that as the Political Union of Nations is* "*founded on the independence of each State, with the acknowledgment of* "*unpapal international* POLITICAL *laws; so also the Ecclesiastical Union of* "*Nations is to be founded on the independence of each national Church, with* "*the acknowledgment of unpapal international* ECCLESIASTICAL *laws.*

BY the union of Christians and of Churches, I mean, then, precisely the same union which exists among the states of Europe and the civilized world in general. Every state is governed by two classes of laws—one, the code of regulations which it enacts for itself[3]; the other, the code of tacit or express observances, which regulate the conduct of nations towards each other, and

[3] Jus civile est quod quisque sibi populus constituit. Justin. Inst. i. 2. 1.

which, though partially established on mutual compacts, agreements, and treaties, is principally founded upon the indefinable results of circumstances, and not upon the will of any universal dictator or ruler among nations, and which is, therefore, called the Law of Nature, and the Law of Nations[4]. All States are governed by these two systems of laws; and by studying to observe both, *they maintain at once their own independence and the general union, without submitting to any universal Sovereign, as the originator of universal political law.* Just so should it be with Churches. As it is with men politically, so should it be with men ecclesiastically. Every Church, like every State, should be governed by its own self-decreed regulations; while every Church should deem itself to be a member of one universal Church, bound together partly on the basis of mutual compacts, agreements, and treaties,—but principally upon the resolution and desire to seek for peace, communion, and love, on the basis of the will of God, without submission to the command of any universal ruler of the Churches. The union of Christians is the peace and intercourse of Churches, preserving their independence, studying truth, and commending their conclusions to each other without claiming authority over each other. It should be with Churches, as it is with States. When any very great difficulty arises, which the aggregate of the States may deem it to be advisable and useful to submit to the consideration of an assembly or congress of delegates and representatives, the decisions and conclusions of those assemblies or congresses form a portion of international law, until they are rescinded by other assemblies and other congresses. So also have the independent Churches of the Holy Catholic Church submitted to the consideration of ecclesiastical assemblies or congresses, which are more generally called the Councils of the Universal Church, many questions of faith, and discipline. Upon these questions the ancient Councils have decided. To those decisions the independent Churches of the Universal Church have submitted, and do submit, and will continue to submit, till other congresses and councils have rescinded their decrees. To these future councils the Churches of the Catholic Church may still look forward, and thus preserve their independence while they seek for union. Such is the union which the harassed Churches of Christ's Holy Catholic Church require; and the titles which are borne by the Sovereign of Great Britain lead me to hope that the Head of the Church will confer on the chief Ruler of this people the exceeding great honour of proposing and commencing this great design.

[4] Quod naturalis ratio inter omnes homines constituit, vocatur Jus Gentium.

SECTION V.

The title, Defender of the Faith, *was assumed by our Kings before it was given by Leo X. to Henry VIII. It implies the maintaining the independence of the National Church, and the desire of the decision of Councils upon the divisions of Christians. The more express conferring of the title by Leo X. does not destroy its first meaning.*

THE expression, "Defender of the Faith," was assumed by the Kings of England, to describe their attachment to the common Christianity, many years before the appellation was granted as a title by Leo X. to Henry VIII. It was used by Richard II. both in his proclamation from Westminster (July 3, 1382) against the opinions of Wycliffe, and the disturbances resulting from their discussion, as well as on other occasions. Though the faith which was then defended contained many articles of belief which the Church of England has since rejected [5], and though such articles were protected by the cruel and atrocious laws which punished errors in religion with death [6], yet the two points of

[5] Rex &c. zelo fidei Christianæ (cujus sumus, et semper esse volumus defensores) moti salubriter, &c. &c. Ap. Rymer. tom. vii. p. 363. Wilkins Concil. Mag. Britan. vol. iii. pp. 204. 266.

[6] There is no doubt that the bishops had, by the ancient common law of the Church, the judging of, and convicting for heresy, schism, and errors in religion, according to the king's ecclesiastical laws [1]. The generality of our historians, however, supposed heresy not to have been punished here with death, before the second of Henry IV., and that Sawtre was the first who was executed on account of religion. We are expressly told so by Fuller [2] and Collier, as well as by Bishop Burnet, who says that "England was not so tame as to bear the severity of those laws, which were settled and put in execution in other kingdoms." But Chief Justice Coke was better acquainted with our constitution. "It appeareth," says he, "by Bracton, Briton, Fleta, Stanford, and all our books, that he who is duly convicted of heresy shall be burned to death [3]." And accordingly, we read of persons who so suffered for their religion long before Henry IV. Cardinal Langton, in a synod held at Oxford in 1222, condemned three persons, and delivered them over to the secular power. Two of them were immured to death between four walls [4], and the other (a deacon who, out of love to a Jewish woman, had renounced Christianity,) was tied to a stake and burnt.

The Chronicle [5] of London, too, mentions one of the Albigenses who was burnt there A.D. 1210. Camden, in noticing the barbarities on account of religion in Queen Mary's reign, fixes the rise of this cruelty to King John's time. "Plures ex omni ordine," he says, "*episcopos*, verbi *ministros, et plebeios* hoc diro supplicio quinquennio absumpserunt, quam (ut quidam observarunt) Henricus VIII. totis 37 annis, vel Anglia viderit, ex quo regnante Joanne, Christiani in Christianos apud nos flammis sævire cœperint [6]." But before the reign of that prince, at a Council held at Oxford A.D. 1159, thirty German hereticks called publicans were delivered over to the secular power, marked with a red-hot iron on the forehead, whipped, and then

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[1] See Cawdrey's case.
[2] Church History of Britain, p. 155.
[3] 3 Inst. p. 43.
[4] Matt. Westm. ad An. 1222.
[5] The preface to Bale's Cronycle of Sir John Oldcastle.
[6] In Apparat. ad Eliz. ad finem.

ecclesiastical independence, and acknowledgment of the authority of General Councils, were universally received in England as a portion of the faith, both of the King and of the people. *There was no Creed founded on one bull of the Bishop of Rome, to which the clergy or the laity swore their attachment.* The Church, Sovereign, and people of England strenuously and uniformly resisted, though sometimes with partial success, the attempts of the Church of Rome to destroy the independence of the Church of England. "The Sovereign claimed "a power in ecclesiastical matters, equal to that which the Roman Emperors "possessed in their Empire[7]." The indignant and successful opposition to the claims of superintendence or supremacy over the independent Church of England by all our Kings, from the very earliest period, in which the Bishop of Rome, Eleutherius, gave to the British King Lucius the title of Vicar of God in his own kingdom[8]; from the time of the laws of our Anglo-Saxon Kings, Canute, Ethelred, Edmund, Edgar, Athelstan, and Ina, who affirmed the supremacy of the Witenagemot;—the rejection of the Papal supremacy by William I.;—the contests between Henry II. and Becket;—the enactments of Edward I. against the Papal pretensions;—the enactments of Edward III. against the further encroachments and usurpations, which required the subjects of England to appear in the Papal courts;—with the confirmation of those enactments by Richard II. at the very time when he called himself Defender of the Faith, demonstrate the ancient meaning of the title. *All these sovereigns believed in the authority of Councils, while they maintained the independence of their Church.* Though they were in communion with Rome, they were neither its subjects nor its slaves. They knew nothing of the creed of Pope Pius, which is now the constituted faith of the Bishop of Rome and his adherents. The continuation, therefore, of the ancient title of Defender of the Faith, if it be considered with reference to its original assumption, before the conferring of the title by Leo X., pledges your Majesty to the upholding only of those principles, the adoption of which by all Churches is the only hope of the reunion of Christians;

turned out of doors in the midst of winter, where they died with cold and hunger, no man daring, it being expressly forbid, to relieve them[7].

We must observe, however, that the crime, which our common law punished with burning, was apostasy, not what we now mean by heresy. "In case of apostasy," says Bishop Stillingfleet[8], "*i. e.* renouncing Christianity, Bracton[9] saith, the person convict is to be burned; and "he instanceth it in the deacon who turned Jew, in the Council of Oxford: and Fleta speaks[1] "only of apostates, whether clerks or others; and those are the miscreants in Briton[2] and in "Horn[3]. Heresy was then the same as renouncing Baptism, or turning Jew or Turk, or "using sorcery; but after Wycliffe's time, the ordinaries enlarged the notion of heresy, and "took upon themselves to be sole judges of it[4]."

[7] The whole question is discussed in the last edition of De Lolme, by Mr. Stephens, vol. i. p. 179.

[8] Stephens, vol. i. p. 191.

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[7] Mr. Tyrrell's Hist. ad An. 1159.

[8] On the Illegality of the Ecclesiastical Commission, p. 24.

[9] Bracton, l. iii. c. ix. n. 2. [1] Fleta, lib. i. c. xxix. n. 7. [2] Briton, c. ix.

[3] Horn, c. ii. § 22. [4] Young on Idolatry, vol. ii. p. 299.

namely, the maintaining the general Christianity without receiving the Creed of Pope Pius, the assertion of the independence of the National Church, and the willingness to form a part of any General Council, which might be once more assembled under the authority of Sovereigns, to lessen the hatreds, and to promote the union of Christians.

But the conferring of the title of Defender of the Faith upon an English King by the Roman Bishop, without reference to the former assumption of the title, has been urged as a proof that the Sovereign who bears it is not only pledged thereby to the support of the Papal supremacy which granted it, and to the defence also of the faith and doctrines of the Church of Rome; but, also, that the Sovereign and People of England will only look for the union of Christians, in submission to the Papal supremacy; and not by the upholding the independence of their Church, or the purity of an antipapal creed, or the authority of a General Council.

The title, we answer, though conferred by the Bishop of Rome, could not do more than imply the conviction of the conferrer that the receiver of the title should uphold the general faith of the period when the title was granted. That faith, as I have already shown, included neither the Creed of Pope Pius [9], nor denied to the independent Churches the right of appealing to a future Council. The Papal supremacy, the only chief dogma, which inflicts and continues the deadly alienation of man from man, and heart from heart, throughout the Universal Church, was, at the time of the conferring of the title, affirmed by some, controverted by others, denied by a third party, questioned as to its nature, extent, and authority by all, and *formed no part of the Creeds of the Church.* The Papal title, therefore, could not bind the acceptor of it to the upholding of that supremacy. The Catholic Church, it is true, abounded then, as it has ever done, with controversialists; but it was not yet divided into Papist and Protestant. The ultimate rule of faith, next to Scripture and antiquity, to which all professed adherence, was the decision of Councils, whether with or without the sanction and concurrence of the Bishop of Rome. Councils were to the Universal Church, what the Parliaments of Great Britain are to this empire. As the Parliaments in former ages have decreed many absurd, cruel, unjust enactments, but the power of repealing them exists with the future Parliaments, without destroying the authority of the senate because of any real or supposed inconsistency; so it was with the Councils of the Church. They may have decreed many unadvisable opinions in doctrine, and practices in discipline; but so long as Councils continued to meet, there was a remedy for the evil, and hope for the Churches. The power of ambitious or arbitrary Sovereigns has frequently rendered the efforts of Parliaments nugatory; and the usurpation of the Bishop of Rome, and his exercise of supremacy over the Councils of the Church, and especially over

[9] In the dedication of Part III. of this work to the Bishop of Rome, I have shown that this creed was not imposed by a Council; but that it is commanded only by an arbitrary act of authority, and that it may be rescinded by the power which made it.

I have shown also, that the chief obstacle to reunion of Christians is the Bull which enacts the reception of the creed of Pope Pius by all the members of the Catholic Church.

those of Lateran and Trent, rendered the Councils of the Church, for a time, the mere chambers of registry of the Papal decrees. Yet the continued meetings of Councils, (if the Princes of Europe, as they ought to have done, had insisted upon their continuance,) would have rectified in one age, the errors of any former age. Improvement, reform, the removal of abuses, the rescinding of errors, the preservation of discipline, could have been alike maintained; and the first, the very first attempt on the part of the governments of the civilized world to promote the reunion of Christians, must be the revival, *in some form*, of these deliberative synods of the Universal Church of Christ. The great Councils of Constance, 1414—1418; of Basle, 1431; and of Pisa, 1511, at the time of the conferring of this title upon the King of England, had decided and had acted upon the theory that a General Council is superior to the Pope. Their decisions and decrees may be justly called, therefore, a part of the Catholic faith, at the time when Leo gave the title to Henry; and the acknowledgment, therefore, of the Papal supremacy over the Councils of the Church at that time is not implied in the acceptance of that title. That acceptance proved only the desire of communion with Rome, but not submission to its supremacy. It was consistent with the power of self-legislation within the King's own Church. The King never designed to yield the independence, which the nation and his ancestors have so generally exercised. He pledged himself to the preservation of the Catholic faith in general, subjected to the self-legislation of his own Church, and to the decisions of any future General Councils, which should be summoned, not by the Bishop of Rome, but by the representatives of the ancient imperial head of the Universal Church. If your Majesty, therefore, were even bound by the title Defender of the Faith to execute the real or supposed conditions on which the favour of Leo X. had been originally granted, such obligations could not preclude or destroy the power of self-legislation within the power of the Church of England; nor the right of the Sovereign to appeal to, or to assist in calling, a General Council of the Universal Church.

The terms of the Bull itself imply also the existence and continuance of this power on the part of the Sovereigns of England. The King had answered Luther in a treatise on the Seven Sacraments. Little or nothing is said in this book on the Papal supremacy [10]. The Bull, too, which conferred the title, was dated 11th Oct. 1521 [1]; that is, twenty-four years before the first meeting of the Council of Trent [2], forty-two years before its conclusion, and forty-four years before the publication of the objectionable Creed of Pope Pius. It was granted by a conclave of Cardinals, and by the Bishop of Rome, Leo X., after a solemn discussion, "whether the King should be called Protector and Defender "of the Roman Church; of the apostolical chair; or apostolical, or orthodox

[10] A good analysis of Henry's treatise is given by Collier, Eccles. Hist. vol. ii. p. 12—17, fol. ed. London, 1714.

[1] The fifth of the Ides of October.

[2] The first meeting of this Council was on the 13th of December, 1545, and the last on the 3rd of December, 1563.

"King[3]." If the word "Roman" had been inserted before the word "Faith," as some of the cardinals proposed, not only would Henry have been fettered by another chain to the Papal see; but the Parliament of England, after the changes which took place between the Papal grant in 1521, and its confirmation by the Houses of Lords and Commons, would have been fettered also. The omission of the word "Roman" permitted the retaining of the title without dishonour. It recognized the right and power of the Sovereign to act with the Church and people of this country in matters of religion; and it gave, therefore, that definition of the duty of the government, and of our Sovereign, which was only completed by the word "*Protestant.*"

The title, "*Defender of the Faith,*" then, must be considered in the sense in which it was confirmed by the Parliament. In the year 1543, the Parliament recognized the title, by its own ratification of the expression[4]. In this act the Parliament neither noticed the granting of the title by Leo, nor its revocation by Paul III. It merely declared that the King had been known, named, published, and declared to be "*Defender of the Faith.*" By thus recognizing the title, it did not acknowledge that the King had done rightly in all his contradictory and inconsistent proceedings in matters of religion. It recognized only the general right and power of the Sovereign to legislate in matters of religion; and it condemned the claim of the Bishop of Rome to legislate for this country. Between the year 1521, when Leo conferred the title, and the year 1543, when it was ratified by the Parliament, nearly thirty acts of Parliament were passed on the subject of Religion. All these acts may be declared to be proofs of the self-legislation of the Church and State; while the declaration of the act of the King and Convocation, that no Bishop of Rome, nor no individual Prince, without the express consent, assent, and agreement of the residue of Christian Princes[5], might call a General Council, acknowledged the authority of Christian Princes to unite together for the purpose of assembling such Council, independently of, though not omitting, the Bishop of Rome[6]. This, then, is the meaning of the title

[3] "Protector," or "Defensor Romanæ Ecclesiæ," or "sedis apostolicæ," or "rex apostolicus," or "orthodoxus." Lord Herbert of Cherbury's Life of Henry VIII. vol. ii. p. 38, col. 2, in the complete History of England, folio, London, 1706; and Collier.

[4] Gibson's Codex, vol. i. tit. ii. cap. i. p. 29, the Statutes at large.

[5] This declaration of the King, and convocation therefore of the Church, was dated July 20, 1536. It is given by Collier, Eccles. Hist. vol. ii. p. 128.

[6] By the 24th of Henry, cap. 12, appeals to Rome were made illegal, because the spirituality, or the English Church, is sufficient to determine in spirituality for itself, and with the temporality to do justice; and all causes are to be judged by the King. By the 25th, cap. 14, power is given to punish Heretics. Cap. 19, is called The Submission of the Clergy Act. The Clergy therein promise to make no Canons or Constitutions without consent of the King, who is requested to appoint thirty-two Commissioners to revise the Canons. The Convocation is to be assembled by a King's writ. No Canons are to be executed contrary to the King's prerogative, no appeals permitted to Rome: all former Canons, not repugnant to the King's power, to remain. By cap. 20, First fruits are not to be paid to Rome, and Bishops are to be consecrated no longer by the Bishop of Rome. By the 21st, Peter pence, or all taxes to Rome, are to cease, the King and Parliament being sufficient to rule, and make laws; no person is to sue for licences or dispensations to the Bishop of Rome; and a clause declares that the King has

"*Defender of the Faith.*" It was assumed by our early kings; it was subsequently conferred by Papal authority; it was confirmed by the Statute Law before the Council of Trent was summoned by the Pope (that supposed council was not summoned by Princes), and before the Bull of Pope Pius dared to impose a new Creed upon the Catholic Church. It consequently binds the monarchy of England to that state of the Church, when the controverted topics of faith and discipline were decided, not by the Bishop of Rome, but by the independent and separate Churches of the Universal Church; or by the Councils alone, which such Churches acknowledged to be general[7].

no desire to vary from the Catholic faith. The clause that none are to leave England to attend any assembly for religion, may seem to be inconsistent with the act of Convocation, three years after, which mentions a General Council: but the meaning is, that the people may not attend Councils or assemblies summoned by the Pope alone. By the 26th, cap. 1, the King is declared to be supreme head of the Church, any foreign laws, or foreign authority notwithstanding. Cap. 14, is for the consecration of suffragans. By the 28th, cap. 10, the authority of the Bishop of Rome is to be further renounced and resisted on oath: refusal of the oath to be treason. By cap. 16, all Papal Bulls are to be void in law.

In the 31st of Henry is the chief collection of Acts. By cap. 6, Priests are not to marry. By the 9th, the King is empowered to make Bishops by letters patent. The 13th refers to the dissolutions of abbeys and monasteries. The 14th is the law of the Six Articles—Transubstantiation, Communion in one kind, Priests' Marriage Vows, Private Masses, Confession, to prevent diversity of opinions!!! By the 32nd, cap. 7, tithes are to be paid according to the custom of the parishes, &c. The 12th abolishes sanctuaries. The 20th gave the privileges of the monasteries to the King. By the 24th, possessions of the knights of St. John of Jerusalem are confiscated, because of their adherence to the Pope. By the 38th, the jurisdiction of marriages was taken away from the Pope. By the Act of the 33rd, cap. 31, the Bishopric of Chester is taken from Canterbury, and annexed to York. The Act of the 34th, cap. 1, condemned Tyndale's Bible, and unlicensed printing; heretical books to be surrendered, &c. &c. By cap. 17, of the forementioned Act, five new bishoprics are created. Chester[1], Gloucester, Peterborough, Bristol, Oxford. The 35th, cap. 1, is the Act for the establishing of the Succession, and in this, an oath of the renunciation of the power of the Pope was introduced: and cap. 3, is the declaration that the title, "*Defender of the Faith,*" be annexed permanently to the Crown; while cap. 16, grants authority to the King to name the thirty-two Commissioners who were to revise the Canon Law. The results of all these Acts was to give the whole ecclesiastical power to the King, to establish the right of self-legislation in the Church and nation, while the faith of the Catholic Christian was supposed to be maintained and defended.

[7] If it should be asked, why I allude to these controversies? Is it said, They are obsolete, and may be forgotten? I answer, they are not obsolete. They convulse the Churches and nations still. I may apply to them the words of Young, when speaking of the actions of the past, for which we must give account:—

> "Gone! They ne'er go, when past they haunt us still.
> The spirit walks of every age deceased;
> And smiles an angel, or a fury, frowns!"

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[1] The bishopric of Chester was anciently part of the diocese of Lichfield; one of whose bishops removing his see to the former place in 1075, occasioned his successors to be styled bishops of Chester. Beatson's Political Index, vol. i. p. 240.

SECTION VI.

The title of Protestant, *rightly defined, has the same meaning as* Defender of the Faith.

But the holy and honourable name of Protestant is assigned to your Majesty by the Parliament and people of England, as the expression which best describes the chief, though not the sole condition, both of their allegiance and of your Majesty's right to the crown[8]; and your Majesty's subjects are justly declared to be "absolved from their allegiance to your Majesty," if the Sovereign of their country shall hold illegal communion with the unreformed Church of Rome. And strange as the declaration will at first sight appear, the title Protestant properly considered, describes only that very right of internal self-legislation in ecclesiastical affairs which belongs to all independent States; and that willingness also to unite in the deliberations of a General Council which was implied in the sanction by an English Parliament of the title, *Defender of the Faith.* The two titles, Defender of the Faith, and Protestant, rightly interpreted, denote precisely the same *duties*, the same *objects*, and the same *anticipations of future union*, which will follow the assertion of national ecclesiastical independence in each separate Church, with the willingness to consider the conclusions of any General Council of the Universal Church. The word *Protestant* defines only more clearly the duty of the Sovereign of Great Britain as *Defender of the Faith.* The most brief history of the origin of the term Protestant will sufficiently justify this most novel and seemingly strange assertion.

In 1526, the first Diet of Spires presented an address to the Emperor Charles V., requesting him to call a free and General Council of the Universal Church. They agreed also, that until such General Council could be summoned, every independent Sovereign Prince should rule over his own State in ecclesiastical as well as temporal matters. *They claimed, that is, the power of self-legislation without reference to Rome*, and they *desired the advantage of a General Council.* In 1529, after the Emperor had concluded a treaty with the Pope, he rescinded this decree in a second synod at Spires. The changes in doctrine, discipline, or mode of worship, which the independent Sovereigns had introduced, were declared unlawful. Against this decree, the ancestor of Prince Albert, (may his memory be honoured, and his example be imitated by his royal descendant!) with many other princes, and the representatives of fourteen imperial or free cities, protested. *They affirm the power of every Sovereign to legislate* WITH *his own subjects, and* FOR *his own subjects*, while they were still willing to submit many controverted points to the consideration of a General Council. They affirmed the twofold rights of which I have spoken—independent ecclesiastical legislature, and deference to a General Council. So it was also, when the Parliament of Great Britain united and defined by the word Protestant,

[8] 1 William and Mary, sess. 2, c. ii. Stat. 12 & 13 William III. c. ii.

which they added to the Crown, and by the title of Defender of the Faith, with which they sanctioned and confirmed to the Crown the holy duties which were implied by the election of a Protestant to the Sovereignty. One title did not supersede the other; it only strengthened and established it. The duties of the Sovereign are defined by the titles of the Sovereign, the "*Defender of the Faith*," being a "*Protestant*." Objecting to the claims of the Bishop of Rome to govern the Holy Catholic Church, as a corruption of that faith, our Protestant Sovereign rules over a *Protestant kingdom* which claims the power by means of its Sovereign, its Representatives, and Senate, to govern itself independently of Rome in all matters, ecclesiastical as well as civil. The Protestant Sovereign rules also over a *Protestant Church*, which, though established by law in its present form, is always willing, as it had declared by its ancient convocation, to take part in a General Council, but not to be ruled by any foreign Bishop, or by any papal Council.

May it please God that your Majesty long continue as the *Protestant* Defender of the *Protestant* Faith of the *Protestant* Church of the *Protestant* Kingdom, to protect the common Christianity! May the government of Great Britain be chosen to set the example of extending truth and union among Christians, whether with or without the sanction of the Bishop of Rome; at home, by useful laws; and abroad, by a Congress or Council which shall consider and recommend to the Universal Church some mode by which the hatreds of Christians may be lessened! May your Majesty and your descendants be the honoured instruments of Jesus Christ, unpoperizing and Christianizing the Universal Church by the increase of love, upon the basis of truth!

SECTION VII.

The second reason. *The remembrance of the three great services which Great Britain has already rendered to the Christian world, and to the Universal Church.*

THE SECOND REASON which leads me to hope that the Sovereign of Great Britain may be the honoured instrument of lessening the mutual hatred of Christians, and of promoting their future union, is derived from the remembrance of the services which Great Britain has already been permitted to render to the civilized world, and to the Universal Church.

There are four blessings which are of inestimable value to every independent nation:—freedom from ecclesiastical despotism, freedom from irresponsible government, freedom from democratical ascendancy, and religious peace and union. The *three first* of these have been secured to this country, and we may hope will be finally secured to the religious world in general, by the manner in which three of the most illustrious of your Majesty's ancestors, acting upon the principles implied by their two royal titles, Defender of the Faith, and Protestant,

have asserted and upheld the interests of States, Churches, and Sovereigns. The remembrance of these three great services encourages me to believe, that the fourth great blessing may be commenced by the successors of the three illustrious Princes to whom I refer. The providence of God alone in each several instance of successful resistance to the Papal supremacy, to irresponsible monarchy, and to democratical ascendancy, enabled Great Britain, as the religious Protestant Israel of the latter ages, to be the benefactor of the civilized world; and this alone is required to complete its permitted excellence,—that it should perfect its work of honour and of usefulness, by commencing the attempt to promote that union which, being founded on Christianity, must and will alike promote the independence of Churches, and the influence of representative constitutional monarchies in the religion, as well as in the liberty of the people.

In each instance the temporal greatness and power of Great Britain were increased to a height unknown before; and if the fourth great blessing of which I speak could be now bestowed by Great Britain, the same results may be anticipated by the benefactor and pacificator of the world. In such cases the prosperity and greatness of a people may be confidently affirmed to be the proof of God's favour upon those who fear Him. When the bold, unflinching, uncompromising adherence by a nation and its rulers to religious truth and scriptural religion against the most formidable and apparently the most irresistible opposition has been uniformly attended with great temporal prosperity, followed by the permanent result of safety at home and usefulness abroad; when it can be demonstrated that the religious influence of a nation (the only object for which we can imagine the providence of God would be peculiarly displayed in its preservation and prosperity) begins, increases, and continues, in precisely the same proportion as it has adhered to its high principles, and rightly used its prosperity; when, too, the principles of religion and truth, which were most strenuously opposed by the nations which hated that religious people and government, were gradually adopted by those nations; and when those principles are beginning also to be received as axioms by civilized man in all countries,—then, in such a case, we may regard those reasoners to be wise, who esteem such uniform national prosperity to be the proof of the peculiar favour and protection of the providence of God.

I apply this argument to the three most illustrious of your Majesty's predecessors on the throne. Elizabeth, William III., and George III., were equally distinguished by their adherence to the religious principles implied by the united terms "Defender of the Faith," and "*Protestant.*" Each was opposed by continental armaments, which appeared to be, and which were deemed to be, invincible, as they were overwhelming. Each opposed a principle which, if triumphant, would have retarded the religious progress of mankind, destroyed the influence of Great Britain, driven true Christianity into the wilderness, and annihilated for centuries those hopes of amelioration and improvement, which characterize the present age; and which may be rightly called the results of the three mighty conflicts, in which these three Sovereigns engaged for the defence of this country, and for the general happiness of all

nations. In each instance the principles they so defended are beginning to be surely, though slowly, adopted by the European, and, therefore, eventually by all nations. It is needless to relate the confederacies formed against them, and the manner in which they were overcome. It is useful to relate their principles, and the success attendant on their advocacy.

Elizabeth resisted the Papal supremacy. And who has regarded, since her illustrious reign, in the same manner as they were before esteemed, Bulls of deposition, the affirmation of the Divine right to dethrone, the terrors of an interdict, or the alienation of subjects from their Sovereigns at the decree of the usurper of the spiritual Sovereignty over the Episcopacy of the Catholic Church? Whatever be the theory of Rome, the political thunders of the Vatican ceased to terrify, after the trident, in the reign of Elizabeth, was given to England. There is not one nation on the continent, whatever be its professed attachment to the Papal usurpation, which does not deride the thought of the resumption of the ancient terrors; and which does not admit only so much of the Papal supremacy as it deems to be useful for the peace, though not for the religion, of its people.

William III. acted on the same Protestant principles as the Protestant Elizabeth. The royal and military chief of the armed power of the continent was the friend of the Papal assumption, and the asserter of irresponsible monarchy. The last royal head of the house of Stuart in England enforced the principles of his foreign ally. The people of England abhorred alike the friendship of the Sovereigns, the treachery of their treaties, and the union of their principles. God's great mercy enabled them to banish the Stuart, to welcome their Deliverer, and to establish the better principles *on which alone the claim of your Majesty* to the allegiance, though not to the love of your people is founded; and now, even now, within less than two centuries after the glorious Revolution (a short period in the history of the world), the cry is heard, or the demand is made, sometimes partially suppressed, though still breaking through all interested opposition to its power;—the cry, the demand of the people to their rulers, that representative governments be established, and irresponsible monarchy be known no more. England is the leaven which shall leaven the whole lump of mankind.

The same reasoning will apply to George III. The ashes of the fire of the universal war which was begun by the efforts of the democratic ascendancy of the Jacobin and regicide are not yet extinguished. It must be sufficient, therefore, to say, that in this case also, the decision of the Sovereign of Great Britain, though opposed for a season by confederated Europe, has been, and still is, sanctioned by the Princes and people of the nations; and that even France itself rejoices in the policy which defended the common Christianity, and the cause of monarchy, in Europe, at the time when it no less defended the Protestant Christianity, and the Protestant Monarchy of Great Britain. There is not one nation of Europe which does not at this moment rejoice that George III. opposed the democratical influence, which declared war with the palace, and peace with the cottage[9]; which threatened the extinction of liberty, under the name of

[9] Decree of the 19th Nov. 1792.

liberty; and the destruction of the monarchy which protected the people, under the plea of sheltering the people against the sovereignty of their monarchical or imperial rulers. Defeat on the continent, mutiny in our fleet, rebellion in Ireland, the suspension of the safeguards of the Habeas Corpus Act, (the Magna Charta of the liberties of the people in the days of peace,) the lowest depreciation of the funded property of the nation ever known, the fear of famine, the threat of insurrection, could not shake his firm and royal mind. Nothing could induce the wavering that should dispirit his friends, nor the vacillation that might encourage his enemies. Holding fast the resolution to persevere till the infidel and democratical opposition to his Protestant Christianity and to his Protestant Monarchy was destroyed,—he resisted every attempt at their destruction, till his own great example, and the effects of that example upon the statesmen and people of his nation, were triumphant; and the firmness of the government, and the truth of the Christian principle on which the Sovereign, the government, and the people, had alike acted, were rewarded not only with peace and safety, but with that which is more valuable than either,—the ascendancy of Christian truth at home, and the influence of Christian truth abroad.

Of these three illustrious Sovereigns, and of the innumerable advantages resulting from their policy, your Majesty is the representative and inheritor. Resistance to Papal supremacy, to irresponsible monarchy, and to democratical ascendancy, is regarded by the civilized world, and by the antipapal Catholic Church of Christ, to be at once your Majesty's duty, privilege, and honour; and they are right in so regarding it. The people of England have elected your Majesty's ancestors to be the Protestant Defenders of the religion and liberties of their own country; and, as far as it is possible, of the religion and liberties of the civilized world. The people of England regard your Majesty as the hereditary representative of the ancestors of your Majesty, whom they thus elected; and in whose favour they set aside the persons who might have presumed, by what they foolishly call their Divine right, to claim the throne. Your Majesty has not hitherto disappointed the expectations of the people and the nation, that your Majesty, while acting under the advice of your counsellors would be mindful of your high destiny. They confide in your Majesty's attachment to the Protestant principles, which your Majesty is required to defend. They believe that your Majesty is alike hostile to the Papal supremacy, to irresponsible monarchy, and to the antichristian democracy, which is antagonistical to both; and they would rejoice to learn that your Majesty, while acting on these principles, would endeavour to heal the wounds of the Catholic Church, and to promote, upon Christian principles, the peace of the world, and the happiness of your people, by proposing and effecting the reunion of Christians.

SECTION VIII.

The third reason. *The recognition by the National Church of the foundations on which the attempts at the Reunion of Christians may be begun.*

THE THIRD REASON which leads me to hope that the Sovereign of Great Britain may be thus honoured by the Almighty, is founded on the recognition in the Articles of our Church of the foundation on which the attempt to re-unite the Catholic Church may be begun.

We affirm in the 21st of these Articles, that General Councils may be gathered together with the command and will of Princes, and not without them. Councils are congresses or meetings of the representatives of States and Churches. The Princes, Sovereigns, and Governments of nations (and not the Bishop, the ruler of Rome,) are the ultimate tribunal of appeal, in all their territories, of the questions which, arising from religious controversies, endanger the public happiness by the collisions and hatreds of the disputants. The Catholic Church is the united faithful people of Christ; and the Christian Kings, Princes, and Governments, who are thus deeply interested in the peace and happiness of their people, must be regarded as the representatives of the nations who constitute the Catholic Church.

The consideration of this question at length would lead to much discussion, and I will therefore take for granted, that the secular Princes and Sovereigns of the Catholic Church will be willing, when the opportunity is presented to them, of commissioning the fittest delegates, ambassadors, or representatives, whether of the priesthood or of the laity, to assemble for the consideration of the best mode of removing the loathsome hatreds which destroy peace, and prevent union. I take this for granted, as I am anxious to submit to your Majesty the *manner* in which the attempt may be commenced to promote the great object of which I am presuming to speak.

SECTION IX.

The manner *in which the Sovereign of Great Britain may commence the attempt to promote the Reunion of Christians, is pointed out by the mode in which the abolition of the slave trade, as an abstract question of humanity, was proposed and finally decreed to be a part of the law of nations, by the representatives of Sovereigns at various congresses and councils.*

THE law of nations has sanctioned the maxim, that any abstract questions which relate to commerce, crime, or humanity, may be submitted by one power to another, and may be discussed in meetings of ambassadors or plenipotentiaries; and the conclusions, which are approved by the majority of such ambassadors, may be commended to the independent Sovereigns, whose representatives have

met, and may become *a part* of the general international law. The *manner*, therefore, in which the first attempt to promote the union of Christians, as an abstract question, relating to the common happiness of all Christendom, may be made by the Sovereign of Great Britain, is pointed out by the precedent of the general meeting of the ambassadors of the powers of Europe assembled at the termination of the last great war of Europe; when the abstract question of the abolition of the slave trade was commended to those ambassadors by the Sovereign of Great Britain, was discussed in the congress, and finally adopted as a part of European international law.

Thirty years ago, all Europe was convulsed by a sanguinary universal war. It had lasted from the month of January, 1793, seven days after the murder of Louis XVI., to the month of June, 1815, when the second restoration of his brother resulted from the victory at Waterloo. Peace was then made. In the same manner in which the question of universal peace was discussed after the raging of that universal war, the question of ecclesiastical peace may be discussed by the representatives of the Sovereigns of Europe, with the general determination to conclude, so far as may be in their power, our hateful ecclesiastical wars.

The Princes of Europe at that period, conscious of the advantages of peace, sent to Paris their representatives. One power was not in theory believed to be more influential than others, or more interested than the others, though the question of the continuance of war, or the conclusion of peace, must be supposed to have originated with one, to be considered by the rest. Great Britain having been more uniformly, actively, and perseveringly engaged in that war than any other of the principal powers of Europe, was regarded, without any undue assumption on the part of its Government, as the most fit and influential power to propose and mature the treaties which were to terminate the war. So it may be said, the powers of Europe have been engaged in a war on the subject of religion during the last three centuries. The conduct of the British Government during that time, and especially during the last sixty years, has rendered our own Sovereign the most fit and influential power to propose to the other Governments either the termination of the war, or the mitigation of its bitterness and hatreds. It has secured for itself the seven great blessings which the first Christian Emperor granted to the Universal Church of Christ when he ceased to be heathen, and which I have enumerated in the Dedication of the Fourth Part of this work to the Powers of Europe. It has maintained to the utmost of its power, impartiality between the controversialists in religion; it has upheld the supremacy of the Sovereign and of the State in all matters of its own national religion, without acknowledging the supremacy of the Bishop of Rome; it consults, in all matters of religion, the Catholic but not the Papal Episcopacy; it has adopted a Catholic but not a Papal creed; it prefers anti-papal canons of discipline; it interweaves the Holy Scriptures in its services; it has sanctioned the primitive Liturgies; and it establishes the worship of Christ as Divine. These seven foundations of union it has adopted for three centuries; but with these it has set an example to Europe in consulting the peace and happiness of

its people by a toleration as unlimited as the lovers of liberty and of religion can desire. It has protected Europe and the civilized world against the inroads of the infidel philosophy, which threatened the extirpation of Christianity. In its love for the very appearance of liberality, it has offended many of its strenuous and loyal upholders, not merely by releasing the members of the Church of Rome from the laws which restrained them from possessing senatorial influence, but even by educating the candidates for the priesthood. It led the van in the war against slavery. It has declared itself the friend and advocate of the most unrestricted freedom of commerce. It has so fully, so repeatedly, so anxiously demonstrated its desire to promote the common good of the human race, that it is entitled at the end of the war of opinions, which has lasted for three centuries, to act in the same manner as it acted at the termination of the wars of the French Revolution; and to solicit the powers of Europe to send their ambassadors, their delegates, and their envoys, to some General Congress, where the whole question, which has divided and harassed the nations, may be made the subject of inquiry and discussion. The three great Congresses of Paris (1815), of Aix-la-Chapelle [1] and Verona [2], have preserved the general peace of Europe through thirty years of some angry threatenings of war. The *manner* in which this most desirable result has been produced, may be regarded as the example and the model by which still greater benefits may be secured to Europe; by preventing another universal war, and by commencing on the subject of religion a new era of union as well as peace.

It might seem at first sight, that this suggestion of the *manner* in which your Majesty, as the Sovereign of Great Britain, may attempt to commence the reunion of Christians is a mere fancy, if I were not encouraged by the remembrance of the undoubted fact, to which I have already alluded; for precisely the same conduct had been successfully adopted in a question of abstract humanity, of much less importance to the common happiness of mankind than the endeavour to promote the reunion of Christians,—namely, the abolition of the slave trade, at the request,

[1] The Congress of Aix-la-Chapelle, the capital of the district of the same name, in the Prussian Grand Duchy of the Lower Rhine, took place in October and November, 1818, at which the plenipotentiaries from all the allied powers were present, and by the decision of which the allied army, consisting of 150,000 English, Prussian, Austrian, and other troops, which, since the second peace at Paris, had remained in France to watch over its tranquillity, was withdrawn, after France had paid the contribution imposed at the peace of 1815. Other matters of great influence on the future destinies of Europe and of the world were also made the subject of arrangement at this Congress.

[2] The Congress of Verona, the capital of the Austrian Lombardo-Venetian kingdom, was held on the 24th November, 1822. The Emperors of Austria and Russia, the Kings of Prussia, Sardinia, and Naples, were present. Mr. Canning, disapproving of its intended armed interference with Spain, declined to send a British minister; the Duke of Wellington, however, and the English ambassador at Vienna, attended. Viscounts Montmorency and Chateaubriand appeared for France; Counts Pozzo di Borgo and Nesselrode and Senator Tatischeff for Russia; Prince Hardenberg for Prussia. There were besides these, Prince Metternich, who presided; Chevalier de Gentz, who drew up the protocol; Count Montenigro, Count Berenstoff, and Cardinal Spira, who represented Rome. The subjects taken into consideration were chiefly the affairs of Italy, Turkey, and Spain.

and by the influence of the Sovereign of Great Britain, submitted to the representatives of the powers of Europe, and by them approved, and then commended to their respective courts, and finally agreed upon as a part of international law. This reflection, notwithstanding the disastrous renewals of that trade, as the result of the changes in the international law, compels me to hope, that the precedent for abolishing the slave trade may be welcomed as an illustration of the *manner* in which the highest honour, which the Providence of God can confer on a Christian Ruler, may possibly be reserved for the Ruler of Great Britain.

One hundred years ago the whole of Europe, with the exception of a few indignant protesters against the wickedness of the traffic, sanctioned and approved the slave trade. It was nourished among all parties by the love of gold, and the hope of profit. The laws of England not only sanctioned and protected it, but supported and encouraged it. Religious men quoted Scripture in its favour. Loyal men defended it from the wisdom of their ancestors. The attorney and solicitor general, in spite of the decision of Holt, declared the slave to be as much the property of his master in England, as in the colonies [3]. Nearly two millions of Africans were imported into the British colonies within the century after the glorious Revolution of 1688 [4]. Armorial bearings had been granted as a token of honour to the chief founder of the traffic,—a crest consisting of a demi-Moor bound with a cord, was granted to Hawkins, 1567. The colonial Empire, and the general interests of Great Britain, were identified with it. One reason assigned for the independence of America, was the refusal of England to allow the legal exclusion of slaves from Virginia. Universal custom, legal establishment, the practice of centuries, commercial prosperity, the rights of long protected private property, the international laws of England, France, Spain, Portugal, Denmark, alike commended and supported the slave trade; and the members of parliament who presented the first public petition for the abolition of this international crime, wrote back to their constituents that the general conviction of all classes seemed to be, that the abolition of the slave trade would be utter ruin [5]. If any person could have ventured to have foretold, that within fifty years after the presentation and neglect of this petition, the abolition of the slave trade, by the means of the influence of Great Britain, would have become part of the international law of Europe, and the slave trade itself be declared piracy, would he not have been deemed by all an enthusiast, a madman, or a fool [6]? Yet it was

[3] York, and Talbot, 1729.

[4] Bryan Edwards, History of the West Indies; Walker's Missions in Western Africa, Introduction, p. 39.

[5] Introduction to Walker's Missions in Western Africa, p. 60.

[6] The first public petition to parliament, next to that of the Society of Friends (1783), for the abolition of the slave trade, was presented from the town of Bridgewater, in Somersetshire, by the Hon. A. Poulet, and Alexander Hood, Esq., afterwards Lord Bridport, members for the town. This petition, as being the first of a long catalogue of similar documents, deserves to be preserved. It is as follows.

"The humble petition of the inhabitants of Bridgewater, Showeth,—That your petitioners "reflecting, with the deepest sensibility, on the deplorable condition of that part of the

abolished. And the history of the abolition is soon told. The first anti-slavery society was formed on the 22nd of May, 1787. An order in Council was issued by George III. on the 11th of February, 1788, directing the committee of the Privy Council to take into consideration, and to report to the King in Council, the state of the African slave trade, so far as related more particularly to the practice and manner of purchasing slaves. On the 19th of May in the same year, that one peculiar instrument of rectifying the moral and political, and, I trust, ecclesiastical evils of the age in all their forms, an eloquent, disinterested, energetic, and persevering member of the Commons House of Parliament, (may God in His mercy to mankind speedily raise up another William Pitt and another William Wilberforce to do His work of good-will toward man in the reunion of Christians!) stood up in the House of Commons. On the 9th of May, 1788, Mr. Pitt, in the absence, through illness, of Mr. Wilberforce, moved that the Commons pledge themselves to consider, in their next session, the report of the Privy Council. The motion was unanimously carried. On the 12th of May, 1789, Mr. Wilberforce, the senatorial parent of the decree of abolition, brought forward the subject, but without success; in spite of the eloquence characterized by Burke himself, as equalling any thing in modern, nor exceeded by any thing in ancient oratory. Every session, for eleven years, witnessed the untiring, but unavailing efforts of this indefatigable and zealous advocate. Four years were permitted to elapse without any other exertion than the collecting fresh evidence, and stimulating the enemies of slavery to persevere in directing public attention to the subject. On the 30th of March, 1804, Mr. Wilberforce's persevering efforts were rewarded with a triumphant majority in the Commons. On the 10th of June, an address was moved to the King, praying him to direct a negotiation to be entered into, by which foreign powers should be invited to co-operate with the King in measures to be adopted for the abolition of the slave trade: and the motion passed without a division. Some obstacles still presented themselves to the passing of the bill; but all these were removed by the 25th of March, 1807, when the Royal assent was given to the bill, and, within twenty-five years after the presentation of the first public petition to Parliament, not only was the slave trade abolished among ourselves, but the noble principle was sanctioned by the House of Commons, *that*

" human species, the African negroes, who, by the most flagitious means, are reduced to " slavery and misery in the British colonies, beg leave to address this Honourable House in " their behalf, and to express a just abhorrence of a system of oppression which no prospect " of private gain, no consideration of public advantage, no plea of political expediency, can " sufficiently justify or excuse.

" That, satisfied as your petitioners are that this inhuman system meets with the general " execration of mankind, they flatter themselves that the day is not far distant when it will be " universally abolished; and they most ardently hope to see a British parliament, by the " extinction of that sanguinary traffic, extend the blessings of liberty to millions beyond this " realm, hold up to an enlightened world a glorious and merciful example, and stand fore- " most in the defence of the violated rights of human nature."—Missions in Western Africa, p. 62.

the powers of Europe be invited to co-operate with Great Britain in the enforcement of an abstract truth, the removal of general oppression, and the duty, wisdom, and policy of benefiting the poor and miserable. The two greatest objects for which the Providence of God instituted government among mankind was accomplished. National crime was lessened, and the national influence was exerted abroad, for the improvement and happiness of millions, who were neither our subjects, our neighbours, nor our allies.

In consequence of the war with France, the invitation to foreign powers to unite with Great Britain in suppressing the slave trade could not be acted upon. In 1814, however, addresses were presented to the Prince Regent from both Houses of Parliament, requesting his influence with the allied powers for the abolition of the slave trade. Petitions to the Houses of Parliament, and to the congress of Vienna, were presented to the same effect. And then it was, that all the Sovereigns branded the slave trade as a scourge which had long desolated Africa, degraded Europe, and afflicted humanity; and the representatives of all the great powers signed a declaration to accelerate the suppression of the barbarous traffic. In 1815, an article in the treaty between the allies provided for conferences, without loss of time, on the most effectual measures for the "entire abolition of a commerce so odious and so strongly condemned by the laws of religion and nature." The matter was urged among the plenipotentaries of Austria, France, Great Britain, Prussia, and Russia, in December, 1817; in the congress of Aix-la-Chapelle by Lord Castlereagh, in November, 1818; at the congress of Verona, November, 1822 [7], by the Duke of Wellington, when the ministers of all the great powers pledged their respective cabinets to concur in every thing that might secure and accelerate the complete and final abolition of slavery; and treaties have been since concluded with almost all the civilized nations upon the earth, to secure an abandonment of the traffic, and to obtain its legal prohibition. These treaties, it is true, have been evaded, broken, and despised. Shadows, clouds, and darkness still rest upon the future; and it is said that our own conduct has been inconsistent, irresolute, and wavering, in some of our late enactments. But *the maxim has been laid down, and acted upon, that one great nation may urge the observance upon others of international laws, founded on the basis of abstract humanity*. As the chief evil now dividing and alienating nation from nation is religious disunion, we justly believe that this grievous calamity may also be gradually, eventually, ameliorated, though never entirely suppressed, if the influence of your Majesty, and of the government, were exerted in a similar manner. As directions were given by the British government to its ambassadors, ministers, and plenipotentaries, to discuss, rescind, and abolish the slave trade; so also may directions be given to them to consider the dispositions and hatreds of Christians. As success attended the one series of negotiations, contrary to all probability; so may success be hoped to the other, if they be commenced with the same fervent spirit, and with the same humble hope of lessening the calamities, increasing the happiness, and promoting, on the foundation of the common Christianity, the union and the

[7] See notes [1] and [2], p. 76.

extension of the Catholic Church of Christ. I subjoin, in a note [s], the statement of the treaties and conventions of the various governments in Europe. If it be true that the principle may be regarded as a part of the law of nations,—that one independent state may submit to another state, a proposed change in the common

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[s] Treaties and Conventions of various Governments in Europe and America with Great Britain for the Suppression of the Slave Trade.

Countries.	Period of abolition.	Date of Treaties and Conventions.	Right of Search, when conceded.	Equipment Article, that ships equipped for carrying slaves be seized, agreed to
Denmark	16 Mar. 1792	14 July, 1814		
		26 July, 1834	26 July, 1834	26 July, 1834
Great Britain ..	25 Mar. 1807			
United States ..	2 Mar. 1807			
Sweden.....	3 Mar. 1813	3 Mar. 1813		
		6 Nov. 1824	6 Nov. 1824	6 Nov. 1824
		15 June, 1835		
Netherlands....	15 Jan. 1814	4 May, 1818	4 May, 1818	
		31 Dec. 1822		
		25 Jan. 1823		25 Jan. 1823
France	30 July, 1815	30 Nov. 1831	30 Nov. 1831	
		22 Mar. 1833		22 Mar. 1833
		20 Dec. 1841		
Spain	20 May, 1820	28 Aug. 1814		
		23 Sep. 1817		
		10 Dec. 1822		
		28 June, 1835	28 June, 1835	28 June, 1835
Buenos Ayres ..	15 Nov. 1824	28 Feb. 1825		
		24 May, 1839	24 May, 1839	24 May, 1839
Columbia	18 April, 1825	18 April, 1825		
Mexico.....	26 Dec. 1826	26 Dec. 1826		
		14 Feb. 1841	14 Feb. 1841	14 Feb. 1841
Brazil	23 Nov. 1829	23 Nov. 1826	23 Nov. 1826	
		27 July, 1835		27 July, 1835
		27 May, 1839		
Sardinia	8 Aug. 1834	8 Aug. 1834	8 Aug. 1834	8 Aug. 1834
Portugal	17 Dec. 1836	19 Feb. 1810		
		22 Jan. 1815		
		28 July, 1817	28 July, 1817	
		11 Sep. 1817		
		15 Mar. 1823		
Hanse Towns ..	9 June, 1837	9 June, 1837	9 June, 1837	9 June, 1837
Tuscany	24 Nov. 1837	24 Nov. 1837	24 Nov. 1837	24 Nov. 1837
Bolivia.....	5 June, 1837	5 June, 1837		
		25 Sep. 1840	25 Sep. 1840	25 Sep. 1840
Peru.....	5 June, 1837	5 June, 1837		
Naples	23 Dec. 1838	14 Feb. 1838	14 Feb. 1838	14 Feb. 1838
Hayti	23 Dec. 1839	23 Dec. 1839	23 Dec. 1839	23 Dec. 1839
Venezuela	15 Mar. 1839	15 Mar. 1839	15 Mar. 1839	15 Mar. 1839
Chili	9 July, 1839	9 July, 1839	9 July, 1839	9 July, 1839
		7 Aug. 1841		
Uruguay	13 July, 1839	13 July, 1839	13 July, 1839	13 July, 1839
Texas	16 Nov. 1840	16 Nov. 1840	16 Nov. 1840	16 Nov. 1840
Austria.....	20 Dec. 1841	20 Dec. 1841	20 Dec. 1841	20 Dec. 1841
Prussia.....	20 Dec. 1841	20 Dec. 1841	20 Dec. 1841	20 Dec. 1841
Russia	20 Dec. 1841	20 Dec. 1841	20 Dec. 1841	20 Dec. 1841

international law on the Christian foundation of some anticipated good; and if the Sovereign and government of Great Britain may be justly deemed the fittest instruments for commencing the great and holy work of endeavouring to interest the rulers of Europe in the reunion of Christians, the only remaining questions will be, on what *principles* the useful labour may be begun, and on what *principles* it may be conducted,—by what *persons* it may be considered,—what is the *extent to which their conclusions* may be made a portion of the law of nations, and be rendered consistent with general toleration,—and what *effect* may be anticipated upon the extension of the Catholic Church, the diminution of Sectarianism, the promoting the knowledge of Christianity, the circulation of the Scriptures, and strengthening the cause of truth, peace, and love among the divided and harassed Christian subjects of the governments of Europe and of the world.

SECTION X.

The principles *on which the attempt to promote the Union of Christians may be begun are :—The resumption of their Supremacy by Secular Sovereigns; and the formation of a Scriptural Creed, Liturgy, and Canons, with perfect Toleration.*

On what *principles*, it may be asked, must this imaginary Congress, Synod, or Council be summoned? Even if your Majesty could be induced to command your Majesty's ambassadors at the several courts of Europe to propose the assembling of such delegates, by what axioms or maxims of polity must they be guided? What foundations are to be laid for their guidance and direction? What instructions are to be given them for their commencing and completing the object of their discussion?

The *principles*, it may be answered, on which they would be required to act, must originate from the object they are assembled to accomplish,—the reunion of Christians. The questions naturally present themselves, What is the cause of this disunion? How, or whence, is it, that those who believe and profess the religion which, above all others, inculcates peace, love, and union, are so divided from each other? What is the cause of their mutual hatred? What is the source of that inveterate hostility, which has made the name of Christian, the synonym for the hater and denouncer of his brethren of mankind? Why should the believers in the Gospel of Jesus Christ be every where pure in their morals, attached to Christianity, lovers of God, and yet be detesters of their brethren? Why should Christians alone deserve to be described in the words of Him who spake as never man spake, "He who killeth you,"—shall do so, not from tyranny, cruelty, or political enmity, but solely *to do God service*, as the friends of God, zealous for the honour of their Redeemer, and anxious for the salvation of the souls of men? Such are the questions which immediately suggest themselves when the union of Christians is alluded to. What are the answers to

them? What would the replies of Christians be, if we could suppose they might be represented before a tribunal of secular Princes assembled to deliberate on this common benefit? I see, I hear, the mutual accusations and recriminations which would break forth with vehemence and indignation from the gathered multitudes.—"You are the causes of all this hatred and misery," says the Church of Rome to all who do not unite in its communion. "You are the heretics who have departed from the faith, violated the unity of the Church, compelled the severity of ecclesiastical censure, and provoked the Church to claim the protection and the power of the civil law. You are the foxes that spoil the grapes[9]. You are the wild boar of the wood that breaks down the hedges of the Lord's vineyard. You are the wild beasts of the field that devour the green pastures of the Church. You are the despisers of authority, the slayers of souls, the followers of Korah. You are the assertors of the right of private judgment against the decisions of the Holy Catholic Church, with whom we will hold no peace,—whom we will tolerate only when we are weak, but whom we will subject to the laws of our Church if we had power to compel the uniformity and submission to the Church, which we believe we are commanded to enforce and preserve."

"No:" is the reply to these charges. "You, the Church of Rome, and you alone, are the cause of the hatred of Christian against Christian. Differences of religious opinion among the believers in the same faith did not destroy their mutual love in the ancient days, when the Bishop of Rome and the Bishop of the East differed on the subject of Easter, yet partook of the Communion of the Lord's Supper together. The Church of Rome alone has been the curse of the Catholic Church, whose title it has usurped, whose authority it has perverted, whose faith it has corrupted. The Church of Rome alone made additions to the creeds of the ancient Church. It called the rejection of those additions Heresy: while those very additions constituted the worst Heresy. By adding cruel and arbitrary laws to the early canons of the Church, the Church of Rome compelled the separation, which it calls schism; while those very laws created the worst schism, the schism of Rome herself from the body of Christians. It upheld by cruelty the system it enacted by treachery and fraud. It refuses to improve. It hates to be reformed. It not only stigmatizes the most humble and most reasonable of the opponents of its errors, as an enemy to God and truth, but it upholds its worst pretensions to rule by authority, where it persuades not by argument. It fetters and it limits, while it claims the power to permit, the free circulation of the Scriptures of truth. It wages war against the first, best, holiest privilege, duty, and obligation of every human soul which God has created reasonable and immortal,—the searching for truth, and receiving religion upon evidence, and not upon authority,—and we solemnly swear, that we will not receive its errors, or submit to its dominion." So speak the two great masses of opposing Christians, contending with each other. The animosity of both increases with their mutually increasing zeal. The unchangeableness of Rome perpetuates the unchangeableness of the opposition to its discipline and opinions. The controversy of centuries

[9] See the papal Bulls *passim* against the heretics.

continues the hatreds of centuries; and, unless some *third power* is found to prevent the evils resulting from this hateful collision, the ancient wars will be revived, or religious anarchy will ruin the peace of governments, or the persevering usurpation of the great corruption of Christianity will destroy their authority.

This third power exists in the united body of the secular Princes of Europe, all of whom are interested in the prevention of these threatened evils, and in the peace and union of the Universal Church. The first *principle*, therefore, on which the assembly of Congress of the representatives of the Sovereigns of Europe must act, arises from the conviction of the necessity of regaining the sceptres which the ruler of Rome has usurped. Both Papists and Protestants stand before the secular Princes of the world, accused of disturbing the happiness and peace of their subjects. The Princes of the earth are the judges of both. To both, therefore, the Sovereigns of the earth are intrusted with the power of declaring, "We will consider your pretensions and your pleas, and we will do "that which is best for our subjects. You, the sectarians, shall not dictate your "fancies. You, the ruler of Rome, shall no more interfere with our people. We, "the Christian holders of Christian sceptres, and the Christian wearers of "Christian crowns, believing that Christ, the one great Head of the Universal "Church, has committed a portion of His kingly power to ourselves, are resolved "to resume that authority which was maintained in the olden times of the Jewish "theocracy by the kings of Judah, by the first Christian Emperor after the time of "Christ, and by the early Sovereigns who succeeded him; till a long series of "events threw the chief power over the minds of their people into the possession "of an ecclesiastical chieftain. As we did not permit revolutionary and "Jacobin France to interfere between ourselves and our subjects, under the "pretence of giving liberty to our people—as we refuse to permit the Government "of England to interfere between ourselves and our subjects under the pretence of "giving constitutions to our people—as we refuse to permit the Emperors of "Russia or Austria to interfere between ourselves and our subjects, under the "pretence of giving more conservative monarchy to our people—so also will "we refuse to permit the ruler of Rome to interfere between ourselves and our "subjects, under the pretence of giving Christ's religion to our people. The "experience of the last ten centuries has proved to us, that however useful the "ascendancy of the ruler of Rome may have sometimes been in Europe before "the balance of power was established, and before the science of government was "thoroughly understood—the supremacy of the ruler of Rome, one only of the "Princes of Europe, has failed, utterly failed, to give peace, union, and happiness "to civilized man; and we are resolved to affirm the independence of our people "in all cases, on any one of our brethren; and to seek the general good from "other sources than the Papal supremacy. We are Christian Princes, responsible "to God alone; and we will not be responsible for our government to any one of "our number. As we form our international unions in political matters according "to the law of nations, while we maintain our separate independence as political "States; so will we form one Catholic union in ecclesiastical matters according to

" the law of Christ, while we maintain the separate independence of our Churches. " We will no longer be governed ourselves, nor permit our people to be governed " by one of our number, against whom so many complaints for so many centuries " have been urged, and of whom we ourselves have so many just causes of con- " demnation. We are Christian Sovereigns, Christian Rulers; and we are able, " and we are willing, and we are resolved, to rule our people in the fear of God, " independent of any laws but those which God has given in revelation, or which " experience has demonstrated to be useful."—The *first principle* to be laid down for the guidance of Princes, if they can ever be induced to consult together for the common good of all men, must be to affirm their separate independence as ecclesiastical and civil powers. This alone is the foundation of international law, for the securing not only of political but of ecclesiastical and religious union. This independence of Princes can alone give the Christian impartiality with which they might hope to suspend the burning, deadly, bitter hatreds which now alienate the hearts of Christian believers from each other. This alone would enable them to call in and melt down the gold of Christianity as it is found in the various coins of the Churches, sects, and parties of the civilized world; and to reissue the pure metal in a new form of currency, which should be of universal reception in the Catholic Church of Christ. The superscription of that currency must be " Holiness to the Lord." On the obverse side must be engraven, " God's government and truth," on the reverse must be engraven, " Man's government and peace." It is the currency which will be every where received by all who desire to unite the double precept,—The things of Cæsar to Cæsar, the things of God to God.

The *other principles*, therefore, on which the hoped-for Council or Congress would act, must be the adoption of those conclusions on which their Christian subjects may be said to have the least and fewest controversies. Among these propositions may be mentioned :—

That the written Revelation in the Old and New Testament is the chief guide to present peace and future happiness.

That the decisions of the three first centuries may be received as the next guide in all controversies of discipline and doctrine.

That as the peace of mankind, and the union of Christians, would be most effectually upheld if they could *pray together and meet together* in the Churches of every country where they met, as it was in the ancient Churches, *the attempt to frame an universal Liturgy, to be used in all Churches when the influence* of the Christian Sovereignties of the world could command it, would be advisable and useful.

That because faith and discipline, as well as worship, must be the bonds of union, the attempt be made, and *I know it can be effected*, to commend in the same manner a Scriptural Creed and a Scriptural Canon Law to the people. To this Scriptural Canon Law may be added such Canons of the Universal Church [1], and such Canons of the several Churches as the modern Catholic Church might be willing to receive because of their general usefulness.

[1] Which could be drawn up from Van Espen, Devoti, and Boehmer, and on which, as well as on the Scriptural Creed and Universal Liturgy, I am employed.

That while the general Sovereignty of Christian Princes be thus exerted to sanction and encourage a common creed, common discipline, and a common mode of worship, which should be acceptable to the general body of believers in the Christ's divinity, no law be made to punish or coerce the free inquiries or the deliberate opinions and conclusions of Jew, Turk, infidel, or heretic; but that the only arms which the Christian subject be permitted to exercise against any reasoner, be those which he derives from the harmony of Scripture, antiquity, reasoning, and argument; or, in other words, that toleration be the last great *principle* upon which the Congress or Council of the representatives of Christian Princes depend for the more effectual promotion of the happiness of their people, and the reunion of Christians. The adoption of a Scriptural universal Creed, Liturgy, and discipline, commended to their subjects by the influence of the united Sovereigns of the Christian world, but not enforced, not compelled by the severities of the public law, would give the Christian world that advantage which the ruler of Rome now claims as proceeding from himself alone;—it would give A CENTRE OF UNITY, WITHOUT THE PAPAL SUPREMACY [2].

SECTION XI.

The persons *to whom the power of deliberation may be entrusted, and the oath they should be required to take.*

FROM considering the *principles* on which the deliberations of a Congress on the subject of the divisions of the Holy Catholic Church might be conducted, the question presents itself,—By what *persons* should those deliberations be conducted?

When the representatives of the people are sent from the cities, and boroughs, and counties of this empire, they are not to be considered (such is the interpretation of their office by our laws and customs) as delegates, whose duty it would be to preserve the interests and privileges of the people of the places which send them to the Parliament, but as senators, who shall consider the general welfare of the state and nation, through the length and breadth of the whole of the Sovereign's dominions. So also should it be with the *persons* who may be commissioned to this great and holy Senate. From the courts, from the universities, from the well-educated, moral, Christian believers in the truth of the Revelation which God has given to the children of men, those *persons*, whether of the clergy or of the laity, in whom the Sovereigns can confide, should be selected, who can take an oath, and are willing to take an oath to this effect;—namely, That they will consider, not the exclusive interests and advantages of the Church of France, the Church of England, the Church of

[2] When the principles I am advocating shall be acted upon, as they most assuredly will one day be, POPERY will become "like a taper in the open air, under a July mid-day sun. Its dim "light will be useless, and its flame harmless."

Russia, or the Church of Rome, or any other Church alone from which they may be commissioned to deliberate; but that they will deem themselves to be the representatives of the Holy Catholic Church; and that they will so consider the interests of all Christians and all mankind as if the great Head of the Church was among them; that they will endeavour to submit to all, who name the name of Christ, the Scriptural creed, the Scriptural prayers, and the Scriptural regulations of an universal worship, which may serve as a bond of union to all those who are anxious and earnest in their prayers to become the members of one visible, peaceful Catholic Church on earth. There are persons to be found in all Churches who believe that the human mind cannot be always *stereotyped into one or other of the two forms of Popery or Protestantism.* There are persons to be found of the same rank and of the same accomplishments with those who are usually employed by Princes and Sovereigns, who would be willing to accept this high office under such conditions. The first, best, fittest persons to be invested with such powers, ought to be found among the Bishops of the Universal Church, whom I shall address in my next Dedication. With them may be associated any number of religious laymen, whom their people, or the universities, or their governments, may commend to their Sovereigns. The Bishop of Rome, as a secular Sovereign, but not as a spiritual person, should be entitled to send his representatives; if he could find Bishops or laymen in his dominions who would be willing to swear, that they would promote the reunion of Christians on other foundations than the assumption of the mediæval Papal supremacy. Whatever place the primitive Churches gave to the Bishop of Rome, would still be assigned to him by the Congress or Council which acted on the principles I have enumerated. No Deist might be elected, nor any who had been known to despise the common faith, or to reject the Christianity of the Fathers for the false German Neology. The object of the Princes of Europe should be, to restore, not to destroy; and to build up their laws and thrones on the foundation neither of the Lutheran reformation nor the Papal system, but upon the well-considered religion, which, while it gives real liberty to the people, and true honour to God, identifies both religion and happiness with obedience to the public law and allegiance to Sovereigns and their governments.

SECTION XII.

The extent *to which the decisions of such Council or Congress would be received as a part of the international laws of Christians.*

But to what EXTENT, it may be asked, would the conclusions of this Council or Congress, if it could be assembled, be received and welcomed as part of the law of nations, or as the foundation of a more international communion of Christians?

The majority of the Universal Church, we answer, would *eventually* so

appreciate the efforts of their Sovereigns, that we may believe the result of the recommendations of such Council would be the same with that which followed the Council of Jerusalem and of other Councils before the Synod of Nice. The one great error of Constantine was, that, in consequence of the divisions among his Christian subjects, he made the canons and decisions of Nice a portion of the civil law. *His policy should have been to have commended to his people the decisions of the Council, and not to have enforced them by the sword*[3]. The influence of the combined Sovereigns on their courts, their nobles, and their governments, would descend upon their people, so that not only the individuals of a separate State could pray together; but that Christians of all nations, wherever they travelled, and wherever they assembled, might pray together and love one another as the children of the same God, and followers of the same Blessed Saviour. The Council of Nice was summoned by the secular ruler of the Christian world, not for any partial purpose, but for the general benefit. The opposition to its conclusions, in consequence of their being enforced by the sword, undoubtedly weakened and desolated the empire. That opposition has now, for the most part, ceased among Christians. The *extent*, therefore, of its decisions has been equal with the progress of the Christian Church. From the Greek Church in Asia to the extreme borders of America, the decisions of Nice have been and are received. Its influence has already continued more than fifteen hundred years. In every Church from Constantinople to Britain, from Africa to Gaul and Tyre, every Christian who adhered to the conclusions of the Council of Nice, was welcomed as a brother by his brethren. All the Churches were open to the believers in the divinity of Christ, and the upholders of the Apostolical holders of government. If the secular rulers of the world shall declare that all persons who receive the decisions of the proposed Council shall be deemed to be Christians; that the Churches shall be mutually open to all; that those who worship in those Churches, shall be regarded as adherents to the common faith of Christians; that they shall be entitled to partake of the Sacraments, and that their authority, like that of Constantine, shall carry into effect the decisions of the Council; there can be no doubt that the great majority, at least, of the nobles, the gentry, the clergy, the rich and the poor, who love the peace of the Church, and the glory of Jesus Christ, would rejoice to regard each other as members of the same Holy Catholic Church. We want no other reformation. We ask only the rulers of the world to endeavour to Christianize and unpoperize their people, and the Sovereign of Great Britain to attempt to commence the honourable work.

[3] See Ecclesiastical and Civil History, philosophically considered with reference to the Reunion of Christians, vol. i.

SECTION XIII.

The effects *of the Council upon Popery, Sectarianism, and Episcopacy, upon personal piety, and general peace.*

THE EFFECTS of this extension of the influence of the Council upon Popery, Sectarianism, Episcopacy, the personal piety of Christians, as well as on the peace and good-will which ought ever to have existed in the Catholic Church of Christ, would be—the commencement of that great era, of which all the Prophets have spoken, for which all controversialists have contended, for which the Church of God was established, for which Christ died, and for which Christ prayed.

Its effects on *Popery* would be, that that great and intolerable evil, which now divides and torments society in every nation where the Papal supremacy has been received, would be abolished; that is, the wretched excommunication would tacitly cease, which now alienates the present adherents of the Church of Rome from those members of the Universal Church, who are compelled by their very knowledge of the faith of the Primitive Churches, and by their own love to Christ Himself, and by their hopes of a blessing from the only Mediator, to withhold their approbation from the pretensions of that Church. The power of the secular Sovereigns would be so restored, that a law promulgated by one only of their number, namely, the Bull of Pope Pius, would be no longer permitted to be a law to all their people. The hearts of Christians might be turned to the Papists in love, and not in hatred, if the princes of the world, by their new laws of a new council, would command the utter abolition of all the old, foolish, mediæval forgeries of the persecuting decretals, and persecuting canons, which are still rusting in the armoury of Rome. Controversies, it is true, would continue, (and God forbid they should ever be annihilated, for controversies are but the efforts of mind to discover more and more the truth of disputed propositions,) but they would not be attended with the bitterness of persecutions, with the sufferings of martyrdom, with the triumph of the Inquisitor, with the silence of the timid, or with the hypocrisy of a compelled uniformity.

The effect on *Sectarianism* would be no less obvious. The Gospel was first preached to the poor. The universal diffusion of its precepts and influence has caused its reception by the royal, the noble, and the rich. Sectarianism principally proceeds from two sources; one the partial reception of truth; the other, an undefined and undefinable suspicion or feeling, that as the Gospel was first preached to the poor, it must be confined to the poor; and that the secular princes, the higher classes, the rulers and elders of the Christian States and Churches of the Catholic Church, are indifferent to truth, careless of the Christian union of their people, and without part or lot in this matter. The first cause of Sectarianism can never be wholly removed, so long as the laws of mind, and the inequalities of education remain; but the second cause would be immediately removed, if Princes would regard themselves as much responsible to God as the peasant, and aim at doing their duty in the station in which God has placed them,

as much as the humblest of their people. The Kings of the earth are but dust; they are all mortal, dying, and accountable, as others are; and if the promoting of the union of Christians be a possibility only, the attempt to change that possible into the probable is as much a part of their duty to their Creator and their Saviour, as their obedience to any of the more easy of the Gospel precepts.

The *effect* on *Episcopacy* will be considered in the Dedication to the Bishops in the next Number of this work. I shall only say now, that one effect of a Council, or of a Congress, by the Princes of the Universal Church, if the Bishops of the Churches act with their Rulers to commend peace and truth to their people, will be—the turning the hearts of the fathers to the children, and the hearts of the children to the fathers, in such manner, and to such extent, that God will not smite the earth with the curse of that universal war which now seems to impend over the world, as the result of the disgraceful and deadly hatred of Christian to Christian.

The effect on *personal piety* would be, that as the hatred of man to man was lessened, there would be hope of a return to that happy state, when "those who feared the Lord, spake often one with another." Piety is lessened by the destruction, and increased by the preservation, of Christian communion. Those only can build up each other in holy faith and holy living, who can pray together, and "walk together," because they are "agreed."

The effect on the general international peace of nations, and on the good will of man to man, which would result from the commending of an international and Scriptural creed and government of the Catholic Church to the Christian nations of Europe and of the world, are described at great length in the prophecies, which do but anticipate the establishment of the kingdom of the Messiah.

SECTION XIV.

Conclusion.

The present appearance of the civilized world, if we did not believe in such prophecies, would declare their fulfilment to be an impossibility and a dream. I shall not quote them; but His name, among other glorious titles, is "the Prince of Peace," not only to the souls of men within, but to the nations and people of His Universal Church. Even now the final contest between good and evil has visibly begun. Even now the question is, Whether a free press, an open Bible, representative governments, and the example of our own great country, in upholding at once unlimited toleration, a reformed episcopacy, and an anti-papal Christianity, shall successfully or unsuccessfully contend with the usurpations of an unprimitive medieval apostasy? The time has come when the secular sovereigns of the Catholic Church may wisely and usefully deliberate on the questions

which divide their people, and occasion so much misery. Is not the time, therefore, at hand, when the Christian Sovereign of Great Britain may attempt to complete the great work which the providence of God permitted to be begun by the illustrious ancestors of your Majesty, when they rescued the civilized world from the Papal ascendancy, from irresponsible monarchy, and from democratical infidelity? Is it not possible that some effort may be made to restore "the old waste places;" to build up the true Catholic Church of Christ; to bind the Christian people of the earth together by a more perfect international religion; and to increase the happiness of the world, and the reception of Scriptural Christianity, by promoting the reunion of Christians?

I have the honour to be,

Your Majesty's

Obedient and faithful Subject,

GEORGE TOWNSEND.

POSTSCRIPT.

Since the above Dedication was written, all Europe has been convulsed with revolutionary movements. Nothing has shaken the conviction I have expressed in my Dedication of Part III. of this work to the last Bishop of Rome—nor in that of Part IV. to the Sovereigns of Europe—nor in the above Dedication of Part V. to the Queen—that "the Lord reigneth"—that His providence will overrule all for good; and that good will be accomplished by the revival of the Primitive Antipapal Christianity, when the Bishop of Rome shall have repealed the monstrous usurpation by which the will of one of his predecessors, unauthorized by the Council of Trent, though speaking in the name of that Council, enforced a novel creed upon the nations[1]; and when the Rulers and Sovereigns of the Christian world, by whatever name they are called, shall imitate the example of the first Christian Emperor, and consult the peace and truth of the world, whether with or without the Bishop of Rome[2]. I believe that our own great, and free, and good country will probably be the modern Judea, under whose influence this holy work may be begun[3]. We will consider in the Dedication to Part VI. the manner in which the Universal Episcopate, and the influence of Christ's Gospel upon Christians, may expedite the effort of England; and promote the common faith. Christianity alone, is, and will be, and must be,

[1] Dedication to the Pope, Part III. [2] Dedication to Part IV.
[3] Dedication to Part V.

the true remedy—for all the evils of the godless democracy, the papal usurpation, and the infidel wickedness, which is cursing, and corrupting, the nations. God's judgments are abroad in the earth; and the inhabitants of the world must learn the righteousness of God. This sentence is now upon them. "They "gnaw their tongues with pain, and blaspheme the God of heaven[4];" and this pain of their political misery shall not cease, till their blasphemy cease; and they worship in truth, and union, that God of heaven.

[4] Rev. xvi. 10, 11.

College, Durham,
March 31, 1848.

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1. TITLE. The Christian believer will always regard his self-dedication to God, every morning and evening, to be both his best privilege, and his bounden duty: but there are peculiar times and seasons, when he will renew the vows of his covenant. The people are commanded to set up the tabernacle in the wilderness on the first day of the first month after their departure from Egypt. The altar of burnt-offering, and the brazen laver, are set up in the court of the Tabernacle, for sacrifice and washing. The golden altar of incense, the candlestick, and the table of the shewbread, are set up for fragrance, light, and food, in the Holy Place. The mercy-seat, with the cherubim, is set up in the Holy of Holies. The union of all these in one sacred place represents the progress of the soul of man from earth, through the Church, to heaven, when the glory of the Lord shall be with man for ever.
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1. TITLE. The one true religion, which God commands, and which alone He accepts, is described by the two words—faith and works. We read in this Section of the institution of the sacrifice of burnt offering. Faith is the principle by which the Jewish worshipper resolved to obey the command to bring the sacrifice: Works are represented by the actions which attended and followed the offering and slaying of the victim, namely, the sacrifice of the heart of the worshipper, with repentance, covenanting, and communion with God. All religious objects whatever are implied in the institution of sacrifice; but more especially the atonement of Christ, the condemnation of idolatry, and the necessity of personal holiness.
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1. TITLE. Every act of religion, and therefore every sacrifice under the law of Moses, has reference to the past, the present, and the future; to the past, as a memorial of promises granted, or sins committed; to the present, as acts of faith and worship; and to the future, as proofs of the hope of a better state. The command to offer the wheat offering, the renewal of the earliest sacrifice after the creation of man, with the additions of oil, incense, and salt, without leaven or honey.
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1. TITLE. The theory of sacrifices.—As the holiness and happiness of heaven are represented to the Christian believer in revelation under the types or emblems of white robes, crowns of gold, and palms, and harps, the wall of jasper, the gates of pearl, the descending Jerusalem, and the crystal river, so were holiness and happiness represented to the Jewish believer under the types or emblems of the washings, the cleansings, the purifications, and sacrifices of the Jewish law. The reasons for which the peace offering was commanded after the burnt offering and meat offering, and before the sin offering and trespass offering.
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3. PORTION OF SCRIPTURE. LEVITICUS iii.
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5. NOTE.

SECTION 126.—p. 364.

1. TITLE. What is truth? God alone is infallible, unchangeable, supreme, and free from the possibility of error. Because both God's chosen priests, and Church, and rulers, and people, may err and sin through ignorance, inadvertency, wrong reasoning, impulse, or mistake, sin offerings for the effect of these sources of evil are commanded. The victims selected; the place where they were to be killed; the sprinkling of a portion of the blood before the veil, and on the horns of the altar of incense; the pouring out of the remainder at the foot of the altar of the burnt offering; and the burning of the whole body of the victim without the camp.
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3. PORTION OF SCRIPTURE. LEVITICUS iv.
4. PRAYER. For the priesthood and the Church; for the government, the nation, and ourselves.—For the ministers and dispensers of God's Holy Word and Sacraments, that they may teach the whole truth of God to the people fully, faithfully, and wisely;—for Christ's holy Catholic Church, and more especially for our own Church, that it become reformed from all errors, and be enlarged till it become co-extensive with the whole race of mankind;—for the government, that it increase the happiness, prosperity, influence, and union of the people;—for the people, that they never abuse their power;—and for ourselves, that God will pardon all our sins of negligence, ignorance, and error.
5. NOTES. On the reading of the Levitical law in families.—On the placing or laying of hands on the head of the victims offered in sacrifice.—On the right idea of Atonement, and the admirable statement of the doctrine of the Atonement in the Sacramental Services of the Church of England.

SECTION 127.—p. 377.

1. TITLE. The minuteness of God's laws demonstrates the extent of the weakness and depravity of the human heart. We, like the Israelites, are in danger of sin, arising from our places in this world, from our tempers, from our very profession of religion, and from the confidence and estimation in which we may be held by society. Illustrations of these dangers. All sins, however seemingly minute, require the expiation of atonement. The difference between the sin offerings and the trespass offerings.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS v. and vi. 1—7.
4. PRAYER. That we prove our faith in Christ, as the great Sin Offering for the sinfulness, and as the great Peace Offering for the guilt of man; by that love to Christ which shall conquer alike the evil of the heart, the temptations of society, and "the sin which doth so easily beset us," from our place and station in the world; that we never esteem those offences to be light or trivial, which God has forbidden; and that we do all our duty to man, in obedience to the will and law of God.
5. NOTES. On the voice of swearing.—On the difference between the sin offering and the trespass offering.

SECTION 128.—p. 385.

1. TITLE. The more spiritual exhortations of the New Testament are illustrated and explained by the peculiar precepts of the Levitical law. As the fire on the altar of the tabernacle was never extinguished; our bodies are the temples of the Holy Ghost, which is never to be quenched within us, as the priests of the living God. Personal holiness is requisite for the minister's office in the Church of God. The law of the sacrifice of the meat offering teaches us, that the commencement of God's service is sacrifice, and the result of God's service is communion with God.—Atonement, communion, and holiness of heart and life, ought ever to be inseparable.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS vi. 8—30.
4. PRAYER. That we ever consider ourselves to be the temples of the Holy Ghost; that we never defile the temples of God by any known sin; that we ever keep the light of the golden candlestick burning, the fire of the Holy Spirit unquenched, and the altar of the heart purified by the sacrifice of Christ; that we consecrate and devote our souls and bodies to God, in holy communion, in solemn dedication to His service; and that we be made entirely holy by the

sprinkling of the blood of Christ upon the conscience, the affections, and the reason.
5. NOTE. On the history of the Sacred Fire.

SECTION 129.—p. 391.

1. TITLE. All the sacrifices of the Jewish law unite in explaining the duty and happiness of the Christian. The repetition of the law of the trespass offering. The portion of the sacrifices appointed to the priests. The acknowledgments of the corruption of our nature in the peace offering, which is not to be eaten by those who continue in sin. The fat and the blood are prohibited to be eaten. Survey of the manner in which all the sacrifices teach us both the mercy of Christ, and our own duties and happiness.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS vii.
4. PRAYER. That the whole work of God so be made our study, that we learn the Gospel from the law, and the law from the Gospel.—That the sacrifices which teach us the offices, and the love, and the redemption of Christ, as the one great Atonement for man, no less teach us to sacrifice the sins of our nature, and the sins of our life, as the proof of our faith in Christ—that purity, prayer, and praise, be our constant offering—and that the peace which proceeds from the conviction of reconciliation with God, through the blood of Christ, be our holy and constant joy.

SECTION 130.—p. 398.

1. TITLE. As the pleasures of the understanding, in the love of poetry and of literature, are greater than those of the corrupt affections of the heart, and the appetites of the body, so do the pleasures of religion, in the consciousness that we are preparing to live with God for ever, exceed the happiness we derive from literature. That happiness is described in the emblems of Scripture: the temple service, the Holy of Holies, and the dress of the high priest. The details of the consecration of Aaron are emblematical of the preparation of the soul for heaven.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS viii.
4. PRAYER. That as the high priest was consecrated to his holy office by bringing to the tabernacle the sacrifices which God appointed, by washing with water, by putting on the sacred clothing, by the anointing oil, by the offering of the blood of the victim, and by continuing for seven days in the tabernacle, we also may be consecrated to the service of God as His spiritual and royal priesthood by faith and dependence upon the sacrifice of Christ, by the washing of the Holy Spirit, by putting on the robes of light, perfection, and holiness, so that in body, soul, and spirit, we become fit for the Sabbath in heaven.

SECTION 131.—p. 405.

1. TITLE. The types of the Old Testament prefigure what the New Testament more plainly reveals. This Section, which relates the commencement of the exercise of the Aaronic priesthood, the acceptance of the sacrifices, and the descent of the fire from heaven, after the blessing on the people, may prefigure both the events related, and the events predicted, in the New Testament.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS ix.
4. PRAYER. That we so offer to God the sacrifice of holy action, and the sacrifice of undoubting faith, that we receive the blessing of the better High Priest than Aaron, Jesus Christ, the true Melchisedec, the King, the great High Priest and Apostle of our profession; that the glory of the Lord may appear to us; that the fire of the Holy Spirit may descend upon our hearts, to destroy the remains of unholiness within us; and that we be found without fear, when the fire from heaven shall descend to destroy the world.
5. NOTE. On the fire which came forth from the Lord, and on the origin of the worship of fire.

SECTION 132.—p. 413.

1. TITLE. Sects and schisms were not so prevalent in the Jewish as they have been in the Christian Church. We have no reason to believe that God accepts, even from the most religious and favoured Christian, any worship but that which He has Himself commanded. The offence and death of Nadab and Abihu (Lev. x. 1, 2); submission to God's will is the duty of the Christian, though his heart break in the effort. The silent grief of Aaron at the death of his rebellious sons (ver. 3). Communion with God is the best comfort in domestic sorrow (8—15). The sins of infirmity are pardoned, though the demands of the law continue. Aaron's omission of duty, arising from his inward though silent grief, is forgiven.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS x.
4. PRAYER. That we endeavour to please God by obeying and serving Him in the way which He has Himself commanded, and not by inventing or imagining new modes of worship;—that we follow the example of Christ in all our afflictions, and submit to God's will, even unto death;—that we seek for consolation under sorrow in spiritual communion with God; and that we confess our weakness and infirmities, after our utmost efforts at obedience and submission.
5. NOTE. On the sin and punishment of Nadab and Abihu.

SECTION 133.—p. 419.

1. TITLE. Heaven itself would be polluted by the presence of sinful, though pardoned men, if it were not purified by the blood of the Saviour, who pardons. Christ entered into heaven with His own blood, as the high priest entered into the Holy of Holies upon earth, with the blood of the sacrifices for Himself, the Church, and people. The command to Aaron to go up once every year to the Holy of Holies. The object

of the atonement and intercession of Christ is explained by the sin offering of the two goats; one of which is slain as a victim, and the other, laden with the sins of the people, is sent away from the presence of the avenging fire, which had slain Nadab and Abihu.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS xvi.
4. PRAYER. That as God has created the angels in heaven, and the animals on earth, and enabled us to derive instruction from contemplating their natures and their properties, we may ever be mindful of the day, when, no longer on earth among the animals, we shall be companions of angels, and "partakers of the Divine nature;" —that we obey the commandments of God, in the letter of the Christian Gospel, and in the spirit of the Mosaic law, by the union of holy lives and spiritual contemplation, and that our tempers, wills, thoughts, and motives, as well as our conduct and actions, be directed and governed by the will and command of God.
5. NOTE. On the scape-goat.

SECTION 134.—p. 430.

1. TITLE. Though the peculiar precepts of the Mosaic law are abolished in the letter, because every nation, and not one only, is now invited to become a part of the Church of God; yet the spiritual reasons for their enactment, whenever they can be discovered, are still binding on the conscience. The laws, and the possible, or probable reasons of their enactment, concerning the beasts, the fishes, and the fowls, which might be eaten, or not eaten by the Israelites. As industry was taught by the ant, the properties of other animals pointed out the views to be shunned, and the virtues to be practised.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS xi. 1—28.
4. PRAYER. That having boldness to enter into the Holy of Holies, by the blood of Christ, we may draw near to our reconciled God, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and the service of our bodies directed by the ordinances of His Church; that our sins be expiated, and our souls pardoned; that we depend on Christ alone for salvation, and earnestly long for the day of His appearing, for rest in heaven, and perpetual improvement in the knowledge of God.

SECTION 135.—p. 436.

1. TITLE. As the stars in the heavens are the works of God, unaffected by the changes in astronomical theories, while new discoveries are perpetually being made of their beauties and their wonders; so it is that the Holy Scriptures, as the word of God, are unaffected by the changes in theological theories; while new discoveries are perpetually made of the wisdom and the goodness of God in the sacred pages. The probable cause of the enactments respecting uncleanness from the contact of insects; and the reasons for blending the laws respecting the purification of women, with the prohibition of touching loathsome and creeping reptiles.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS xi. 29, to the end, and xii.
4. PRAYER. That as we have the treasure of the Gospel, and grace of God, in the "earthen vessels" of frail, perishing, dying bodies, we be preserved by His Holy Spirit from the temptations, the power, and the influence of the evil one; that we remember the mercy which receives us into covenant at the beginning of our mortal lives, and which has promised to preserve us to the end; and that the Christian mothers of children be ever mindful that they are the first divinely-appointed guardians of the souls of His children.

SECTION 136.—p. 444.

1. TITLE. "By the law is the knowledge of sin." As the diseases and infirmities of mankind are the consequences of sin alone, therefore the Scriptural account of the symptoms and proofs, the cures and continuance of leprosy, the worst disease of man, together with the Scriptural commands relating to the bodily infirmities both of men and women, explain to us the depth of the sinfulness of man, and therefore enforce the necessity of the constant remembrance of the causes and the cure of moral evil.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS xiii., xiv. 1—32, 33, to the end, and xv.
4. PRAYER. That as Christ, when He came down from the mountain, healed the leper who prayed to Him, we also may be healed by the Holy Spirit of the leprosy of habitual and wilful sin, from the indulgence of sin in the heart, from the extension of inward evil to the conduct of life, and from the backsliding which ends in presumption or despair; that we never be confirmed in the leprosy of sin, till we be unfit for the society of the people of God, and be banished from the Church of God, either on earth or in heaven; but that we be so recovered from the dominion of evil, that we rejoice to hear God's truth, to do God's will, and to walk in God's ways, through life and in death, to heaven.

SECTION 137.—p. 460.

1. TITLE. All the religion which the revelation from heaven has taught to mankind, may be said to be summed up in the doctrines relating to the sacrifices which propitiate God's justice, and to the holiness which is acceptable to God's mercy. Three reasons are assigned for the prohibition to eat blood. The pious Israelite looked through the shadows of the law to Christ their substance. The spiritually drinking of Christ's blood is commanded us, that we may remember His atonement, and partake of His grace.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS xvii., xviii.
4. PRAYER. That as the life of Christ was offered, and the blood of Christ was shed for us, we may offer ourselves, our souls and bodies, as

living sacrifices unto God; that as the offered sacrifice of Christ was accepted as the one Atonement for our sins, we also may be accepted, who have no other hope of pardon but that Atonement; and that, being accepted, we may so spiritually eat the flesh of Christ, and drink His blood, that we may dwell in Him, and He in us, that we may be one with Him, and He with us.

SECTION 138.—p. 467.

1. TITLE. Revelation has not been given to mankind merely to instruct them in true and sublime thoughts of God, nor to enforce only their religious duties, nor to elevate their thoughts with lofty contemplations, nor to impart to them merely the knowledge of their own state beyond the grave; it is given to instruct them also in those virtues which the world esteems to be the character of the true gentleman,—generosity, integrity, disinterestedness, highmindedness, courtesy, justice, and honour, founded upon love to God and regard to His revealed religion.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS xix., xx.
4. PRAYER. That holiness be united with knowledge; that as we have the knowledge of God and His attributes, as well as of our religious duties to the Father, the Son, and the Holy Ghost, and as we enjoy also the power of contemplating the greatness and goodness of God, and the blessedness of the state beyond the grave, we may be so careful to walk worthy of our inestimable privileges, that we commend the holy religion we profess to the favour of all men, by kindness and by courtesy, by gentleness and patience, by justice and highmindedness, by blessing those who curse us, and doing good to those who hate us.

SECTION 139.—p. 476.

1. TITLE. The perfection required of a Christian is well illustrated by a right understanding of the Levitical law. Every Christian must consider himself as a sacrificer, and as a sacrifice; and in both respects, he must be blameless. But Christ alone is the sinless Priest, and the spotless Victim; and the Christian, therefore, must be saved by faith in Christ, leading to the love which longs and prays to be enabled to imitate His perfections—both as the Sacrificer and the Sacrifice. The law of blamelessness in priests and sacrifices.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS xxi., xxii.
4. PRAYER. That we learn from the perfection and spirituality of the law of God, the purity and the holiness which God demands of His people, as the priests who offer themselves, their souls and bodies, as living sacrifices unto God; that the knowledge of our own unworthiness lead us to Christ, the great High Priest without sin, and to Christ the true Sacrifice, without spot or blemish; that we so believe, and hope, and love the Saviour and Redeemer of man, that we become more and more perfect in thought, motive, will, and affection, as the sacrificers of ourselves; and more and more perfect also in action and conduct, as the living sacrifices to God.

SECTION 140.—p. 485.

1. TITLE. The Scriptures can only be rightly understood, when they are received as written with reference to the happiness of an immortality anticipated and illustrated by events, forming one progressive system of Providence, and by institutions directing the mind to the same immortality. In Christianity, privileges are duties, and duties privileges. The seven great objects of all the Jewish and all the Christian revelation are illustrated and described by the seven great festivals and chief institutions commanded in this Section.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. LEVITICUS xxiii.
4. PRAYER. That we ever delight in the contemplation of the plans of Providence, which begin with the past eternity, embrace the present time, and extend to an infinite future; that we reject every system of opinion which banishes an ever-acting Deity from the government of His own world; that our duty to God be our happiness; and our happiness be our duty; that while we set God always before us, we more especially commemorate the seven principal acts of His mercy, which relate personally to us all—our creation on the Sabbath, the redemption on Good-Friday; our resurrection at Easter, our sanctification at Whitsuntide; the flight of time on the New Year's-day, our future judgment on our birthdays; and the hope of resting with Christ on the return of the festival of the Nativity of our Lord; that we may dwell in Christ, and Christ may dwell in us, for ever.
5. NOTE. On the sacrifices of the Patriarchs and Jews.

SECTION CXVI. EXODUS XXXII. 1—19.

TITLE.—*The reasonings and imaginations of the heart, however plausible they may appear, must be deemed false, when they oppose the written Revelation of God. The reasonings which probably induced Aaron to make the golden calf. The idolatry of the people. The anger of Jehovah. The intercession of Moses. Religious duties are only the religious privileges of the people of God, which may be forfeited by evil. The tables of the Law broken.*

INTRODUCTION.—When a Christian is tempted to commit any wilful sin, and complies with the temptation, he generally invents excuses and apologies for his crime. He seldom offends through ignorance. Though the expressed written law of God is remembered by him, it is broken because the *momentary* thought, or reasoning, or imagination, will, he thinks, be accepted as a sufficient palliation of his offence. If the experience of the hearts of us all did not demonstrate this truth, we should be unable to believe the most strange and singular narrative recorded in this Section,—the apostasy of many of the people from the worship of Jehovah to the worship of the golden calf. An express and positive law had been lately delivered to them, "Thou shalt not make to thyself any graven "image." They had seen the lightnings, and heard the thunders, which attended the delivery of the Law. Forty days had not elapsed since they had heard them: Moses was still in the mount from whence the Law had been spoken; yet, because he did not come down from the mountain, and continue to lead them on to the Holy Land, they assembled seditiously against Aaron, and said, "Make "us some visible images, or representations, of the God who shall go on to lead "us into Canaan; for as to Moses, our former leader, he has left us, and cannot "or will not perform his promise." Aaron, to prevent their folly, demanded the self-denial of sacrificing the jewels of gold which they had exacted of the Egyptians. The people gave them up (ver. 2, 3). He received them, and melted them by casting them into a mould to form the image of a calf, such as the mixed multitude among the people were accustomed to worship in Egypt as the god Apis, and such as the Jews themselves were accustomed to venerate as one of the cherubic emblems. After the figure of the calf had been roughly formed in the mould, we are told that Aaron "fashioned it with a graving tool." The words are rightly rendered (for our Translators were the best scholars of their age), but they are difficult to be understood. They may mean, that, after the figure of the calf had been produced in a rough state from the mould, Aaron polished and adorned it with some peculiar marks, by which the Israelites should hail it as the cherubic emblem; and possibly with some of those marks also,—such as the wing, the globe, and the serpent,—by which the mixed multitude and the Egyptians might welcome it as the emblem of their own god Apis.

The wing, the globe, and the serpent, are found on the bronze figures of the Egyptian deity. They were probably first used as the emblems of the creating and preserving providence of God; though they were afterwards perverted to the purposes of idolatry. Aaron certainly prepared a figure of the calf, which pleased the Israelites; for they said, when they saw the one figure of the calf, and the copies of it, which were probably immediately made, "These be thy "gods, O Israel!" These be the cherubic emblems of thy God which brought thee out of the land of Egypt: "And he made proclamation before it, and said, "To morrow is a public solemnity to Jehovah, the God of Israel (ver. 5)." But the same figure pleased also the mixed multitude which had come up with the Israelites out of Egypt; for they added to the burnt offerings and peace offerings which were commonly sacrificed to the God of the patriarchs, the Jehovah of the Israelites, those idolatrous rites by which the idols of Egypt were worshipped. This is related in the expression, "They sat down to eat and to "drink, and rose up to play" (ver. 6); that is, as the next verse relates, "The "people have corrupted themselves" (ver. 7); and they did so by adding idolatrous rites to the commanded worship, and by combining vice and wickedness with that idolatry. It is probable that Aaron designed only to place before the people one emblem of the common God and Father of all; for he was a religious man, a saint of the Lord, and he would not willingly, therefore, have misled the people. He did not consider that, though images might at one time have been permitted, yet their use was now attended by two evils; they gave to the people an appeal to the senses, and false ideas of God; and they had become the tokens of an unholy worship, which led to licentious and irreligious revellings. We cannot account for the conduct of Aaron, without attributing to him some unintentional error of this nature. He is called "the "saint of the Lord;" yet he committed that worst of sins—the encouragement of an immoral and wicked idolatry. He did so by presenting to the people an emblem of the Deity whom their fathers worshipped; and he forgat the necessity of a strict observance of the law which had been given to prevent the very crime which resulted from this error. "*Thou shalt not make to thyself any graven* "*image.*" The severe reproof which Aaron received, and the punishment which was inflicted upon the people, have left this lesson to the Church—that they never sanction the formation of images to be used in the service of God. All images and pictures of an imaginary Christ, whether as an Infant, a Child, a teaching, crucified, rising, or ascended Christ, fetter the soul to the art of the painter, and to the power of the senses, and prevent or destroy the abstract faith which endures "as seeing Him who is invisible." No representation of the real Christ has been left to His Church and people; and the Christian will never be satisfied with the loveliest efforts of sculptors or painters who can never, never place before us the union of majesty and tenderness, of sorrow and severity, of grief and joy, which characterised the humanity of the holy Jesus. The idolatry and the disobedience of the people would have occasioned the rejection of the whole nation from the covenant, and the substitution of Moses in the place of Abraham, as the founder of a new race of inheritors of the favour of God, if

the patriotism of the noble-minded chieftain had not induced him to intercede for the continuance of the gracious promises of God to His people (ver. 11—13). But the action which followed his beautiful prayer of intercession, demonstrates to us, that he deemed the covenant between God and his people to be ended. The tables of the Law, written by the miraculous interposition of the God of Israel, were in the hands of Moses as he descended the mount. As he came nearer to the camp, he beheld the dancing and the revelry, the mirth and the vice; he heard the noise of the shouting and the singing, the long loud laugh, and the drunken choruses of the abandoned customs of idolatry. The tables of the Law were thrown down with contempt of the people. The Law of God was the testimony of the covenant; to keep that Law was a privilege; to break it thus openly, and scandalously, and idolatrously, was the forfeiture of their inheritance, and the rejection of their best blessings. The happiness of the observance of the Law of God has no identity with the happiness of worldly merriment and thoughtless folly. The calmness and serenity, the peace and repose, which possess the heart of the obedient to the tables of the Law, has nothing in common with the rioting and revelling, the noise, and the madness, and emptiness, of the pleasure-loving followers of the idols of the world. The covenant with our God is broken, when mirth is blended with irreligious folly, and that folly is succeeded by crime.

EXODUS XXXII. 1—19.

BEFORE CHRIST 1491.

1 And when the people saw that Moses [a] delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [b] Up, make us gods, which shall [c] go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the [d] golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 [e] And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made [f] proclamation, and said, To morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the [g] people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, [h] Go, get thee

BEFORE CHRIST 1491.

[a] ch. 24. 18. Deut. 9. 9.
[b] Acts 7. 40.
[c] ch. 13. 21.
[d] Judg. 8. 24, 25, 26, 27.
[e] ch. 20. 23. Deut. 9. 16. Judg. 17. 3, 4. 1 Kings 12. 28. Neh. 9. 18. Ps. 106. 19. Isai. 46. 6. Acts 7. 41. Rom. 1. 23.
[f] Lev. 23. 2, 4. 21, 37. 2 Kings 10. 20. 2 Chron. 30. 5.
[g] 1 Cor. 10. 7.
[h] Deut. 9. 12 ver. 1. ch. 33. 1. Dan. 9. 24.

BEFORE CHRIST 1491.

down; for thy people, which thou broughtest out of the land of Egypt, [i] have corrupted *themselves:*

8 They have turned aside quickly out of the way which [k] I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, [l] These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, [m] I have seen this people, and, behold, it *is* a stiffnecked people:

10 Now therefore [n] let me alone, that [o] my wrath may wax hot against them, and that I may consume them: and [p] I will make of thee a great nation.

11 [q] And Moses besought †the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 [r] Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and [s] repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou [t] swarest by thine own self, and saidst unto them, [u] I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD [w] repented of the evil which he thought to do unto his people.

15 ¶ And [x] Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the [y] tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for †being overcome: *but* the noise of *them that* sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that [z] he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

[i] Gen. 6. 11, 12. Deut. 4. 16. & 32. 5. Judg. 2. 19. Hos. 9. 9.
[k] ch. 20. 3, 4, 23. Deut. 9. 16.
[l] 1 Kings 12. 28.
[m] ch. 33. 3, 5. & 34. 9. Deut. 9. 6, 13. & 31. 27. 2 Chron. 30. 8. Isai. 48. 4. Acts 7. 51.
[n] Deut. 9. 14, 19.
[o] ch. 22. 24.
[p] Numb. 14. 12.
[q] Deut. 9. 18, 26, 27, 28, 29. Ps. 74. 1, 2. & 106. 23.
† Heb. *the face of the LORD.*
[r] Numb. 14. 13. Deut. 9. 28. & 32. 27.
[s] ver. 14.
[t] Gen. 22. 16. Heb. 6. 13.
[u] Gen. 12. 7. & 13. 15 & 15. 7, 18. & 26. 4. & 28. 13. & 35. 11, 12.
[w] Deut. 32. 26. 2 Sam. 24. 16. 1 Chron. 21. 15. Ps. 106. 45. Jer. 18. 8. & 26. 13, 19. Joel 2. 13. Jonah 3. 10. & 4. 2.
[x] Deut. 9. 15.
[y] ch. 31. 18.
† Heb. *weakness.*
[z] Deut. 9. 16, 17.

PRAYER.—LET US PRAY, *that we never permit our opinions, or imaginations, or doubtings of the reasonableness of the laws of God, to prevent our obedience to His written word; that God will pardon our past false excuses; that we never prefer the pleasures of the world to the peace of God in the conscience and in the heart; and that we ever remember, that obedience to the will of God is our best privilege, the best proof of faith, and the beginning of future happiness.*

O BLESSED LORD, God and Father of the spirits of all flesh, Searcher of all hearts, Judge of all men, who hast caused Thy Holy Scriptures to be written for our learning, that our souls and spirits may be Thine; that our hearts may be pure and perfect before Thee; and that at the hour of death, and in the day of judgment, we may meet Thee as our Father, and our Friend. We praise and bless Thy glorious name for the same Holy Scriptures, and for the guidance of Thy law, and for the gifts of Thy Holy Spirit. We thank Thee that we are not left to perish in ignorance; but that we know and are sure, that Thou art the Lord our God, and that Thy word is the truth. O give us such grace, we pray Thee, that, as we know Thee well, we may serve Thee better than we have hitherto done.—We confess, with shame and confusion of face, that we have not cast away the works of darkness, and put upon us the armour of light; that we have known Thee, and not obeyed Thee; that we have perceived the truth, but continued in unrighteousness; that we have followed too much the devices and desires of our own hearts, and justified ourselves in our own sight, while we have departed from Thy holy ways. We confess that we have yielded to the temptations of a sinful heart within us, and an ensnaring world around us, contrary to our better knowledge; and that we have resisted and grieved Thy Holy Spirit by vain excuses, by false reasonings, and by inventing apologies for the commission of sins which Thou hast forbidden, which Thy word condemns, and which our conscience reproves. O let it be so no more. As we believe, so may we live.—Cast down, by the power of Thy grace and Spirit, all imaginations which invent excuses for sin; all false opinions which derive apologies for evil from the very mercy of God Himself; all doubtings of the truth; all arguments in favour of sin; and all distrust of the reasonableness and excellency of Thy Holy Revelation.—May Thy word still be the light to our feet, and the lamp to our path; that neither the clouds of infidelity may darken our hopes of heaven, nor the fear of the contempt of the world banish our souls from the happiness of believing in Thy love, and obeying Thy holy law.—Keep us from the presumptions of that irreligious philosophy which would persuade us that our faith is but fancy, that our hope is a dream, that our immortality is doubtful, that sin is not sinful, that God may be denied, and His word rejected, and the Gospel of Christ be trodden under foot, and yet the soul may be still guiltless before Thee, and still be loved by its Creator. Save, O save us, from the apostasy of the heart; and never permit Thy servants to forsake the worship of Him who is invisible, for the golden calf in Horeb.—Increase our faith; make our knowledge influential on our practice. May the peace of God rule in our conscience. May the grace of God govern the affections. May the Holy Spirit of God so rule our bodies, and souls, and spirits, that all our fresh springs of delight, and all our fountains of pleasure and of happiness, be derived from Thee our God, and not from the noisy pleasures of the world; from the laughter that is madness, from the merriment that ends in

folly, and from the folly that ends in crime. We seek for happiness and true enjoyment. We seek for the pleasures that shall satisfy the soul. Teach us and persuade us, O Lord, our Lord! that there is no happiness but that which springs from obedience to the comforting and purifying influences of Thy Holy Spirit; that there is no permanent enjoyment even of the blessings of this life, unless we bear within us the full assurance of hope, that Christ is crucified for us as well as for others. O may we never be satisfied with any pleasures but those which spring from that love to God, and love to Christ, and love to the Holy Spirit of God, which proceed from the faith of the immortal soul in its Creator, its Redeemer, and its Sanctifier.—O convince us and persuade us of these Thy holy truths; and when Thou hast so convinced us and persuaded us, then, O then, may Thy Holy Spirit be to us the spirit of strength and power to enable us to act, and think, and live, according to our conviction and persuasion. May obedience to the law of God, and love to the will of God, and deep and earnest prayer for the fulness of God within us, be the employment of our spirits, the ornament of our lives, the strength of our hope, the comfort of our death, and our portion for ever.—Never may the tables of Thy law be broken within our hearts; but may we know and believe, that obedience to Thy will is the highest happiness of man, the best privilege of the soul both in the present and in the future world. Make obedience to Thy will, the demonstration to ourselves of the sincerity of our faith, and the beginning here on earth of that glory and peace which Thou hast promised to Thy Church and to Thy people.—Be gracious to our sinful yet repenting souls. Be merciful to us; for we believe, and hope, and desire to live, as Thou hast commanded.—Begin within our souls, now, even now, before the hour of death and the day of judgment come, the blessedness of Thy people Israel, who commune with Thee their God, and keep, and pray to keep, the tables of Thy holy law.—Not in our own name we ask these mercies—we are not worthy of the least of Thy promises Thou hast made to Thy people—but in the name and for the sake of Jesus Christ, Thine only Son our Lord, we ask all, and in His name and words we sum up all our petitions, saying,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *Theory of the history of Aaron's making, and of the people's worshipping, the golden calf.* Exod. xxxii. 1—6.

I have assigned what I believe to be the true solution of the chief difficulty in this singular narrative, namely, that motive to Aaron which enables us to understand his conduct. Before I consider the probability of his having been actuated by the motives I have mentioned, I beg the student to paraphrase with me the six verses which relate the history.

Ver. 1. When the people had now waited forty days at Sinai, and perceived that Moses delayed to come down from the mountain, they assembled tumultuously before the tent of Aaron, and demanded to proceed on their journey, having some other visible representative of Deity to go before them, under whom they might go on to Canaan, and conquer their enemies[1]; for Moses had left them, and the cloud which had preceded them, moved before them no longer.

Ver. 2. Aaron, whether intimidated, according to the Jewish tradition, by the violence of the people, by which it is said his brother Hur (of whom certainly no further mention is made in the history) was now murdered; or anxious to check the people by delay, and by demanding of them a costly sacrifice; requested of them their golden earrings, as the material of the visible representation which he was about to make of the Deity.

Ver. 3. They complied with his request.

[1] The camp, it must be remembered, consisted of a mixed multitude of Egyptians as well as of Israelites, and these were accustomed to be preceded by visible emblems of Deity in their expeditions. Spencer de Leg. Heb. l. 3. c. 2. § 3.

Ver. 4. He received the gold; and ordered a mould to be made of the figure of a calf, which was common, as the cherubic emblem, well known to the Israelites, and as the symbol of the god Apis, well known to the mixed multitude who had come out of Egypt. When the general figure of the calf was produced from the mould, Aaron fashioned it with a graving tool, with some of those devices with which the god Apis was adorned; the wing, the globe, and the serpent, ancient emblems of the Providence of the Creator, and with some representation peculiar to the cherubic emblem. When the great mass of the people, (וְלֹא־הָעָם)—for the Levites and some of the others did not join in the error,—saw the golden calf which united under the hands of Aaron the double emblems, which represented both the God of Israel and the chief god of Egypt, they cried out in their joy, and declared, (וַיֹּאמְרוּ) This, אֵלֶּה, is thy Elohim, O Israel! which caused thee to ascend out of Egypt, and, therefore, which caused us, the mixed multitude, also, who were oppressed in Egypt, to ascend with thee.

Ver. 5. And when Aaron saw (not *it*, the calf[2], this is not mentioned in the Hebrew; but when he saw) the general enthusiasm of the people, he ordered an altar to be built before it, and solemn proclamation to be made throughout the camp; Tomorrow shall be set apart as a religious festival to Jehovah, the God of Israel, as the common God of the Israelites and Egyptians, both of whom the same one Jehovah delivered from Egypt.

Ver. 6. And the people rose early on the morrow, and offered before the molten image burnt offerings, and peace offerings, as one common assembly, joining in one common worship, and in the same common sacrifices. And now the cause was made evident, for which the God of Israel, forty days before this event, had commanded the people never to worship graven images. It is not impossible, that the use of images had been formerly permitted: but they were now prohibited; not only because they gave erroneous conceptions of Deity, but because the heathen corrupters of patriarchism now united the worst immoralities with the worship of images. It is not impossible that many of the mistaken Israelites might have offered their burnt offerings and their peace offerings before the golden calf, without any intention of proceeding to any idolatrous excesses. The majority, however, of the united multitude of Israelites and of strangers sat down to eat and to drink of the offerings; and rose up, after their banquet was over, to indulge in all the follies, the revelries, and vices, which were identified in the minds of the heathens with the worship of their senseless idols[3].

The people became corrupted by the example of the idolaters among them. They had themselves been deeply contaminated with idolatry during their former residence in Egypt[4]. They were beginning to recover from the contagion, but they committed the immoralities of the heathen; and they embraced, therefore, once more, the idolatry of the heathen. They relapsed from the true religion, which only commanded and tolerated virtue, to the base and loathsome religion, which commanded vice, as an acceptable worship; and which tolerated, even when it did not command, every wicked and nameless abomination.

Such is the paraphrase of this most difficult passage. I believe that Aaron did not intend to cause the people to be guilty of an act of idolatry, but that he was chargeable only with an error of judgment. He imagined that the people would recognize in the golden calf the emblem of the common Father, both of Israel and Egypt; the common God of the patriarchal religion, which the idolaters of Egypt had corrupted; but from which corruptions he believed the mixed multitude, who had been delivered from Egypt by the power of Jehovah, might possibly be free. I cannot believe that the brother of Moses, who is called "Aaron the saint of the Lord," (Psalm cvi. 16,) the chief man of Israel, who was immediately after this event consecrated the priest of Jehovah, could have intended to sanction the worship of Apis, or 'the dark idolatries of alienated Egypt.' He was deceived by false reasoning. He was not betrayed into idolatry and apostasy. If he had been thus criminal, he would, with the people who rose up to play, have been scandalous and immoral. He would have otherwise, too, most certainly, been debarred from the sacred office of the high priesthood, even if his life had been spared in the subsequent execution of the idolaters by the Levites, at the command of Moses. We may doubt if even the intercession of Moses (Deut. ix. 20) would have procured his pardon, if sin had with Aaron been united with error.

Two arguments persuade me of the correctness of this view of the conduct of Aaron:—

When Moses, on his descent from the Mount, expostulated with his brother (ver. 21), and demanded the reason of Aaron's

[2] וַיַּרְא אַהֲרֹן וַיִּבֶן מִזְבֵּחַ

[3] 1 Cor. x. 8. Ἔψεται γὰρ ἀποστάσει τῇ Θεοῦ τὸ ἐνδεσμεῖσθαι τοῖς σαρκικοῖς, καὶ τρυφὴν ἡγεῖσθαι τὴν ἀκαθαρσίαν. S. Cyril. Alex. Glaph. in Exod. cap. i. p. ii. p. 336.

Τὸ δὲ παίζειν ἐνθάδε, πορνεύειν ἐστίν. Id. Hom. i. in Festis Pasch. Opp. tom. v. p. ii. p. 9.

Schleusner, under the word παίζω, refers to further illustrations to be found in the Odyss. ψ. 146 seqq. Virg. Ecl. vi. 27. Horat. Od. iii. xv. 12.

[4] Acts, and Josephus.

conduct, the reply, which is not very intelligible in our Translation, alludes to the manner in which the people demanded that some visible representation of a Deity to go before them should be made, and also to his own plan of forming the golden calf. "Let not the anger of my lord wax hot (ver. 22): thou knowest the people that they *are set* on mischief." The words *are set*, are printed in Italics, and thus apprize the reader that they are not in the original. The Hebrew may be more properly rendered, "Thou knowest the people, that in evil it is [5];" and the meaning is best given by the Septuagint,—"Thou knowest the impetuosity of this people [6]." That is, he refers to their tumultuous and irresistible demand, that some substitute should be presented to them for the pillar of fire and cloud, which remained stationary at a distance from them. He then repeats their language (ver. 23), which accompanied their insurrection. "I could not resist their demand," he may be supposed to say, and "I therefore demanded their gold (ver. 24), and I cast it into a new mould, and I brought out, and caused the sculptors to fashion with their graving tools, not the calf of the cherubic emblem altogether, nor the calf of Apis altogether, but this calf [7]," the word *this* זֶה, is peculiarly emphatic. It refers, I believe, to the form of the image, as being essentially different from that which was peculiar either to the cherubic emblem, or to the god of the Egyptians. It seems to me to relate to the figure of the calf, as one which had never been seen before by either party; while both parties hailed the symbols which they venerated, and which were blended together by Aaron, in his desire to unite the two divisions of the people. The image was destroyed soon after, that the emblem which blended the memorial of the God of Israel with the god of Egypt, and so completed the former by the immorality encouraged by the latter, might be no longer preserved. If it had been permitted to remain, there would probably have been recorded some allusions to its complex form. In the absence of all such allusions, we must be contented with the theory which I have presumed to give, to explain the conduct of the man who is emphatically called "the saint," the anointed high priest "of the Lord." (Psalm cvi. 16.)

The next reason which leads me to believe that some such hypothesis as this,—that Aaron imagined he might construct a figure which should unite the people, and not actually, as he believed, encourage idolatry,—is drawn from the numerous identifications, derivable from the ancient patriarchal religion, between the customs of the Egyptians and the other Israelites. As the crucifix may represent the sacred doctrine of the atonement of Christ, both to a member of the Church of England, and to a member of the Church of Rome; while the latter regards it with a veneration, either wholly or partially, amounting to idolatry; and the former regards it as only a significant emblem; so it was with many rites and customs common both to the friends and enemies of the Church of Israel; nearly all of which might have been deduced from a sacred and common origin. These coincidences are nearly all collected by the learned, laborious, and pious Calvinist, Herman Witsius [8].

This author has discussed at great length the similarity between the Egyptians and Hebrews in numerous theological opinions; their agreement on the three chief subjects into which the ancient, and, indeed, all religion, may be divided,—faith, duty, and mode of worship [9]; their adoption of similar rites, sacrifices, ceremonies, customs, maxims, and arbitrary observances. He gives under each head a large mass of references; he demonstrates the certainty of the truth of the proposition, afterwards laid down by the Venerable Stanley Faber, in his Origin of Pagan Idolatry,—that the doctrines and ritual, which may be proved to be common to the greater number of nations, must have had a common origin. The source of the numerous enactments which Spencer, Marsham, Witsius, Warburton, Sir G. Wilkinson, and others, have shown to be common to the Israelites and Egyptians, may be believed to have been derived generally from the patriarchs. I refer the curious student to the authors I have mentioned. They will amply repay perusal. The discussion of the identity of the various coincidences in this place would occupy too much room. I shall only observe, that the Divine lawgiver re-enacted some laws from the patriarchal code, and commanded the rejection of others which had been perverted to idolatry, that Israel might be a distinct people. He thus commanded the observance of those laws *only*, which promoted that object. These, however, were ordained after the period of the formation of the golden calf. At that time the Israelites and the Egyptians venerated emblems of Deity, which in many respects resembled each other; and if the solemn, positive, express command had not been given, "Thou shalt not make to thyself any graven image," and if the worship of Apis had not been immoral, we may believe that Aaron would not have

[5] יָדַעְתָּ אֶת־הָעָם כִּי בְרָע הוּא.

[6] Σὺ οἶδας τὸ ὁρμημα τοῦ λαοῦ τούτου.

[7] In the Hebrew וַיֵּצֵא הָעֵגֶל הַזֶּה.

[8] In his valuable work Ægyptiaca, et Δεκάφυλλον, sive de Ægyptiacorum Sacrorum cum Hebraicis collatione, Libri Tres. Amsterdam, 1683, 4to. Another edition of this work is given in Ugolini Thesaurus Antiq. Sacr. vol. i.

[9] Ægypt. l. i. c. 2.

greatly erred in the notion, that the cherubic emblem and the Egyptian emblem might be permitted by the God of Israel to be regarded as the representation of the Deity, who was the common Father of His creatures. As the command, however, *not* to make a graven image on any account had been so solemnly given, his conduct was utterly and totally indefensible; even though we may discover some palliation of his deep transgression in the reasoning, which may possibly have influenced his compliance with the importunity of the people.

Having thus submitted to the student the conjecture, or theory, of the reasoning which probably induced the brother of Moses to form in a mould, and then to fashion with a graving tool, the golden calf, I shall not discuss the question of Monceaus, which is so laboriously dilated upon in Poole's Synopsis in loc., and by Calovius,—whether Aaron set up the golden calf in honour of Jehovah? Neither shall I inquire into the accuracy of the opinion of Pfeiffer, and of the majority of commentators, that it was set up in honour of Apis. I believe it was framed in honour of the God of the patriarchs, the God of Israel, Jehovah; but that Aaron blended with the cherubic representation of Jehovah those emblems of Deity with which the Egyptians adorned the figure of Apis, and which had originally been dedicated to the God of the patriarchs, but which had long been perverted into an encouragement of immorality and idolatry. Many, both of the Israelites and of the Egyptians, hailed the golden calf as the emblem of the Deity they respectively worshipped. The consequence was, the departure of both from the purer worship, which condemned the graven image, both as the representation of the invisible God, and as the encouragement of the foul idolatry and wickedness, which debased and degraded Egypt, and which corrupted and dishonoured the people of Israel [1].

NOTE 2. *On the words, "Make us gods, which shall go before us."* Exod. xxxii. 1.

That the figure of the god Apis was carried in solemn pomp at the head of their armies on their marches, is fully demonstrated in the processions of Rameses.

NOTE 3. *On Aaron fashioning the figure of the golden calf with a graving tool, after it was taken from the mould.* Exod. xxxii. 4.

The figure of the calf idol of Egypt, in the original collection made by the artists of the French Institute at Cairo, confirms the interpretation of the word בַּחֶרֶט in this verse. All the lines and toolings of the covering cloth, of the eyes and the feathers surmounting the symbolical globe on its head, are formed by a graving tool [2]. Houbigant renders the passage, "Aaron reduced to form the gold received at their hands, and made it into a golden calf." Aaron formabat vitulum in formâ fusoriâ (בַּחֶרֶט) non autem cælo, vel scalpro, ut vult Clericus—nec ligatum in marsupio, ut Bochartus. Moses eo loco verum ordinem sequitur in scribendo, non autem legentibus reliquit colligendum, quid prius, quid posterius, factum esset, ut vult Clericus. But he has omitted to observe that the next clause tells us, "he made it a calf of fusion" or "melting." Therefore the melting must have preceded the graving: and it cannot be proved that חֶרֶט signifies, forma fusoria. Our own Translation, though it is somewhat paraphrastic, is preferable to any other.

Selden quotes the following singular ancient Rabbinical interpretation of the 24th verse of this chapter, which was supposed to imply that the fire, which melted down the gold, gave it also the shape which Aaron designed it should assume. Etiam ipsum ignem ex auro liquefacto vitulum formasse putarunt nonnulli Hebræorum, verbis commatis 24 capitis xxxii. Exodi persuasi; uti et Macarius Ægyptius, ni fallor, in Homiliâ xi. Ὥσπερ, inquit, *ἐμιμήσατο τὸ πῦρ τὴν προαίρεσιν αὐτῶν. Τοῦτο δὲ θαυμαστὸν πρᾶγμα· Ἐπειδὴ γὰρ κατὰ πρόθεσιν ἐν τῷ κρυπτῷ καὶ τοῖς λογισμοῖς αὐτῶν ἐβούλευσας εἰδωλολατρείαν, καὶ τὸ πῦρ ὁμοίως τὰ ἐμβληθέντα σκεύη εἴδωλον εἰργάσατο.* De Diis Syr. cap. iv.

[1] I have mentioned in the Introduction to this Section the probability that the emblems of Apis, which Aaron may have caused to be graven on the golden calf, might be the wings, the globe, and the serpent. I believe that these may have been originally blameless emblems, either of the deluge, or of the creation, or of God's providence. The globe represented either the world, or the mundane egg. The wings represented the superintendence of the Deity. The serpent was an emblem of the renewal of the world after the deluge, or of the revival of the year. They were not necessarily, therefore, idolatrous in their origin. But a figure of Apis is given by Sir G. Wilkinson in his Ancient Egyptians (vol. iv. p. 349), on which the wings, the globe, and the serpent, are sculptured. I have thought it probable that Aaron engraved these devices on the golden calf, without suspecting the perversion of the emblems, or anticipating the idolatry and the immorality which followed.

[2] See article Calf, עֵגֶל, by Col. Hamilton Smith, in Kitto's Biblical Cyclopædia.

SECTION CXVII. EXODUS XXXII. 20—35.

TITLE.—*No Religion, whatever be its foundation in Truth itself, can be acceptable to God, but that which gives the whole heart to Him. The molten calf destroyed, and cast into the water of which the people drank. The apology of Aaron. The execution of the chief offenders. The intercession of Moses for the remainder. The consequences of the idolatry of the people continue through the whole of their following history.*

INTRODUCTION.—Very beautiful is the anecdote recorded of a poor woman, whose life was bound up in the life of her last remaining son (Gen. xliv. 30), upon whose labours she depended for her daily bread. It pleased God to remove that son also, as He had before taken away his brothers. The only remark of the bereaved mother, as she bent down over the body of her child, was, 'I see that God is determined to have all my heart, and He shall have it.' She spake in the spirit of the patriarch Job, when he said, "Though He slay me, yet will I trust "in Him" (Job xiii. 15). She spake in the spirit of obedience to the still higher example, "If My follower loveth father or mother more than Me, he is not "worthy of Me. He that loveth son or daughter more than Me, is not worthy of "Me" (Matt. x. 37). True religion is not the conviction of the head, nor zeal for an opinion; it is the homage of the affections; it is the union of conviction, zeal, and love; it is faith, as a principle, leading to love, and, therefore, to obedience, as a proof of faith and love. And this definition of the nature of true religion enables us to understand the real nature of idolatry, and the reasons for which we read in the present Section, that the crime of idolatry was punished with such extreme severity. In the heart of every man are to be found these two principles,—the love of good, and the love of evil. Religion commands man to sacrifice the evil to the good; irreligion, or infidelity, directs him to sacrifice the good to the evil. Either of these is distasteful to the natural man. He does not wish to cast off the innate love of good: he cannot deny himself, and refuse to indulge the evil. In this state of mind, idolatry, in all ages, has been, and still is, the principle by which man endeavours to reconcile his homage to God with his indulgence of evil. Idolatry directed the mind to the worship of some power superior to man himself; but it did not unite morality with religion. It separated the worship of God from the obedience of the heart to a pure and holy Creator, and it thus made the innate feeling of religion itself an additional motive to the indulgence of sensuality and crime. The robber, for instance, sacrificed to thievery, and his theft was sanctified; the impure sacrificed to Venus, and vice became a portion of his religion. The golden calf, because it united the emblematical representation of Jehovah, the God of Israel, and of Apis, the god of the Egyptians, was worshipped by the mistaken Israelite, whose heart was in the indulgence of the vices permitted, or sanctioned, by the idolatry of Egypt; and it was worshipped by the mixed multitude of the Egyptians and strangers, till the one common violation of the commandment, "Thou shalt not

make to thyself any graven image," involved the whole camp in one common licentiousness, utterly destructive of that holiness, and faith, and love, and obedience, which were the object of all the great wonders which God had wrought for the people, and the union of which is implied in the expression "giving the heart to God." The Section before us relates the immediate consequences of this sin. The leader of Israel destroyed the figure of the calf, that he might enforce upon them the utter worthlessness of their idol, and convince them that there could be no folly so great, as to worship that which might be drunk or eaten (ver. 20). He listened with patience to the apology of Aaron, who had complied with the impetuous demand of the people, that they should have some visible representation of the Deity to go before them, according to the custom which had prevailed among them in Egypt (ver. 21—24): and he forgave his brother, because he had not designed to encourage the wickedness that resulted from the error of the people; and because also he had imagined, that, by proclaiming a feast to Jehovah, he should still preserve the people in their religion, though he consented to their request in making a visible representation of the God of Israel. But with the immoral and licentious offenders who had sat down to eat and drink of their burnt offerings, and then rose up to indulge in the follies and wickednesses which had been common in the Egyptian worship, he adopted a very different course. He saw that the people, in consequence of their excesses, had lost their union, their discipline, and their zeal; that they were naked, or in the utmost confusion and disorder (ver. 25). The God of Israel was the King of the people; He governed them by His visible presence, and by laws which had not, whatever may be said to the contrary by Warburton and others, merely earthly or temporal sanctions, like human laws, for human purposes, by human magistrates. Idolatry was high treason against God. Moses, therefore, as the chief magistrate under Jehovah, stood in the gate of the camp, the place where he was accustomed to sit in justice; and he made proclamation that all who had not been guilty of the sin of worshipping the golden calf, nor of indulging in the licentiousness which had dishonoured Israel, should unite themselves to him as the minister to execute justice on the offenders. Those of the tribe of Levi who had not fallen into sin, assembled around him, and, acting as judges under him, they publicly put to death a certain number of the people (ver. 26, 27, 28). They spared neither their parents, nor their brethren, nor their children, in obedience to the severe and solemn sentence of their divinely-commissioned leader (Deut. xxxiii. 9); to prove to us;—not that we are called upon to punish or to hate others for their errors, but that we, also, if we would obtain the favour of God, must not love even our father or mother, or son or daughter, as Christ Himself hath told us, above the law of the Lord which is given from heaven to direct us. From that hour the tribe of Levi was consecrated to God; from that hour, the curse which their dying father Jacob had pronounced upon them, "that they should be scattered among their brethren," was changed into a blessing; and the very scattering of Levi among the twelve tribes, as the priests and ministers of religion, became a visible proof of the truth of their father's prediction, and a monument, also, both of the mercy and justice of

God. After the sentence of death had been thus executed upon the ringleaders, Moses was contented with reproving the remainder of the people, and promising to intercede for them (ver. 30). He does so; he returns to the place where the tokens of God's presence still continued, and there he prays that God would pardon their great sin (ver. 31, 32); "And if not, blot me out of Thy book," he says; that is, Take Thy favour from me, and let me be the sacrifice for my people. Let me no longer be numbered among Thy chosen people, but let me die for my nation (ver. 32). This prayer was rejected, or only partially granted. The soul that sinneth, it was answered, shall cease to be reckoned among my people, and he shall be blotted out of my book. Moses is then commanded to return to the people. He is told that an angel should be commissioned to lead them; but that in all the future evils that should fall upon the people this sin should be remembered and punished, as the chief sin which should continue in spirit for many generations—the sin of blending the worship of Jehovah with the idolatries which permitted the licentiousness condemned by the Holy One of Israel. "When I visit, I will visit this sin" (ver. 34); and the reason of the continued remembrance of their crime is given in the last verse, "The Lord "plagued the people," because they had in their hearts gone back into Egypt and demanded the calf, and worshipped the calf with idolatrous and licentious rites, which Aaron had made at their request, not knowing the consequences that would follow his error. Such is the conclusion of this most mysterious history of the golden calf. Let us learn from the narrative this lesson,—That the wilful union of any forbidden evil with the profession of faith, with the hope of a Christian, or with the service of God, renders all religion unacceptable. It constitutes the great crime of idolatry, which alienates the soul from its Creator, renders our dependence on the atonement of Christ a mockery, quenches the power of the Holy Spirit within us, and makes the salvation of the soul impossible, because it makes impossible that holiness of heart, without which no man shall see the Lord.

EXODUS XXXII. 20—35.

BEFORE CHRIST 1491.

20 [a] And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.

21 And Moses said unto Aaron, [b] What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: [c] thou knowest the people, that they *are set* on mischief.

23 For they said unto me, [d] Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I

[a] Deut. 9. 21.

[b] Gen. 20. 9. & 26. 10.

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[c] ch. 14. 11. & 15. 24. & 16. 2, 20, 28. & 17. 2, 4.

[d] ver. 1.

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cast it into the fire, and there [e] came out this calf.

[e] ver. 4.

25 ¶ And when Moses saw that the people *were* [f] naked; (for Aaron [g] had made them naked unto *their* shame among † their enemies:)

[f] ch. 33. 4, 5.
[g] 2 Chron. 28. 19.
† Heb. *those that rose up against them.*

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and [h] slay every man his brother, and every man his companion, and every man his neighbour.

[h] Numb. 25. 5. Deut. 33. 9.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 [i] || For Moses had said, † Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

[i] Num. 25. 11, 12, 13. Deut. 13. 6—11. & 33. 9, 10. 1 Sam. 15. 18, 22. Prov. 21. 3. Zech. 13. 3. Matt. 10. 37.
|| Or, *And Moses said, Consecrate yourselves to day to the LORD, even &c.*
† Heb. *Fill your hands.*

30 ¶ And it came to pass on the morrow, that Moses said unto the people, [k] Ye have sinned a great sin: and now I will go up unto the LORD; [l] peradventure I shall [m] make an atonement for your sin.

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[k] 1 Sam. 12. 20, 23. Luke 15. 18.
[l] 2 Sam. 16. 12. Amos 5. 15.
[m] Numb. 25. 13.

31 And Moses [n] returned unto the LORD, and said, Oh, this people have sinned a great sin, and have [o] made them gods of gold.

[n] Deut. 9. 18.
[o] ch. 20. 23.

32 Yet now, if thou wilt forgive their sin—; and if not, [p] blot me, I pray thee, [q] out of thy book which thou hast written.

[p] Ps. 69. 28. Rom. 9. 3.
[q] Ps. 56. 8. & 139. 16. Dan. 12. 1. Phil. 4. 3. Rev. 3. 5. & 13. 8. & 17. 8. & 20. 12, 15. & 21. 27. & 22. 19.

33 And the LORD said unto Moses, [r] Whosoever hath sinned against me, him will I blot out of my book.

[r] Lev. 23. 30. Ezek. 18. 4.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: [s] behold, mine Angel shall go before thee: nevertheless [t] in the day when I visit I will visit their sin upon them.

[s] ch. 33. 2, 14, &c. Numb. 20. 16.
[t] Deut. 32. 35. Amos 3. 14. Rom. 2. 5, 6.

35 And the LORD plagued the people, because [u] they made the calf, which Aaron made.

[u] 2 Sam. 12. 9. Acts 7. 41.

PRAYER.—LET US PRAY, *that we never blend the wilful indulgence of the sins of the heart and life with the faith we profess, the worship we offer, or the hopes we form; that we be not blotted out of the book of life, but that we be daily more and more prepared, by the power of God's Holy Spirit, for the society of angels, and the presence of God.*

O GOD, Father of the spirits of all flesh, Guide and Head of Thy Church in all ages, from the fall of man to the morning of the last great day, we Thine unworthy servants do give Thee most humble and hearty thanks for all

Holy Scriptures, which are written for our learning; and especially at this time for the solemn warning granted to us in the punishment of Thy people Israel in the wilderness; that we give to Thee the heart and the soul, as well as the service of the lip, the bending of the knee, and all other outward worship, which Thy law has commanded. We praise and bless Thy holy name, that as Thou didst grant to Israel in the olden time the knowledge of Thy will, the manner of their worship, and the hope of the promised land; so hast Thou granted to us the knowledge of Thy more perfect Revelation, the ordinances of Thy pure Church, and the hope of a better Canaan, the rest that "remaineth for the people of God," when our wanderings in the wilderness of this life shall be ended. Endue us, we pray Thee, with the graces of Thy Holy Spirit, that the knowledge of Thy will, the observance of the means of grace, and the stedfast upholding of the hope of glory, may be blessed to such constant increase of inward holiness, and sanctification of heart before Thee, that we may never lust after evil things, nor in our hearts turn back again to the Egypt of this world; nor set up our idols in the affections of the soul; nor unite the love of the world, and the indulgence of iniquity, with the knowledge and the profession, with the faith and the worship, or with the prayers and the hopes, of a Christian. Enable us to give the heart to Thee. As we believe in Thee, so may we love Thee; and as we worship Thee with our outward reverence, so may we worship Thee with the heart and soul. As we have no hope but in Thy mercy through Jesus Christ, our only Saviour and Redeemer, never, O never, may we blaspheme that holy name, and destroy our only hope, by the hypocrisy which would blend the wilful sin of the soul with the pure incense which can alone be acceptable to a pure and holy God. And because there is "no man that sinneth not," and we have all broken Thy laws, and departed from our obedience to Thee, turn from us, we beseech Thee, all those evils which we have most righteously deserved. More especially, we pray Thee, turn from us those evils which shall follow the sinful and the unrepentant in the world to come. Whatever be the punishment of the 'divers diseases, and the sundry kinds of death' which our sins have deserved from Thee, so in Thy wrath remember mercy, that we die not the second death; that we suffer not the death of the soul, nor be banished at the last from "the presence of the Lord, and from the glory of His power." In this world, and not in the world to come, if we hear not the voice of Thy mercy without the chastisement of Thy hand, send down those calamities, we pray Thee, which shall compel us to come in to the marriage supper of the Son of God, from the hedges and highways of the world. Put Thou on us the wedding garment; but spare, O spare, Thy servants that trust in Thee.—In Thy wrath remember mercy. Bring us to repentance; and be not angry with Thy servants for ever. When the day of death,—when the day of our final judgment, shall come, then may we be found among the number of those, who, by faith and hope, have overcome the sins that do most easily beset us, and whose names are written in the book of life (Rev. iii. 5). Blot not our names from Thy book.—When the Judge of the world shall come in His glory, and all the holy angels with Him; when He shall sit on the throne of His glory, and the books of account shall be opened before Him, then may it be that our names shall be recorded in that book of life, in which shall be found the elect of God, the followers of Christ, the friends who have loved Him, and the servants who have obeyed Him. O let not our hope, our Christian hope, nor our Christian faith, be in vain! Give us day by day that daily spiritual bread, which shall nourish and preserve the soul.—Prepare us daily more and more for the hour of death, and the

meeting of the disembodied spirit with Thee, its Father, and its Friend. So let us live, that death be not dreadful. So may Thy grace enable us to add to our faith and hope the virtue of the outward life, and the holiness of the inward soul; that we bear within us, and that we testify to others, the certainty that the hour of death shall be the hour of our victory over evil, and over all the power of the enemy, and that "nothing shall by any means hurt us." May the day of the death of the body be the day of a better life to the soul! Grant to us, we beseech Thee, that the remembrance of death be so made ever present to us, by the power of Thy Holy Spirit within the soul, that the business of life be sanctified, that the adversities of life be comforted, and that the prosperities of life be doubled by the conviction,—that God is our own God and Saviour, the strength of our heart, and our portion in death, through death, and for ever. Give Thine angels charge over us; bring us safely home; guide us here by Thy counsel, and after that receive us to that glory where is God the Judge of all, Christ the Mediator of the new covenant, the spirits of our kindred, and of all other spirits of the just made perfect, and the innumerable company of angels, who know Thy will, and do Thy pleasure. With them may we rest in Thy presence; with them may we receive the fulness of joy, and the pleasures for evermore, which Thy great and undeserved mercy hath prepared for the souls that love and fear Thy name.—We ask all, not in our own name, but in the name and for the sake of Jesus Christ, our only Lord and Saviour. In His words we sum up all our petitions, and call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On Moses reducing the molten calf to powder.* Exod. xxx. 20.

The opinion is generally adopted by the commentators, that Moses reduced the gold of the molten calf to powder, either by the use of a file, or by breaking it up into thin leaves or plates. They imagine that the secrets of chemistry were not then sufficiently known, to enable him to make gold potable. The use of tartaric acid, which is now employed for this purpose, was not, it is said, known to the ancient Egyptians [1]; and, therefore, most probably, not to Moses. This may be true: but the use of natron was then common in the East; and this may have been employed by the Hebrew legislator. The gold thus dissolved, and made potable, has a most disagreeable taste. The casting of the potable gold, therefore, into the brook which flowed from Horeb, near the camp of the Israelites, was intended to teach the people both the bitterness of the crime they had committed, and also, that the consequences of their sin could only be removed by their drinking the waters of life, which flowed from the sanctuary of God. "They drank of that spiritual rock that followed them; and that rock was Christ." But the bitterness of repentance must be mingled with the faith which first seeks the atonement of sin; and then the sanctification which removes that sin from the soul. Every action of the legislator was emblematical; and this, in the opinion of the best commentators, was the meaning of casting the dust of the molten calf into the rock flowing from Horeb.

[1] See Sir G. Wilkinson's Manners and Customs of the Ancient Egyptians. vol. iii. pp. 220, 221. Biblia Critica, vol. ii. p. 384, and the Commentators.

NOTE 2. *On the gate of the camp.* Exod. xxxii. 26.

The gate of the camp denotes the ordinary place of judgment, of which there are many illustrations in the Scriptures, and in the writings of travellers. There Moses issued his judicial decree of punishment; and well says Gregory the Great, in his commentary on this passage, "Utrobique legatus fortis, utrobique mediator admirabilis; causam populi apud Deum precibus, causam Dei apud populum gladiis allegavit. Intus amans iræ divinæ supplicando obstitit; foris sæviens culpam feriendo consumpsit; succurrit citius omnibus, ostensa morte paucorum."

NOTE 3. *On the changing the malediction pronounced by the dying Jacob, on the tribe of Levi* (Gen. xlix. 7), *into a blessing.* Exod. xxxii. 29.

The punishment pronounced on Simeon and Levi by the dying Jacob, for their cruelty in

the slaughter of the Shechemites is thus related in the authorized Version; "I will divide them in Jacob, and scatter them in Israel." This translation does not adequately express the meaning of the original.

אֲחַלְּקֵם בְּיַעֲקֹב וַאֲפִיצֵם בְּיִשְׂרָאֵל "I will divide them in regular appointments in Jacob, and I will scatter them confusedly in Israel." Jacob and Israel are convertible terms; and the prophecy of Jacob was accomplished before the division of the twelve tribes. The manner in which the tribes of Simeon and Levi were dispersed among their brethren is described in the two clauses of the prophecy. They seem at first to relate equally to both Simeon and Levi. But חָלַק signifies, "to divide into portions, or regular divisions," or "to divide exactly and by rule." Josh. xviii. 5; Deut. iv. 19; Josh. xii. 7; xxii. 8; 2 Kings ix. 21; 1 Chron. xxiii. 6; Ezek. v. 1, &c. &c: while פָּזַר signifies to "scatter, to disperse confusedly." Ps. lxviii. 1. "Let God arise, and let his enemies be scattered," &c. Now, as the tribe of Levi was scattered throughout the twelve tribes in cities set apart for their service, while the tribe of Simeon never took entire possession of the territory assigned it by Joshua, but were generally scattered through Israel as schoolmasters and tutors, we are justified in assigning the first clause of the prophecy to Levi, and the second to Simeon. The literal prediction was never removed from either tribe: but to Simeon it continued as a curse; while to Levi it continued as a blessing. The passage in this Section (Exod. xxxii. 24) informs us of the beginning of the meeting of mercy with truth, that glory might dwell with the tribe of Levi. Hitherto the priesthood had been granted only to Aaron and his family; now it was begun to be extended to the whole of the tribe of Levi. We learn from Exod. xxix. 24, that the priests, the sons of Aaron, were consecrated to the service of the tabernacle by receiving into their hands certain parts of the sacrifices, to be offered by them according to the law. From that moment they became dedicated, or consecrated, to God. From this custom the expression (p. 8) מִלֵּא יָד "to fill the hand," was derived, signifying "to consecrate," or "dedicate." The greater portion of the tribe of Levi had not sinned in the matter of the golden calf. When Moses, therefore, called out, or caused proclamation to be made, "Who is on the Lord's side?" Exod. xxxii. 26; or, as the words (p. 9) מִי לַיהוָה אֵלָי, might be translated, "Who (is) for Jehovah?" (let him come here) "to me," the tribe of Levi joined themselves to Him. Then the words of the 29th verse may be read, Moses said, "Fill your hands," that is, "Consecrate yourselves now to the service of Jehovah, and from this time forth shall ye be dedicated to His service. Consecrate yourselves to Him, in such a manner, that ye shall spare neither son, nor friend, nor brother, that God may bestow the blessing of the priesthood on you this day." The 27th verse relates the manner in which the tribe of Levi obeyed this command. They took their swords, as the appointed executioners of God's will; and, to use the language of the subsequent blessing pronounced on them by Moses (Deut. xxiii. 9), the tribe of Levi in this mournful punishment did not acknowledge his brethren, nor know his own children. Religiously accomplishing the severe and inflexible sentence which so unsparingly punished the immorality and idolatry of the people, they proved themselves worthy under that dispensation of the highest blessing. Temporal punishments were then to be inflicted for spiritual crimes; because the word of the manifested God commanded them, and the presence of the manifested God sanctioned them. The conduct which would now be sin under the dispensation of love, was virtue under the dispensation of terror. The forgetfulness of this distinction rendered the laws of the Christian states and churches in the middle ages a curse to the past, and it still renders them a beacon to the present ages. Some time elapsed before the Levites were fully set apart to their sacred office. The first-born still continued to serve the tabernacle, according to the law of the patriarchal dispensation, till the time arrived for their regular consecration by Aaron (Numb. iii. 5; xii. 45). They were ordained (Deut. xxxiii. 10) to preach God's judgments to Jacob, and God's law to Israel; to put whole burnt offerings to His altar, and incense before His anger: בְּאַפֶּךָ יָשִׂימוּ קְטוֹרָה. In one version it is, "They shall place incense before Thee." In the margin it is, "at thy nose." אַף, it is well known, signifies "anger." Incense is the emblem of prayer. The prayer of the saints, and the prayer more especially of Christ the Holy Intercessor, who is represented in all the typical priesthood, removes the anger of God from man. The LXX and the Targum of Onkelos agree with the authorized Version. Jerome's Translation, and, therefore, I conclude, the Vulgate (they are not always the same), renders בְּאַפֶּךָ in furore tuo, which I have ventured to suggest as the right interpretation.

NOTE 4. *On the prayer of Moses; "blot me, I pray thee, out of thy book."* Exod. xxxii. 32.

The expression ought not to be regarded as a desire to lose his portion in the life eternal, but rather as a petition that his commission might be cancelled, or that he might die. Many commentators have compared this petition with the expression of St. Paul, Rom. ix. 2, 3, where the Apostle is repre-

sented in our Translation as wishing himself "accursed from Christ for his brethren." This is not the time, or place, to discuss that question. I refer the student to the Dissertation of Dr. Bandinel, at the end of his Bampton Lectures, and also to the second Exercitation on the second volume of the Miscellanea Sacra of Witsius, De Votivo Anathemate Pauli. Dr. Bandinel denies the truth of the general theory, that St. Paul wished himself to be anathematized, or deprived of his eternal inheritance. He would read the expression, ηὐχόμην γὰρ αὐτὸς ἐγὼ εἶναι ἀνάθεμα ἀπὸ τοῦ Χριστοῦ, parenthetically, and would translate it, "I have sorrow," &c. (for I myself once wished to be an excommunicate, outcast from Christ) on account of my brethren, &c. See, however, the numerous opinions and references, in Poole, Slade, and Bloomfield; together with the remarks of Palæmon [Sandeman] in his Letters on Theron and Aspasio, vol. ii. p. 167. Lond. 1768.

NOTE 5. *On the difference between the angel Jehovah and the created angels.* Exod. xxxii. 34.

See on this subject the note to the following Section.

NOTE 6. *On the people making the calf, which Aaron made.* Exod. xxxii. 35.

The Samaritan and Syriac render this, "The Lord punished the people, because they worshipped the calf which Aaron had made." This is certainly a better version than ours. But the Hebrew, the Targum of Onkelos, the Septuagint, and Jerome's translation, sanction our own Version. The Lord punished the people for demanding, and insisting on, a visible representation of the Deity; and then, contrary to the intention of Aaron, honouring it, according to their own unholy practices, with idolatrous and wicked observances. Dathius translates the verse, Intulerat vero jam cladem populo Jova propter vitulum, quem Aaron ex ejus voluntate fecerat: and, in a note, expresses his conviction, sine dubio morte repentinâ multi sublati sunt; et prius עשׂו in posteriore membro, de voluntate populi est explicandum.

SECTION CXVIII. EXODUS XXXIII.

TITLE.—*As time is a measured portion of an unknown and immeasurable eternity, so is the visible world a measured portion of an unknown and immeasurable infinity. A created angel is promised to lead the people into Canaan, while the peculiar manifestation of the presence of the God of Israel shall be withdrawn. The grief of the people* (ver. 1—3). *The separation of the spiritual Church of Israel from the general mass. The conduct of Joshua. The prayer of Moses. Its acceptance. The promise is given to Moses that he shall see that glory of God, which should be more fully revealed in the latter days.*

INTRODUCTION.—Many things are related in the Holy Scriptures which are contrary to the experience of the present age. The unwise infidel and Deist, therefore, rejects a great portion of Scripture as frauds, as falsehoods, as legends, or as facts so exaggerated, that it is difficult to separate the truth from error: "professing themselves to be wise, they become fools." The Christian is not so; he never regards the experience of one age as the undoubted criterion of the certainty of the events of other ages, whether of the past or of the future. He does this for the following reason: remembering that, though the powers of his soul are now limited, yet that the soul itself is immortal, he desires, expects, and receives revelation as a communication from his Creator to his soul, which, though it be partial in its discoveries, and sufficient for his direction and guidance from the present world to the future, shall contain the germ of those contemplations which shall be the subject of his thoughts in the immortality before him. He receives revelation as a schoolboy receives his education; as a system of discipline which enables him to take an honourable place among his compa-

nions at the school; though its chief object is to prepare him for the station which he is to occupy, after he is removed from the school. Now two of the chief subjects which can employ the thoughts of man in his immortality are, God's eternity, and God's infinity. Time is but a portion of eternity. Revelation tells us the duties of time, and thus appeals to our senses as dwellers upon earth: but it speaks of the things of eternity, and lifts up a part of the veil which conceals the future; and so it appeals to our faith, as the heirs of immortality. And as time is but a portion of eternity, so also is the visible world a portion only of infinity. Revelation tells us of the creation of this visible world; and thus it appeals to our senses, as dwellers upon earth. But it speaks also of the creation of the invisible world of angels and of archangels, of the abode of spirits who shall receive God's favour, and of the abode of spirits who shall be the objects of His displeasure; and thus it appeals also to our faith as the heirs of immortality. The revelation which God has given to us, is thus suited to the wants of the soul, whether man be considered as mortal or immortal. Now, there is no one discovery which God, who is eternal, has made of the world, which is infinite, more certain or undeniable, or more to be expected by man than that, as He has created and placed on this earth a lower kind of creatures, which are only visible to the human sight by artificial means, or so minute that they are not visible by any means; so also, as the God of eternity and of infinity, He should have created other and higher creatures of a mysterious and peculiar nature, which are only made visible to the human sight by laws which we do not now understand; or which shall never be visible to us in this stage of our existence, but which shall be manifested to us more fully in a future state. The Christian will believe that there is, in short, an innumerable company of angels and archangels, who are the ministering spirits invisibly to mankind; with whose names, natures, properties, duties, offices, and knowledge, we shall become more fully acquainted, when "mortality is swallowed up of life." And we have abundant proof that the belief in the existence of these inhabitants of the invisible world prevailed in the earliest ages of the Church, as a part of its scriptural faith. These were created angels; and the revelation of their existence is one instance that the Scriptures contain the beginning of the knowledge which shall be more fully developed in our future state. The present Section contains a revelation of the manner in which these created angels were subject to the command of the uncreated Divine Personage, the Leader of Israel through the Red Sea, who afterwards became manifest as "the Word made flesh." We have frequently spoken of this the uncreated Jehovah. In the last Section we read how the people of Israel forsook His worship for that of the golden calf. The present Section commences with the command from this holy person to Moses, to go up through the wilderness to the Holy Land, but that not He, the uncreated manifested Jehovah, would go with them; but a created angel, a being lower than Himself, though still higher in the scale of creation than man, should go with them (ver. 1—3), and that the peculiar manifestation of His own presence should be withdrawn from them. Their offence, if they again committed idolatry in departing from the guidance of a created angel, would not be so great as their

forsaking the visible and Divine Director, who had led them thus far in the wilderness. The people, who, in common with the Egyptians, had forgotten much of their ancient religion, and who had very confused notions of God as the invisible God and Lord of the universe, and who, therefore, considered their own God as the one peculiar God of their own nation, and not as the God of all nations, were deeply afflicted at this threatening, and put off their ornaments in token of mourning (ver. 4—6). Now, the Church of Israel, like our own Church, and every Church in the world, consisted of two parts. These two divisions are known only to God. They are the worshippers who serve God in the spirit as well as in the letter, according to the spirit of His will, as well as according to the letter of His law, who give Him the heart as well as the lip; and those who do not so worship Him. To distinguish, therefore, between those who repented sincerely, and those who, though they outwardly mourned, were not sincere, Moses removed from the midst of the camp, which constituted the whole visible Church, the tent, or the tabernacle, in which he had been accustomed to receive the communications of God's will, and from which he had been used to impart the declaration of that will to the people. He pitched this tent on the outside, afar off from the precincts of the camp; and he called it "the tabernacle of the congregation," or the tent of the spiritual church. The people stood at the door of their tents while it was removed. They saw the pillar of fire and cloud, which manifested the presence of the uncreated Jehovah angel, come down from the mountain, where it had rested, and become stationary at the door of the tabernacle. Then they all rose up, and worshipped, and, by so doing, expressed their repentance of the idolatry of which they had been lately guilty; but others of their number, those who were more anxious to recover the favour of God, and to commune with God, left the camp, and, not contented with worshipping in the camp at their tent door (ver. 10), went out to seek the Lord more earnestly, and prayed before the tabernacle of the congregation which was without the camp (ver. 7—10), while Joshua, still more earnest in his prayers, remained within the tabernacle in spiritual communion with God (ver. 11). The prayer of Moses and its acceptance is then recorded. He pleads with the great Head of the Church the promise He had made to the people—the favour He had shown to himself—the certainty that, if the presence of the God of Israel went on still with the people, they would be more effectually separated from the idolatrous nations of the earth; and that no created angel could give that grace to the people, which must proceed from the God of their fathers alone (ver. 12—16). The prayer is heard and answered (ver. 17); the promise is given that the uncreated Jehovah angel shall lead them still; and that His presence shall go with them in the wilderness, and give them rest in Canaan (ver. 14—17). Emboldened by this promise, and still more emboldened by the condescension which declared to Moses that he had found favour before Him, and that God had known him by name, that is, had appointed him to the honourable office of leader of the people through the wilderness (ver. 17), Moses further presumed to pray that God would show him some greater manifestations of His glory than he had hitherto done, great and wonderful as those manifestations had been. This prayer God

promises to grant. The God of Israel assures him that He will pass by him, and proclaim the mode in which His goodness and mercy shall be made evident to man (ver. 18, 19); that Moses could not see His face, that is, he could not, now that he was in the body, endure that peculiar glory which was visible to the created angels in the other world; but that he should be placed upon the rock which was near, and in a cave of that rock; and while the glory which should be manifested in heaven should be hidden from Him, "thou shalt see the manner "in which I will make my glory to appear in the future ages to the children of "men" (ver. 20—23). The earlier fathers of the Church believed, that while the Divine essence of God could not be seen, Moses was permitted to see the appearance of the future Christ, as a man, without the pillar of fire and of cloud; and possibly the same appearance which his own spirit from the world of spirits beheld on the mount or rock of the Transfiguration, when Moses and Elias became visible from the invisible world, and spake of the greater exodus, which the same Head of the Church in all ages should accomplish at Jerusalem. How wonderful are the discoveries of revelation! How glorious must be the retrospect hereafter, when we shall be admitted to our rest in heaven, of all the ways of God! Then shall we stand on the rock of the Church triumphant, each in his own order, secure in God's mercy; and we shall see His face, understand better His eternity and His infinity, and survey all the actions of God to His Church and people in one glance and in one view, as we now survey in one act of the mind all the past and present events of our mortal life.

EXODUS XXXIII.

BEFORE CHRIST 1491.

1 And the LORD said unto Moses, Depart, *and* go up hence, thou [a] and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, [b] Unto thy seed will I give it:

2 [c] And I will send an angel before thee; [d] and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 [e] Unto a land flowing with milk and honey: [f] for I will not go up in the midst of thee; for thou *art* a [g] stiffnecked people: lest [h] I consume thee in the way.

4 ¶ And when the people heard these evil tidings, [i] they mourned: [k] and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, [l] Ye *are* a stiffnecked people: I will come up [m] into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I

BEFORE CHRIST 1491.

[a] ch. 32. 7.
[b] Gen. 12. 7. ch. 32. 13.
[c] ch. 32. 34. & 34. 11.
[d] Deut. 7. 22. Josh. 24. 11.
[e] ch. 3. 8.
[f] ver. 15, 17.
[g] ch. 32. 9. & 34. 9. Deut. 9. 6, 13.
[h] ch 23. 21. & 32. 10. Numb. 16. 21, 45.
[i] Numb. 14. 1, 39.
[k] Lev. 10. 6. 2 Sam. 19. 24. 1 Kings 21. 27. 2 Kings 19. 1. Esth. 4. 1, 4. Ezra 9. 3. Job 1. 20. & 2. 12. Isai. 32. 11. Ezek. 24. 17, 23. & 26. 16.
[l] ver. 3.
[m] See Numb. 16. 45, 46.

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may [n] know what to do unto thee.

[n] Deut. 8. 2. Ps. 139. 23.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, [o] and called it the Tabernacle of the congregation. And it came to pass, *that* every one which [p] sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

[o] ch. 29. 42, 43.

[p] Deut. 4. 29. 2 Sam. 21. 1.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man [q] *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

[q] Numb. 16. 27.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* [r] talked with Moses.

[r] ch. 25. 22. & 31. 18. Ps. 99. 7.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and [s] worshipped, every man *in* his tent door.

[s] ch. 4. 31.

11 And [t] the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but [u] his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

[t] Gen. 32. 30. Numb. 12. 8. Deut. 34. 10.

[u] ch. 24. 13.

12 ¶ And Moses said unto the LORD, See, [x] thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, [y] I know thee by name, and thou hast also found grace in my sight.

[x] ch. 32. 34.

[y] ver. 17. Gen. 18, 19. Ps. 1. 6. Jer. 1. 5. John 10. 14, 15. 2 Tim. 2. 19.

13 Now therefore, I pray thee, [z] if I have found grace in thy sight, [a] shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* [b] thy people.

[z] ch. 34. 9.

[a] Ps. 25. 4. & 27. 11. & 86. 11. & 119. 33.

[b] Deut. 9. 26, 29. Joel 2. 17.

14 And he said, [c] My presence shall go *with thee*, and I will give thee [d] rest.

[c] ch. 13. 21. & 40. 34—38. Isai. 63. 9.

[d] Deut. 3. 20. Josh. 21. 44. & 22. 4. & 23. 1. Ps. 95. 11.

15 And he said unto him, [e] If thy presence go not *with me*, carry us not up hence.

[e] ver. 3. ch. 34. 9.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? [f] *is it* not in that thou goest with us? so [g] shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

[f] Numb. 14. 14.

[g] ch. 34. 10. Deut. 4. 7, 34. 2 Sam. 7. 23. 1 Kings 8. 53. Ps. 147. 20.

17 And the LORD said unto Moses, [h] I will do this thing also that thou hast spoken: for [i] thou hast found grace in my sight, and I know thee by name.

[h] Gen. 19. 21. Jam. 5. 16.

[i] ver. 12.

18 And he said, I beseech thee, shew me [k] thy glory.

[k] ver. 20. 1 Tim. 6. 16.

19 And he said, [l] I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; [m] and will be [n] gracious to whom I will

[l] ch. 34. 5, 6, 7. Jer. 31. 14.

[m] Rom. 9. 15, 16, 18.

[n] Rom. 4. 4, 16.

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be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for [o] there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee [p] in a clift of the rock, and will [q] cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall [r] not be seen.

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[o] Gen. 32. 30. Deut. 5. 24. Judg. 6. 22. & 13. 22. Isai. 6. 5. Rev. 1. 16, 17. See ch. 24. 10.

[p] Isai. 2. 21.

[q] Ps. 91. 1, 4.

[r] ver. 20. John 1. 18.

PRAYER.—LET US PRAY, *that God be our Guide through the wilderness of this evil world; that we be the members of the spiritual Church as well as of the outward and visible Church of God; and that we never know the misery of believing God to be our Father, while we dare not and cannot worship Him as His beloved and loving children. That we study God's glory by our own actions, and in His revealed will; and that we abide in the Rock of the Church, protected by His providence, humbly there to contemplate the present and the future glory of the God who made and saves us.*

GLORY be to God on high, and on earth peace, and good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, that Thou, who art from everlasting to everlasting, ruling over infinity, and governing the least as well as the greatest of Thy works, hast so created us, the lowest of Thy servants, that we are enabled to look up to Thee, to study Thy great glory, to behold Thy wonders in creation, Thy glories in redemption, and Thy providence in sustaining all things. We thank Thee, we bless Thee, that now, even now, while we are still upon earth, we are enabled to begin to contemplate that infinite wisdom, and almighty power, which shall be the subject of our thoughts, and object of the adoration of our souls, in the immortality which shall follow this transitory life. Thy providence hath placed us here to serve Thee, to know Thee, and to prepare for Thy more manifested presence in the world to come. Thy revealed will hath commanded us to persevere through all the adversities and prosperities, the chances and the changes, the temptations and the snares, of the wilderness of this life, till we arrive at the Canaan of rest, where our souls long to be. We pray Thee, not that Thou wouldst take us out of the world, but that thou wouldst keep us from the evil. Thou hast elected and adopted us as Thy sons and children, to form part of the family of Thy chosen, to be the members of Christ's Church visible and militant here upon earth. So send Thy Holy Spirit upon us, that we be of the Israel of God; that we be never contented with partaking of the means of grace, and bearing the name of Christian, without partaking also of the grace which Thou hast promised to Thy people, and without departing from iniquity. Enable us to be members of Thy spiritual Church; to understand the felicity of Thy chosen; to rejoice in the gladness of Thy people; to know within our hearts and souls the joys of Thy salvation. Make us even now to drink of the rivers which flow from heaven upon the elect, in whom Thyself delighteth. Show us the path of life. Give us of the fulness of joy. Begin within us now the pleasure

which shall last for evermore. Grant us the grace to conquer within us the rivalry of the world with our God. Make us wholly Thine. Give us the peace of God through Christ our Lord, which that world can neither give nor take away. Our Father which art in heaven, Thou art our Father also upon earth. We are Thy children. O be not angry with us for ever! O take away from within us the deep and heartfelt misery of believing Thee to be our Father, while our sins still separate us from Thy love, and we cannot and dare not look up to Thee as the children of Thy love, and the brethren of Christ. We are invited, and intreated, and commanded, and privileged to call Thee, Abba, Father; to fly to Thee as the dove to the ark; to rest in Thee as our confidence; to depend on Thee as our hope and refuge; to love Thee as the Father of our sinful, but repentant and joyful souls. In our actions may we glorify Thee! In Thy word may we find Thee! In the employments of our souls may we honour Thee! Take away from us that terror of death, which maketh those who fear Thee not, and know Thee not, subject to bondage and to misery; but so place us upon the rock of Thy Church, and so protect us from all dangers by Thy providence, that, as Thy promise was granted to Thy servant Moses, that he should see Thy future glory, we also, guided by Thy word, directed by Thy Holy Spirit, and protected by Thy wisdom, may see, and know, and love to trace, Thy greatness and Thy glory. Enable us to rejoice in the fulfilment of Thy promises, in the extension of Thy kingdom, and in the establishment of Thy holy Church Universal in the present world. Show us more and more of Thy glory in the building up of Thy temple, and in the advancement of the kingdom of Christ among the kingdoms of this world. Enable us to see Thy glory in our own souls; that death may be to us the beginning of that more perfect religion, and that more excellent wisdom, when these our humble hopes, and these our earnest prayers, may be fully accomplished. Then, O then, may we rest with Thee! Then, O then, may these our fervent desires to behold more and more of the greatness and glory of our God, be so fulfilled, that we shall see His face, and abide in His presence for ever! O then may our souls rejoice to employ our immortality in the contemplation and the study of the wonders of the Father who created us; in grateful love for the mercy of the uncreated Saviour who redeemed us; and in the endless improvement of the gifts of Thy Holy Spirit of wisdom and knowledge, who shall enable us to please Thee, to love Thee, to admire Thee, and to adore Thee as our Father and our Friend for ever! O God, the God of revelation, God of creation, let not these our hopes in Thee be vain! Not in our own name do we presume to offer these our aspirations and prayers, but in the name and for the sake of Jesus Christ our Lord,—in His glorious name alone, and in the words by Him commanded, we pray to Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the difference between the Jehovah angel and the created angel.* Exod. xxxiii. 2—14.

As the telescope discloses to the eye clusters of stars and nebulæ, which would otherwise have remained unknown; as the microscope discloses to the eye the infinite variety of insects, whose existence could not otherwise have been ascertained; and thus the heights and depths of the visible world are partially fathomed by man; so also it is that revelation discloses to the soul the higher orders of invisible beings, which are above mankind; and lower orders of invisible beings, which are inferior to mankind; and thus the heights and depths of the invisible world are

partially fathomed also by man; and an earnest is given to us that, in our progressiveness in a future state, we shall understand more both of the visible and invisible creations of God. Of the Being who was manifested from the invisible world to our first parents, to Abraham, and up to the time in which the events took place which are related in these Sections, we have already fully spoken. We have already seen that He was the same uncreated Being, who, in the fulness of time, took upon Him to deliver man, and became incarnate upon the earth as the Lord Jesus Christ, to complete that redemption of the world which was promised at the fall of man. The Christian religion is a fable, or the common Christianity of the fathers of the Reformers and of the anti-papal Catholic Church is true. The Section before us lifts up another portion of the veil, which divides the two worlds from each other, and tells us for the first time, that there are created angels, as well as the uncreated Jehovah angel. "Depart, and go up hence; and I, the angel Jehovah, I who have hitherto guided you through the Red Sea and the Wilderness, will send an angel;—that is another, a created angel: I will not go in the midst of thee" (ver. 2, 3). One part of this sentence was removed at the intercession of Moses, when the cloudy pillar, that indicated the Divine Shechinah, or inhabitation of Jehovah, was restored and continued to the tabernacle. The angel Jehovah did still guide the people through the wilderness to the borders of the Holy Land. Another part, however, of this sentence was not withdrawn. When Joshua had passed over the river Jordan, and had rolled away the reproach of Egypt (Josh. v. 9) from the people immediately before the miraculous capture of Jericho, he lifted up his eyes, it is said (Josh. v. 13), and, behold, there stood a man over against him with his sword drawn in his hand. "Art thou for us, or for our adversaries?" said the human leader of Israel. "As captain of the Lord's host have I come," was the reply. I am שַׂר־צְבָא יְהוָה.

The learned Dr. Mill[1] discusses the question, Whether this angel was the Jehovah, or a created angel? He examines the various references from the fathers and later writers, and decides that the evidence is in favour of the hypothesis, that it was a created angel; and that the disposition of many Protestant divines to get rid of created spirits altogether, in their view of the Old Testament manifestations, and to see *only* the Divine Word where the ancient Church saw angels, is not without serious evils. I commend the whole note to the student. It is too long to be transcribed, and too valuable to be abridged. I would recommend the student to read also the arguments of this learned theologian in the same book, where he proves, that the order and names of the angels mentioned in the Old and New Testament are not, as the theologist writers affirm, of Zendic origin, nor derived from any heathen system[2].

There are some very curious but questionable speculations by Maimonides on the nature of the created angels. He defines the angels to be, creatures possessing intelligence 'but not matter.' They are not bodies or frames, but qualities and intelligences distinguished one from another[3]. They are not equal in their essence, but every one of them is beneath the degree of his fellow; so that each exists through the power of the one immediately above him, but all exist through the power and goodness of the Holy One. He then discusses the variety of their names given in respect of their degrees; and concludes that the tenth is the degree of that intelligence which is called men[4], because their degree is next to the degree of the knowledge of the sons of men[5]. All this, however, is said without any scriptural foundation, and may be considered as a curiosity of literature only. I cannot yet understand the nature of the invisible world; but I believe that both it and its inhabitants may be even now around us; and that there are not only angelic intelligences, but angelic bodies invisible, which may at any time, by some law of God now unknown to us, become visible. I believe that the expression in St. Luke's Gospel, relating to the manner in which our blessed Saviour suddenly ceased to be seen by the disciples at Emmaus, intimates the manner in which the angels exist among us. The words in our translation of Luke xxiv. 31, ἄφαντος ἐγένετο, are, "He vanished out of their sight." The better translation would have been, "He became unseen;" that is, they ceased to see Him. Whether any unknown law of God prevented them from seeing Him, though He remained; or whether the resurrection body had the power to become either visible or invisible, I know not. The word ἄφαντος is used only in that passage; and while it may denote that He suddenly withdrew, I believe that the fathers are right in their interpretation[6], and that an unusual word was used to denote an unusual event. As Christ might have remained in the

[1] In note A to p. 54 of his Christian Advocate's publication for 1841. The Historical Character of St. Luke's first chapter vindicated.

[2] Pages 56. 64. 73.

[3] The main principles of the Creed and Ethics of the Jews exhibited in selecting from the Yad Hachazahak of Maimonides, with a literal translation by Herman Hedwig Bernard. Cambridge, 8vo. 1832, p. 5 for the Hebrew, and p. 83 for the translation.

[4] אֱלֹהִים, cap. ii. sect. 9, pp. 5. 86.

[5] בְּנֵי־אָדָם.

[6] See the references in Cornelius à Lapide in loc.

room invisible, where but the moment previously He was visible; so do I believe, that the angels of heaven may be invisible around us, and that they might instantly become visible to us either by the suspension of the laws which now prevent their visibility, or by the death of the body, which may take place at any time in a moment. We shall soon know more. May the mercy of God prepare us for a happy change from His visible to His invisible world! Amen.

NOTE 2. *On the Israelitish and Egyptians' notions of tutelar Deities, and the grief of the people.* Exod. xxxiii. 4.

Bishop Warburton has shown in his Divine Legation[7] that the Egyptians believed that the earth was at first divided by the Creator among a number of inferior and subordinate deities. The spiritual Israelite, it is certain, must have had a spiritual notion of his God, as the Creator of the heaven and earth, whose Spirit moved upon the face of the waters. But it is no less certain that this God was revealed to him as the God of Abraham, of Isaac, and of Jacob, and of the one family of Israel. In this sense they may have regarded Jehovah as their tutelar God. Now there does not appear any adequate cause for the grief of the people, when it was said, that the manifested God, who had hitherto led them, should now lead them by His angel. In our view of God's providence, we regard the exercise of His power by His angel as that exercised by Himself. Whence, then, was the grief of the people? Was it not that they believed the tutelar gods of all the nations around them might be superior in power to the created angel under whose guardianship they were now to be placed?

NOTE 3. *On the separation of the spiritual Israel from the general and visible Church.* Exod. xxxiii. 7.

A most solemn warning is given to the whole Catholic Church in this history. The whole camp of Israel had been, up to this moment, the visible Church of God. The visible Church worshipped the golden calf; the spiritual part of Israel had not united in this idolatry. Moses commanded his own tent to be removed from the sinful camp, and called it "the Church" or "Tabernacle of the congregation." All who sought the Lord, all who continued faithful to the spiritual worship of Jehovah, went out from the camp to that tabernacle. They worshipped there. They met there the manifested presence of the God of their fathers; and the Lord talked there, and not in the camp, with Moses. Ought we not to learn this lesson from the narrative, that "all are not Israel who are of Israel;" and that when Christ's holy Catholic Church itself became idolatrous, then it became the duty of the spiritual believer in Christianity *to seek the God of Israel out of the camp of the visible Israel?* No crime is greater than that of the *heresy* which invents opinions and rejects truth; or than the *schism* which needlessly separates the believer from the churches of his brethren. But is it not a remarkable and awful fact, which especially concerns those who imagine that any Church of Christ is infallible—that the Church of God, considered as a society, has in every age of the world fallen into error? Does not the fact also point out the duty of every Christian to seek truth, where the Church itself, in its collective capacity, ought to seek it, and not to seek it merely in the decrees or practices of the Church? The patriarchal Church became idolatrous; and Abraham was appointed to preserve the truth. The Abrahamic or Israelitish Church became corrupted by idolatry; and was punished by its captivity at Babylon. It returned to Judea; and then seven other spirits, more wicked even than that idolatry itself, returned to the house from whence they had set out, and found it emptied of its idolatry, swept of its love of the practices of the heathen around it, but garnished with traditions and anticipations of a temporal Messiah. These seven spirits entered in and dwelt there till Christ was crucified by Pilate; and the house and Church of Israel was left unto them desolate. Even while St. John, the survivor of the rest of the Apostles, was alive, seven Churches deserved the censure of their Divine Master. The Church of Rome in later ages has fallen into many idolatrous and unscriptural practices, which justify the Reformers, and the successors of the Reformers, in removing the tabernacle of God from the camp of Israel, and in going out of the camp to seek the Lord God of Israel, bearing His reproach. Their and our separation from that camp was a duty, or a sin. We have stood at the door of the tabernacle of the Reformed Church, which we thus removed from the Church of Rome; and there the God of the Church has met us, and talked with us, and blessed us. We know, from the unerring word of God, that our separation from Rome was, and therefore is, our solemn bounden Christian duty. May the God of Israel, who commanded His servant in the olden time to remove the tabernacle of the congregation from the camp of Israel, bless the Church of England, which has removed from the corrupt Church of Rome! May He give true repentance in His own good time to Rome itself, and change and convert its members, as His Holy Spirit changed and converted the heathen who worshipped images, and the Jew who crucified Christ! May He forgive the errors of those

[7] B. v. sect. 2, vol. v. p. 35 of Bishop Hurd's edition, and vol. iv. p. 243, &c.

who mistake the decisions of an erring Church for the truth of Christ's word! May He restore the tabernacle of the spiritual Church to the camp of the visible Universal Church; and, by granting repentance to Rome, and the renewal of zeal and love for truth to England, begin the accomplishment of His own prophecies, and make the tabernacle and the camp one Church, and the whole world one fold under one Shepherd!

NOTE 4. *On the translation of Exod.* xxxiii. 23, "*Thou shalt see my back parts.*" *The value of the interpretations of Scripture by the fathers.* Exod. xxxiii. 23.

The Hebrew of this most peculiar passage is, וְרָאִיתָ אֶת־אֲחֹרָי, which is translated by the Septuagint, ὄψει τὰ ὀπίσω μοῦ, and by the Targum of Onkelos, "Videbis id quod est post me." The question is, what is the meaning of the words אֶת־אֲחֹרָי? I believe that I have given the right meaning in the Section, and that the words ought not to have been translated "my back parts," but "that which shall be after," or "in some future time." To justify this interpretation, I shall briefly give the meaning of the word by Calasio, and the interpretation of the passage from the fathers, with the theory of patristical interpretation, which, though it has not been sufficiently dwelt upon by Christian writers, ought never to be lost sight of in our inquiries into those portions of Scripture that relate to the person and divinity of Christ. "Hoc vocabulum אָחוֹר," says Calasio, "significat omnem moram, postremitatem, finem, alienos, et quicquid ab his derivatur. אָחוֹר et אַחֲרֵי præpositio *post*, *postea*, *postquam*, *pone*, *retro*, modo locum, modo tempus indicat[8]."

Irenæus, who died about the year 202, interprets the passage as a promise, that man shall see the manifestation of God in the latter days; and, that this promise was fulfilled when Moses and Elias were seen talking with Christ at the Transfiguration[9].

He does not, it is true, say that the appearance at the Transfiguration was manifested at this time. He rather avoids the expression אַחֲרֵי, of which he gives the translation from the Vulgate, which is followed in our own authorised Version. He rather makes the words to Moses a prophecy of the manifestation of the Transfiguration, than an almost immediate manifestation, as related in the next chapter. He was right in his interpretation of the passage; he was wrong in supposing that the manifestation it predicted, was to be only and exclusively in the latter days.

Ambrose, who died about the year 397, in his exposition of Psalm xliii. 89, observes on the passage, that Moses did not see the whole plenitude of the Divinity; but his splendid manifestation as a man, and the glory of his passion[1]. Ambrose, in fact, interpreted the passage as referring to some wonderful appearance of the Divine leader of Israel, the angel Jehovah; similar, in some manner, to his future appearance, when He took upon Him to become incarnate upon earth.

Eucherius, Bishop of Lyons, who died in 634, interprets the expression, of the Incarnation; though he quotes only the Vulgate[2].

Tertullian, who died about 220[3], interprets the passage, of the glory which Moses had desired to see, as it would be revealed in the latter days[4].

Cornelius à Lapide gives a large collection of references to the fathers, who believe that this promised manifestation to Moses was an anticipation of the appearance of Christ in his glorified humanity at the Transfiguration; that the expression, "My face shall not be seen," refers to the divinity and glory, which were not, and could not be visible; and that the other expression, "Thou shalt see," אַחֲרֵי, refers to His humanity. I believe them to be right; and that the expression denotes, "Thou shalt see the manifestation of that which I shall be hereafter, in my glorified humanity;" "but my face (unincarnate Deity) shall not be seen[5]." I believe that one great object of revelation was, to afford us glimpses of the invisible world; and that as Moses was only permitted to see the Holy Land, which was a type of the true Canaan, yet not to enter it with his mortal body, though he afterwards appeared in glory within the boundaries of that land, together with Elias; so the God of Israel, the angel Jehovah, the one Lord and Head of the Church, who was afterwards the Logos incarnate, manifested Himself to Moses in that mode in which he was manifested at the Transfiguration, and in which He will be again

[8] Vol. i. p. 151, Romaine's edition.

[9] Quoniam, per sapientiam Dei, in novissimis temporibus videbit eum homo in altitudine petræ, hoc est, in eo, qui est secundum hominem ejus adventu. Et propter hoc facie ad faciem confabulatus est cum eo in altitudine montis, adsistente etiam Helia.—Iren. adv. Hæres. lib. iv. p. 255, Paris, folio, 1710.

[1] Neque enim videt Moyses totam divinitatis ejus plenitudinem—vidit splendorem ejus, ut homo—videt ejus gloriam, passiones, &c. &c.—On Ps. xliv. ap. Ambrosii Opera, vol. i. p. 806, in fin. folio, Paris, 1614.

[2] Posteriora Filii Dei, incarnatio accipitur, &c. &c.—S. Eucherii Lugdunensis episcopi in Librum Formularum Spiritualis Intelligentiæ Præfat., ap. Biblioth. Patrum, tom. v. p. 743, folio, Cologne, 1618.

[3] According to Cave; but 245 according to Tillemont.

[4] Posteriora mea, non lumbos, non suras; sed quam desideraverat gloriam in posterioribus temporibus revelandam.—Tert. advers. Marcion. Lib. iv. sect. ii. p. 415, ap. Opp. vol. ii. Paris, Migne's edition, 1844.

[5] See Cobbin's Condensed Commentary, in loc.

seen by us all. At the Transfiguration His human body was changed into the glorified body. At His appearance to Moses the same kind or description of manifestation, not of a human but of a glorious body, appeared and constituted the אֶרְאֶנּוּ, ver. 18, which Moses desired to contemplate [6].

Let us now inquire what are the reasons for attaching such authority to the opinions of the fathers on this point, that we are justified in following them. We value the fathers, wholly and solely, so far as they themselves abide by the written word of God, which is alike their and our rule, and the guide of the whole Church.

I have shown, then, that their opinion is defensible, from the authority of Calasio, from the translation in the Septuagint, which preceded by nearly three centuries the birth of Christ; and from the Targum of Onkelos, the best of the Jewish commentaries, as well as the most ancient. Onkelos was the contemporary of Gamaliel, the tutor of St. Paul, and a contributor to the expenses of his funeral.

While, however, we thus bring the fathers, as we do, or ought to do, the schoolmen, the reformers, and the theologians of our own age, to the written letter of the Scripture, we ought by no means to undervalue that one holy sacred proof, that both the fathers and ourselves are right, which is justly deducible from the uniform and concurrent testimony of the spiritual interpreters of the Scriptures. I place the highest dependence on the fathers in this instance, as I do in all instances where they defend the Divinity of Christ; because I believe that they deliver to us the sense of the spiritual Church, not only of their own day, and of the age immediately preceding them, but of the ancient spiritual Jewish Church, to whom the Gospel was first preached by the Apostles. The first followers of Christ were Jews. These first followers always referred to that more spiritual interpretation of the Old Testament, which the modern Jews reject; but which Christ sanctioned when He spake, for instance, to the disciples at Emmaus, "the things concerning himself, from Moses, the Prophets, and the Psalms [7]." The same system of interpretation St. Paul alluded to often, especially in the declaration, "after the way in which they call heresy, so worship I the God of my fathers; believing all things which are written in the Law and in the Prophets [8]." The fragments of this ancient spiritual interpretation are collected by Schoetgen, in his most valuable Horæ Hebraicæ, in the first volume, in his Illustrations of the New Testament, from the Talmudical writers; and in his second volume, where he describes, from the same sources, the character and person of the expected Messiah; I can only refer to his work [9]. In his third section to the preface of the second volume, he gives a brief history of the Jewish orthodoxy. Illud extra omnem dubitationis aleam positum est, temporibus prophetarum ante tempora captivitatis Babylonicæ, imo in ipsâ quoque captivitate, et reditu in patriam, doctrinam puriorem, tum de Messia, tum quoque in aliis dogmatibus in populo Judaico viguisse [1], says Schoetgen; and our own lamented Bishop Van Mildert, wisely and justly distinguishes between the later Jewish tradition, and the genuine tradition or interpretation, held by the Jews before the coming of Christ [2]. I believe, then, that the Jewish fathers taught the same interpretation of the אֶרְאֶנּוּ in this verse, which was held by so many of the Christian fathers—that as Abraham "saw Christ's day afar off, and was glad;" so also Moses saw on the mount the manifestation of a similar glory to that which his own disembodied spirit, with that of Elias, beheld on the mount of Transfiguration, when they represented the Church triumphant; and which was beheld by Peter, and James, and John, as the representatives of the Church militant;—the glory which all mankind shall be commanded to see, when the same God of Moses and of ourselves, Christ the Lord, shall be manifested, as the Scriptures relate, from the world which is at present, to us, invisible.

[6] See Granville Sharpe's "Jerusalem," p. 20.

[7] Luke xxiv. 44. See a beautiful sermon by Joseph Mede upon this text in the folio edition of his works.

[8] Acts xxiv. 14.

[9] Christiani Schoetgenii Horæ Hebraicæ et Talmudicæ, &c. &c. 2 vols. 4to. 1742, Dresden and Leipsic.

[1] I am not ignorant that Bertholdt has attempted to prove the New Testament was a compilation from Jewish traditions. He is wrong in all his positions: from whence did the traditions come, but from the current belief resulting from the study of their Scriptures by the Jewish people? They followed Scripture. Without that Scripture they would not have existed at all.

[2] Boyle Lectures. Sermon VII. p. 256. Third edition, 1820.

SECTION CXIX. EXODUS XXXIV.

TITLE.—*The tables of the Law are renewed. God's attributes are proclaimed. The Sabbath and the three great festivals of the Jews are appointed, and idolatry is forbidden, both in its corrupting sacrifices, in its corrupting tastes, and in its corrupting, though picturesque and romantic devotions. The appearance of Moses on his descent from the mountain, after communing there with God.*

INTRODUCTION.—It is the duty of parents and Churches to bias the minds of the young to believe before they can reason; and it is the duty of those thus biassed to believe, to prove and strengthen their faith by the exertion of their reason. And we shall certainly believe more firmly, if we follow, in this case, the example of children, who yield an unhesitating assent to what is told them by their parents, before they can be said to reason. The very heathen have borne undesigned testimony to the truth of our Saviour's words; "If any man will "do His will, he shall know of the doctrine whether it be of God" (John vii. 17), when they declare that the faculties and judgments are weakened by vice, and strengthened by virtue. And the aphorism may be said to be illustrated by the history before us. "I beseech Thee," said Moses, as we have read in the last section, "I beseech Thee, shew me Thy glory" (Exod. xxxiii. 18); and the promise was given that a manifestation should be granted to him of the future developments, of the attributes, and appearance of the God of Israel. Now there is not, we may hope, one Christian who does not desire to make, both on earth and in heaven, continual discoveries of the glory of the Most High God, in whom he believes; and he may be assured, that though he may attain by observation and by science much knowledge of the glory of God as the Creator of the visible universe, he can never understand His glory as the God and Father of the spirits of all flesh, unless he endeavour to learn the doctrine through the medium of moral obedience to the revealed commandments. This was the direction to Moses: "Dost thou seek to know My glory? Hew thee two "tables of stone like the first; I will write my law upon them." The leader of Israel proved his readiness and his willingness to obey (Exod. xxxiv. 1—4); and then the Lord descended, and a voice proceeded from the cloud of glory, and proclaimed those attributes of the Deity of revelation which may be called the sum and substance of the scriptural account of the nature of God, and a discovery to Moses and to the Jewish and Christian Churches of the offices and mercies of each Person in the Holy Trinity. The first may be said to refer to the Father as the Originator of the plan of redemption; the next, to the peculiar work of His atonement by the Son; the next, to the influence of the Holy Spirit; and the last, the judgment inflicted by the Three on the rejectors of the common mercy. The voice proclaimed Jehovah—the self-existent and eternal; *Jehovah God Almighty;—merciful*, for He pities and sympathizes; *gracious*, for He is affectionate as a father to his children; *long-suffering*, for He endures the pro-

vocation of His people; ABUNDANT *in goodness and truth*, or, as the Hebrew, in three words, Great, Goodness, Truth, expresses His attributes. *Great*, in all things; *Goodness*, abounding to all; *Truth*, the only Truth; *keeping mercy for thousands*, dispensing His mercy in His dispensations to thousands of generations, both here and hereafter, as men are able to bear them. These attributes may be said to refer to Jehovah the Father. The next attribute is, that He *forgiveth iniquity, transgression, and sin.* The Hebrew describes the office of the Son of God, as the Atoner for the common fall of man; the Bearer of the burthen of the punishment which the justice of the Father of men has denounced against the *iniquity* of presumptuous offending and pride of heart; the *transgressions*, trespasses, rebellions, backslidings, and sins of the fallen nature, of the habits and the intellect of man, by which he errs from the mark, when he seeks happiness in any thing but in his love and his obedience to God. All this applies, therefore, to the Son of God. The next applies to the Holy Spirit of God. The voice proclaimed, *he will by no means clear the guilty.* The Hebrew is, "but in justifying He will not justify;" that is, though He will justify all those, who, whatever may have been their iniquity, transgressions, and sins, submit their souls to the influences of the Holy Spirit, which proceedeth both from the Father and the Son, He will not justify the sinner who despises and rejects that holy power; and who, by so doing, commits the only unpardonable sin: and this truth shall be demonstrated by visiting the iniquity of the fathers who commit idolatry, upon the children who commit idolatry. The whole proclamation of Jehovah to Moses on the Mount, therefore, is the condensed essence (if the phrase may be used) of the mass of revelation which God has granted to His rational creatures (ver. 6, 7). On hearing this wonderful declaration of the attributes of the manifested God, Moses petitions the Divine Leader of His people to remain with them, and to pardon the sin of their late idolatry (ver. 8, 9). His prayer is accepted, and the promise is given that a covenant shall be made between Himself and Israel. The first conditions of this covenant are applicable to all Christians: they were,—that God should work miracles in favour of His chosen, such as the world had not seen (ver. 10); and that Israel should drive out the idolatrous nations of Canaan, and make no alliances with the enemies of Jehovah, lest they should be ensnared by them into apostasy (ver. 11, 12). They were to avoid also the peculiar temptations which fascinated the imagination and the senses, and thus corrupted the intellect and the heart. They were to destroy their altars; so that no sacrifice should be offered but that which God commanded. They were to break their images; so that the skill and genius of the artist might not mislead them. They were to cut down their groves; so that the romantic appeal to their imaginations might not ensnare them. They were expressly guarded against mistaking the love of the dreamy, the poetical, and the fanciful, for the devotion of the heart, and the conquering of the love of self and sin (ver. 13); for God, who seeks the love of the soul He loves, is jealous of a rival in the affections and in the understanding of His beloved (ver. 14). They were to avoid all tendency to the tastes, the fascinations, and the insinuations, of an infidel and heart-alienating idolatry (ver. 15. 17).

These were, and these still are, the conditions of the covenant between God in heaven and man on earth. But this covenant is always forgotten, unless there be signs, seals, or perpetual remembrances of its conditions; therefore has God, in mercy to His ancient and His later Church, commanded the observance of four especial tokens of our remembrance of His holy covenant. These are briefly mentioned in the command to Moses (ver. 18—26). Three times in each year the people were to meet in a general assembly to worship; and when they did so, the promise was given that their enemies should not desire their land. One was at the feast of the Passover, which corresponds with our Easter, when we commemorate the true Passover; the other at the feast of Pentecost, which corresponds with our Whitsuntide, when we commemorate the descent of the Holy Spirit on the Apostles; the other at the feast of Tabernacles, which corresponds with our Christmas, when we commemorate the birth of Christ; and the fourth sign between God and man is the Sabbath, or Lord's day, when we may be said to commemorate all the great events of the common true religion. When the command to observe these signs of the covenant had been given, Moses was directed to write them. He remained on the mount forty days, the whole of which blessed and happy period he passed in communion with God (ver. 27, 28). On his return to his people, the same wonderful manifestation was observed, which marked the appearance of Christ, in an after-age, when our Lord descended from the mount of Transfiguration. His face was surrounded by a glory, which made his own brother and his own people look upon him with fear and awe; so that when he spoke with them, he put a covering over his face, and continued to wear it, at all times, till he went up to the place where the manifested God of Israel met him, and held communion with him (ver. 29—35). St. Paul interprets this glory of the countenance of Moses as being typical of the spiritual glory of the imperfect dispensation of the Law. That dispensation was less glorious than that of the Gospel, and the dispensation of the Gospel is less glorious than that which shall be more perfectly known hereafter. In the same proportion, then, as the glory of the future is above the glory of the present, and the glory of the present is above that of the past, shall the happiness and holiness which shall result in the future state from our knowledge of God, and obedience to God, excel all the knowledge and the happiness to which we can aspire at present, however great it may be by God's blessing upon such studies as these. So are, or so ought to be, the knowledge and the happiness of the present state of the Christian greater and more excellent than all the glory of the former state of the Jew. What shall that knowledge, and that happiness, and that holiness be, when we shall have lived always progressing, some few millions of years in our immortality; when we shall have begun and continued to understand the full meaning of the profound declaration, that we shall be changed into the same image with Christ, going on for ever from glory to glory, from one degree of spiritual excellence to another, under the continued influence of the eternal Spirit of God, who is the Father and the Saviour of the redeemed, the pardoned, the glorified, and the immortal soul?

EXODUS XXXIV.

The Tables of the Law renewed.

BEFORE CHRIST 1491.

1 And the LORD said unto Moses, [a] Hew thee two tables of stone like unto the first: [b] and I will write upon *these* tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me [c] in the top of the mount.

3 And no man shall [d] come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and [e] proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD [f] God, merciful and gracious, longsuffering, and abundant in [g] goodness and [h] truth,

7 [i] Keeping mercy for thousands, [k] forgiving iniquity and transgression and sin, and [l] that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

8 And Moses made haste, and [m] bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, [n] let my Lord, I pray thee, go among us; for [o] it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for [p] thine inheritance.

10 ¶ And he said, Behold, [q] I make a covenant: before all thy people I will [r] do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* [s] a terrible thing that I will do with thee.

11 [t] Observe thou that which I command thee this day: behold, [u] I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 [x] Take heed to thyself, lest thou make a covenant with the inhabitants

BEFORE CHRIST 1491.

[a] ch. 32. 16, 19. Deut. 10. 1.
[b] ver. 28. Deut. 10. 2, 4.
[c] ch. 19. 20. & 24. 12.
[d] ch. 19. 12, 13, 21.
[e] ch. 33. 19. Numb. 14. 17.
[f] Numb. 14. 18. 2 Chron. 30. 9. Neh. 9. 17. Ps. 86. 15. & 103. 8. & 111. 4. & 112. 4. & 116. 5. & 145. 8. Joel 2. 13.
[g] Ps. 31. 19. Rom. 2. 4.
[h] Ps. 57. 10. & 108. 4.
[i] ch. 20. 6. Deut. 5. 10. Ps. 86. 15. Jer. 32. 18. Dan. 9. 4.
[k] Ps. 103. 3. & 130. 4. Dan. 9. 9. Ephes. 4. 32. 1 John 1. 9.
[l] ch. 23. 7, 21. Josh. 24. 19. Job 10. 14. Mic. 6. 11. Nahum 1. 3.
[m] ch. 4. 31.
[n] ch. 33. 15, 16.
[o] ch. 33. 3.
[p] Deut. 32. 9. Ps. 28. 9. & 33. 12. & 78. 62. & 94. 14. Jer. 10. 16. Zech. 2. 12.
[q] Deut. 5. 2. & 29. 12, 14.
[r] Deut. 4. 32. 2 Sam. 7. 23. Ps. 77. 14. & 78. 12. & 147. 20.
[s] Deut. 10. 21. Ps. 145. 6. Isai. 64. 3.
[t] Deut. 5. 32. & 6. 3. 25. & 12. 28, 32. & 28. 1.
[u] ch. 33. 2.
[x] ch. 23. 32. Deut. 7. 2. Judg. 2. 2.

BEFORE CHRIST 1491.

of the land whither thou goest, lest it be for [y] a snare in the midst of thee:

13 But ye shall [z] destroy their altars, break their † images, and [a] cut down their groves:

14 For thou shalt worship [b] no other god: for the LORD, whose [c] name *is* Jealous, *is* a [d] jealous God:

15 [e] Lest thou make a covenant with the inhabitants of the land, and they [f] go a whoring after their gods, and do sacrifice unto their gods, and *one* [g] call thee, and thou [h] eat of his sacrifice;

16 And thou take of [i] their daughters unto thy sons, and their daughters [k] go a whoring after their gods, and make thy sons go a whoring after their gods.

17 [l] Thou shalt make thee no molten gods.

18 ¶ The feast of [m] unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the [n] month Abib thou camest out from Egypt.

19 [o] All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But [p] the firstling of an ass thou shalt redeem with a ‖ lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me [q] empty.

21 ¶ [r] Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

22 ¶ [s] And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the † year's end.

23 ¶ [t] Thrice in the year shall all your menchildren appear before the LORD God, the God of Israel.

24 For I will [u] cast out the nations before thee, and [x] enlarge thy borders: [y] neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 [z] Thou shalt not offer the blood of my sacrifice with leaven; [a] neither shall the sacrifice of the feast of the passover be left unto the morning.

26 [b] The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. [c] Thou shalt not seethe a kid in his mother's milk.

27 And the LORD said unto Moses, Write thou [d] these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 [e] And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And [f] he wrote

BEFORE CHRIST 1491.

[y] ch. 23. 33.
[z] ch. 23. 24. Deut. 12. 3. Judg 2. 2.
† Heb. *statues.*
[a] Deut. 7. 5. & 12. 2. Judg. 6. 25. 2 Kings 18. 4. & 23. 14. 2 Chron. 31. 1. & 34. 3, 4.
[b] ch. 20. 3, 5.
[c] So Isai. 9. 6. & 57. 15.
[d] ch. 20. 5.
[e] ver. 12.
[f] Deut. 31. 16. Judg. 2. 17. Jer. 3. 9. Ezek. 6. 9.
[g] Numb. 25. 2. 1 Cor. 10. 27.
[h] Ps. 106. 28. 1 Cor. 8. 4, 7, 10.
[i] Deut. 7. 3. 1 Kings 11. 2. Ezra 9. 2. Neh. 13. 25.
[k] Numb. 25. 1, 2. 1 Kings 11. 4.
[l] ch. 32. 8. Lev. 19. 4.
[m] ch. 12. 15. & 23. 15.
[n] ch. 13. 4.
[o] ch. 13. 2, 12. & 22. 29. Ezek. 44. 30. Luke 2. 23.
[p] ch. 13. 13. Numb. 18. 15.
‖ Or, *kid.*
[q] ch. 23. 15. Deut. 16. 16. 1 Sam. 9. 7, 8. 2 Sam. 24. 24.
[r] ch. 20. 9. & 23. 12 & 35. 2. Deut. 5. 12, 13. Luke 13. 14.
[s] ch. 23. 16. Deut. 16. 10, 13.
† Heb. *revolution of the year.*
[t] ch. 23. 14, 17. Deut. 16. 16.
[u] ch. 33. 2. Lev 18. 24. Deut. 7. 1. Ps. 78. 55. & 80. 8.
[x] Deut. 12. 20. & 19. 8.
[y] See Gen. 35. 5. 2 Chron. 17. 10. Prov. 16. 7. Acts 18. 10.
[z] ch. 23. 18.
[a] ch. 12. 10.
[b] ch. 23. 19. Deut. 26. 2, 10.
[c] ch. 23. 19. Deut. 14. 21.
[d] ver. 10. Deut. 4. 13. & 31. 9.
[e] ch. 24. 18. Deut. 9. 9, 18.
[f] ver. 1. ch. 31. 18. & 32. 16. Deut. 4. 13. & 10. 2, 4.

BEFORE CHRIST 1491.

upon the tables the words of the covenant, the ten † commandments.

† Heb. *words.*

29 ¶ And it came to pass, when Moses came down from mount Sinai with the [g] two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that [h] the skin of his face shone while he talked with him.

[g] ch. 32. 15.

[h] Matt. 17. 2. 2 Cor. 3. 7, 13.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: [i] and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

BEFORE CHRIST 1491.

[i] ch 24. 3.

33 And *till* Moses had done speaking with them, he put [k] a vail on his face.

[k] 2 Cor. 3. 13.

34 But [l] when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

[l] 2 Cor. 3. 16.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

PRAYER.—LET US PRAY, *that we never mistake metaphysical curiosity respecting the nature of God, for the devotional humility which lays the foundation of religious enquiry upon the desire to obey His commandments, as the Triune God of Revelation; that we rejoice in the Lord's Days, in the festivals of the Church, and in the Holy Sacraments; that we give to God the homage which God has commanded, and not the homage which man has invented; that our light may so shine before men, that they may see our good works, and glorify our Father which is in heaven; and that after the death of the body, we may go on, for ever and for ever, advancing in knowledge, happiness, and holiness, under the continued influence of the eternal Spirit of God.*

O THOU, the wonderful and incomprehensible God, whose throne is infinity, whose duration is eternity, who dwellest in the heavens, yet art present in the hearts of man upon earth, we beseech Thee, as Thy servant Moses did pray, to permit us to behold "Thy glory;" and Thou wast revealed to him as the Jehovah, merciful and gracious,—forgiving the sins of man, but by no means clearing the unrepentant and impenitent. So manifest Thyself to our hearts. Take away from us, we beseech Thee, the vain imagination that we can behold Thy glory in the soul within us, from any other manifestation than that which Thou hast made in Thy Holy Word. O keep us from the dangerous delusion that we can understand fully and rightly Thy glory, Thy greatness, Thy mercy, and Thy love, towards the children of men, from any other source than the pages of Thy revelation, and the discoveries which Thou hast there made of Thy Providence

and care for mankind! While we look at Thy visible creation, and there behold the glory of Thy power, may we still remember, that neither the admiration of Thy magnificence in the blue firmament above us, nor our wonder and our rapture at the discoveries of Thy great glory in the green earth around us, can give us the knowledge of Thy redemption, the way of salvation, nor relate the manner in which the soul of man can be reconciled to Thee as an offended Creator. While Thy heavens declare Thy glory, and the firmament Thy handiwork, still may we ever remember that the law of the Lord alone converts the soul, by relating the love of Christ its Saviour, and revealing the powers and the influences of that Holy Spirit, which cleanseth the soul. Never let us rest contented with the vain and delusive notions of the Godhead, which the speculations and imaginations of the rejecters of Thy Word have invented; but keep us stedfast to the faith that Thou, even Thou, the God of the Scriptures of truth, art the only true God; and that unless Thou art to us the Redeemer of the soul, and the Sanctifier of the soul, merciful, loving, and gracious to us, as our own God, we have no true knowledge of Deity; neither have we any well-founded hope in the covenant which Thy condescending glory hath made with Thy Holy Church, and with Thy people elected to Thy favour from among the children of men.—O Lord God of Revelation show us Thy glory! Manifest Thy love to our souls! Be Thou to us, Jehovah, the Father whom we adore. Be to us, Jehovah, the Son whom we love. Be to us, Jehovah, the Holy Spirit, in whom we trust for the sanctifying fitness, which prepares us for that presence of the Father, which is purchased for us by the blood of the Son of the living God, that we may be kept by Thy grace stedfast in this our faith, and hope, and only true knowledge of the glory of God. Enable us, we pray Thee, to rejoice in the ordinances of Thy Church, which Thou hast commanded in Thy Holy Word.—May we hallow Thy sabbaths, that they may be the sign and the token between our souls on earth and Thee in heaven; that, as Christ has died for our sins, and risen from the dead for our justification, we may have no hope of the pardon of our sins, and of the acceptance of our souls, but through the faith which worketh within us, by gratitude and love to Thee, producing the good works which Thou hast ordained us to walk in.—May the birth of Christ be remembered by us as the pledge and earnest, that Christ is spiritually born within our hearts; the hope of present peace, and the earnest of future glory. May the death of Christ, and the resurrection of Christ from the grave, be not only ever before us on the Lord's day; but may our great festival in each succeeding year of our life be unto us the more solemn season of renewing our covenant, and devoting our souls to the God of grace, of peace, and life immortal. May the descent of Thy Holy Spirit on Thy Church no less be remembered by us as the pledge of the continuance of the same Holy Spirit within our own souls. Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort. —When we presume to go up to Thy holy table, may we trust in Thy manifold and great mercies. O grant, that when we receive Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, we may be partakers of His most blessed body and blood.—With a true penitent heart and lively faith may we receive His holy Sacrament: spiritually may we eat the flesh of Christ and drink His blood. O may we dwell in Christ, and Christ in us: may we be in Christ, and Christ in us! So may we give to Thee in all things the service, the worship, and the praise, which Thou hast Thyself appointed and commanded us to give. So may we give Thee glory and honour, not only with our lips, but in our hearts and lives; that our light may shine before men, and that they may bear witness of

us, that we walk with God, and glorify our Father which is in heaven. And because the ordinances of Thy house, of Thy Church, and of Thy Word, are granted to us not only as the means of present grace, but as the proofs and foundations of our hopes of future glory; so give Thy Holy Spirit to our souls, in the participation of the means of grace, that the inward and secret peace, which the prosperities of the world cannot give, and which the adversities of the world cannot take away, may be poured forth upon us; that sin may be more hateful, death be less terrible, and the happiness of heaven be begun within the heart and soul. In knowledge, righteousness, and true holiness, may our souls be now, even now, formed after Thine image. May the work of Thy Holy Spirit so change our whole nature from the earthly to the heavenly, that we may be enabled to say with Thy servant, "I desire to depart from earth, and to be with "Thee in heaven."—Thou hast prepared for them that love Thee such good things as pass man's understanding. Pour Thou, then, into our hearts such love towards Thee, that now, even now, upon earth, loving Thee above all things, we may obtain Thy promises of immortal life and glory, which exceed all that we can desire or express; which eye hath not seen, nor ear heard, nor the heart known, and which we can never fully comprehend till we die.—Whom have we in heaven but Thee? and there is none upon earth that we desire in comparison of Thee. O Lord, in Thee have we trusted; let us never be confounded when we appear in Thy presence; let us never be disappointed of our faith and hope in Thy mercy, through Christ our Lord. Forgive our imperfect petitions, which we offer to Thee, not in our own name, but in the name and for the sake of Jesus Christ Thy Son our Lord, who, in compassion to our infirmities, hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the theory of Dr. Whewell, that the union of duty, happiness, and religion, may be identified as the one threefold motive to human actions.* Exod. xxxiv. 1.

Dr. Whewell, in his "Lectures on Systematic Morality," has proved very beautifully that the will of God, the discoverable duty of man arising from his relations to society, and the regard for his own happiness, may be said to be the one threefold rule of human action. "We have," he observes, towards the conclusion of his work (p. 151), "three supreme points, which, existing in different regions, coincide in direction, and lead men to express moral truths in different, yet consistent ways. We have a supreme rule, a supreme object, a supreme will. We must act rightly; we must seek our own happiness; we must conform to the will of God. We have the regions of duty, felicity, and Deity. We may express our rules of action in ways derived from any of these three regions. We may say that we must do what is right; or what will make us truly happy; or what God commands. All these rules coincide; they all express the same result. What we have to say of the three regions is this,—that the first is the only one in which we find the means of establishing definite rules. We grant, that there is the right action which leads to happiness; but we do not know any thing of happiness, exact, and profound, and comprehensive enough, to enable us to deduce from this principle rules of right action. We agree, that we must obey the commands of God, and conform ourselves to His will; but we cannot discern what are His commands, or what is His will, except by considering what is right, what is our duty [1]." Such are Dr. Whewell's words, and they certainly express great truths, but they do not give us the whole truth. Man may discover, that to commit a murder both injures society, and destroys his own peace of mind; and he may therefore infer, that it may be the will of God that he should do no murder; but this degree of natural religion could not supply the place of revelation, nor explain to man

[1] Whewell's Lectures on Systematic Morality, p. 151.

the peculiar motives, for which an action, whether society considers it to be a duty or not, or man deems it to form a part of his own happiness or not, is still to be done or undertaken, because it is the will of God. The will of God may be sometimes partially discovered by inference; but the whole will of God can only be discovered by revelation. That revelation frequently commands men to perform actions, which society would declare to be contrary to duty, and destructive of happiness. An immoral action may be proved to be a violation of duty, an enemy to happiness, and, therefore, probably contrary to the will of an unrevealed Supreme Being, while it is certainly contrary to the will of the revealed Supreme Being. But to disturb the peace of society by preaching the Gospel as the Apostles and the Reformers did, and to destroy their own temporal comfort and happiness, by needlessly exposing themselves to suffering, persecution, and death, could neither be called duty nor happiness; yet they were a part of the will of God. God's will and God's command, therefore, are not identified with that portion of man's actions which society calls his duty; nor with that state of ease, repose, and comfort, which the world calls happiness. The knowledge of God's will precedes the knowledge of man's duty, and the knowledge of man's happiness. It anticipated the experience by which man infers his duty; and it lays the only solid foundation of that inward peace, which is the only happiness. Hence we read, that the first words which the Deity spake to Adam, to the newly-created man, imparted the knowledge of His will. To man, to the newly-created man, before society or experience could lead him to infer a duty, He said, "The fear of the Lord, that is the wisdom which teaches duty and happiness[2];" and when, as in the present Section, Moses seeks to understand more of the revealed glory of God, and, therefore, to increase his happiness; he is commanded to renew the two tables of the Law, and so to present himself before God. The inference which I have deduced in the Introduction to this Section from this command, I believe to be correct; and I confess, that I value but little the schemes, systems, theories, and speculations, on virtues, and vices, and duties, and motives, which bear the name of moral philosophy, but which are not founded on the only basis of true moral philosophy,—the revelation of the will and commandments of God.

NOTE 2. *On the revealed character of God, as the forgiver of sins.* Exod. xxxiv. 7.

The words נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה in this passage will remind the student of a Dissertation of Archbishop Magee[3], in which he proves that the sacrificial terms of the law of Moses are applied to the death of Christ, and that the word נָשָׂא signifies "to bear;" and that the expression in Isaiah liii. refers to the death of Christ as a propitiatory sacrifice. If the student is not acquainted with the work of Dr. Magee, I beg him to procure it, and to study it with the utmost attention; and also Dr. Pye Smith's work on the Sacrifice of Christ[4].

The Dissertations by which this is proved are too long to be abridged in this place. I believe the wonderful revelation of His attributes, which Jehovah here developes to Moses, relates to the Father, the Son, and the Holy Spirit; and that the use of the word נֹשֵׂא in this verse refers more particularly to Jehovah, the Son of God, and to the mysterious atonement which His mercy has effected for man. Christ bears the sins of man as the victim, upon whom their guilt is laid. He bears it, He suffers for it as its sacrifice, and so He pardons it, or procures its pardon. Calasio has omitted in his Concordance, under the word נָשָׂא to notice the passage; but the Septuagint renders it *ἀφαιρῶν ἀνομίας, καὶ ἁμαρτίας, καὶ ἀδικίας*: the Vulgate, "qui aufers iniquitatem et scelera, atque peccata;" the Targum of Onkelos, "dimittens iniquitatem, etc." O wonderful and mysterious truth, that the sin of the soul is pardoned by the Supreme Lawgiver, because Christ has become the Lamb of God, to bear in His own body the punishment of the guilt of the world; and that none can be pardoned who disbelieve in this atonement! A revelation from the invisible world could alone assure us of this most mysterious truth. That revelation has been given. It has been confirmed by the testimony of miracles, by prophecies, and by the existing state of the human race. All the evidence, that reason can require, has been given to prove it; because it is so wonderful, so interesting, so solemn. It is the sum and substance of all Scripture. And while the sacrifice of Christ, as the atonement for the sins of the world, is the highest proof of God's mercy, it is so eminent a proof also of His severity against impenitence, that we may tremble at that severity, lest we fall away from our hope; while we rejoice at the solid foundation of that hope—the atonement of Jesus Christ.

NOTE 3. *On the version of Exodus* xxxiv. 7, *in the Targum of Onkelos, as preferable to that of Rosenmüller or Dathius.* Exod. xxxiv. 7.

While the doctrine of the atonement of Christ is the great encouragement of hope,

[2] Job xxviii. 28. This is the true meaning of Job xxviii. 28, וַיֹּאמֶר לָאָדָם הֵן יִרְאַת אֲדֹנָי הִיא חָכְמָה וְסוּר מֵרַע בִּינָה.

[3] Discourses on the Atonement, and Explanatory Dissertations, Nos. XXV. XXVI. XXVII. XXVIII. XXIX., but especially XLII.

[4] London, 8vo, 1813, note, p. 86.

repentance, and confidence in God, as our reconciled Father, the truth is never to be lost sight of, that there is no pardon, and no peace, to the soul that rejects that atonement; or that so professes to believe in its efficacy, that it "continues in sin, that God's grace may abound." Immediately, therefore, upon the announcement that the Jehovah of Israel is manifested as the bearer of the guilt and punishment of sin, it is added וְנַקֵּה לֹא מְנַקֶּה "but clearing He will not clear;" that is, "pardoning He will not pardon," or, "justifying He will not justify;" while He clears, pardons, and justifies, all who welcome Jehovah as the bearer of the sins of man, He will not clear, pardon, or justify, He will not deem innocent, the soul that rejects the mercy of the Pardoner. The primary meaning of the word נָקָה is, "to clear" or "cleanse;" hence, "to clear from guilt, obligation, or punishment." Exod. xx. 7; 1 Kings xi. 9; Job ix. 28. The Targum of Onkelos gives the translation of the original, which I have adopted, "non justificans eosque non convertuntur." The Septuagint translates it, *καὶ τὸν ἔνοχον οὐ καθαριεῖ*: the Vulgate, "nullus apud te per se innocens est." Geddes (by a slight alteration in the original, which, however, is not admissible,) would read, "acquitting him who is not innocent." The Samaritan version reads לוֹ "to him," instead of לֹא "not," and renders the verse, "with whom the innocent shall be innocent." Rosenmüller reads, "et impunitum dimittendo, non dimittet impunitum: i. e. qui quamvis clemens sit, et peccatorum pœnas remittat, tamen non semper peccatorem impunitum—dimittat," which he illustrates from Isa. xxx. 19, בָּכוֹ לֹא תִבְכֶּה flendo non flebis, that is, non semper flebis. While Dathius, in a long note, defends his own version, "non prorsus perdit impium." Whichever of the above versions the student may prefer, he must reject the reasoning of Dathius. He believes that it is inconsistent with our right notions of God, to imagine that God would blend the threatenings of His justice with the promises of His mercy. Celebratur enim Dei benignitas, variis phrasibus, quæ se imprimis manifestat remittendis peccatis. Quibus non satis convenire videtur comminatio justitiæ divinæ in impios; whereas the union of the threatenings with the promises of God is the most common plan on which appeals are made to His people. The literal translation of the words is thus given by Pagninus, "purificabit non purificando:" this agrees with the Targum and the Septuagint, and also with our own Version, which is, generally speaking, by far the best authority of all others; so deeply learned were our Translators of the Bible.

NOTE 4. *On the omission of the command to destroy the temples of the heathen.* Exod. xxxiv. 13.

From the omission in this verse of the command to destroy the temples of the heathen, as well as their statues, groves, and altars, Rosenmüller derives an argument for the great antiquity of the Pentateuch. The places where the God of the patriarchs was worshipped were high hills, or circular enclosures, such as are found at Stonehenge, or at Kilgarriffe in Ireland. From the patriarchs the custom was borrowed by the early idolaters and corrupters of the primeval religion. It is doubtful whether any temple was built before that of Solomon. We are told by Varro[5], that the original temples were all open, and derived their name from "templando," an old word signifying "to see," or "look out." They were so called because the augurs were accustomed to watch in them the flight of birds, and the appearances in the sky, from which they derived their auguries. Mr. Faber has exhausted the subject of the ancient places of worship in his learned work on the Origin of Pagan Idolatry. He proves that high places were held in veneration, in remembrance of the mountain on which the ark rested; and that it is probable that the circular enclosures of stone were memorials of the first appearance of the tops of mountains to Noah and his family in the ark, on the subsiding of the waters of the deluge. If so, is it not possible that the origin of watching the flight of birds on the enclosed spaces, which served as the first temples, might have been a perversion of the custom of there commemorating the flight of the dove and of the raven from the ark? The memorials of the deluge were long identified with the early postdiluvian religion.

NOTE 5. *On the vail of Moses.* Exod. xxxiv. 33.

I have more than once made the remark, that the Holy Scriptures are the alphabet of the studies in our immortality. We shall no more fully comprehend the reasons why many things are recorded in the Old Testament, until we know them in a future state, than a child can understand the causes of his instruction in the nursery or in the school, till he takes his place in the world. Abraham meets Melchizedek when returning from the slaughter of the kings. St. Paul deduces, from this brief history, a long and most magnificent argument for the superiority of the priesthood of Christ over that of Moses. In this passage we are told, that the skin of Moses' face shone, or that, after his conference with the manifested Jehovah on the

[5] Lib. 6. de Ling. Lat. in the paper, No. 5 of the 451st number of the Philosophical Transactions for 1743, by the Bishop of Cork, On the Remains of the Ancient Temple at Kilgarriffe, resembling Stonehenge.

mount, rays of light were seen to proceed from his countenance[6]; and that when Aaron and the chief of the people saw him, they feared to approach him—that Moses called them, and talked with them; and that either at that time, or when he talked immediately after with the general assembly of the people, and gave to them the law which he had received on Mount Sinai, he put a veil on his face. Of this history St. Paul gives an interpretation which could not have been imagined, but which must have had its origin in the inspiration by suggestion, with which we believe the Apostles were honoured. He informs us that the glory on the face of Moses was typical of the inferior glory of the Mosaical dispensation; and that the veil, which covered the glory, represented both the shadows and types of the law, and the prejudices of the Jews, which prevented them from rightly understanding or appreciating the glory even of that their own inferior dispensation. He deduces also other inferences, to which I refer the student[7]. From the manner in which such inferences are drawn in the New Testament from these two passages, illustrative both of the glory of Christ and the happiness and knowledge of the believers in his holy mission, I infer that there are thousands and tens of thousands of inferences of a similar nature to be deduced from every part of the Divine revelation, the study of which will constitute one portion of the happiness of the world to come, and which may never be discovered or known to the members of Christ's Church while they continue on earth. The two best dissertations on the veil of Moses which are known to me, and which I commend to the notice of the student, are those of Deylingius[8], and the long and most elaborate treatise of Venema[9]. Many curious questions are discussed in these. Because קרן signifies "a horn," as well as "a ray of light," (Heb. iii. 4,) Jerome has translated the word "cornuta esset facies;" and both painters and sculptors have represented Moses as horned, following the authority of the commentators who have adopted the version of Jerome. Deylingius quotes in illustration of this translation, p. 114, 8—11. Aben Ezra preferred the same interpretation, and believed that this appearance on the head of Moses was the origin of the representation by the Egyptians of their God Mnevis, whom he supposes to have been Moses[10]. Moses is represented on many coins as horned; so also were Alexander the Great, Mahomet, and others in subsequent ages[1]. The Targums of Onkelos and Jerusalem translate the word not "cornutus," but "splendidus." Many references are given by Deylingius to prove that the Pagans represented their deities with faces surrounded with a glory—Jupiter, the Egyptian Cneph, the gods on the tables of Hieroglyphics edited by Pignorius, Juno[2], Serapis, Apis, and other Egyptian idols, are all so represented. May we not believe that all such representations originated in the history of the Jewish patriarch; as the attributing the nimbi or glories round the heads of Christian saints, who were honoured in later ages, may be believed to have originated from the similar shining of the countenance of our Saviour soon after the transfiguration; or from the appearance of the Apostles when the cloven tongues of fire, on the day of Pentecost, sat upon each of them, and covered them with a manifested glory!

The treatise by Venema is well worthy the perusal of the student. It is contained in twelve chapters, and 245 closely printed 4to pages, and is too long, therefore, even for abridgment in this place. I shall, however, give a very concise abstract of its contents.

Chap. 1 is an introduction on Exod. xxxiii. 18—33, in which he would prove that אחרי which, as I have endeavoured in a former note to show, refers to the future manifestation of Christ, relates rather to the Christian dispensation generally. I do not see any reason in Venema to alter my opinion.

In chap. 2 he discusses the passage in this Section, Exod. xxxiv. 29, 30, and considers the beginning and the continuance of the appearance on the countenance of Moses, and its effect on the spectators. It began when Moses fell down before God, after he had broken the two tables (Deut. ix. 17 compared with Exod. xxxii. 31). It continued not through his whole life, but for a short time. The effect upon the people was terror, as if they had seen an angel, from the reproaches of their own consciences, and their conviction of his holy mission.

The 3rd chapter treats of the object of the manifestation of God on the mount, and of the power of the Mosaic dispensation to convince man of his weakness and of his sinfulness.

The 4th continues the subject, by treating of the spiritual and mystical sense of the Mosaic covenant, and the shining of the face of Moses, and the blessings of the old covenant.

The 5th shows that the same spirit, grace, and hope of eternal life were enjoyed in the old dispensation, which were more plainly,

[6] קרן עור פניו. Exod. xxxiv. 29, 30. Δεδόξασται ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ.

[7] See 2 Cor. iii. 13—18, and the Commentators.

[8] D. Salomonis Deylingii Observationum Sacrarum Pars Tertia; Lipsiæ, 4to, 1730. Disser. viii. p. 81—89.

[9] In the 24th vol. of his collected works, 4to, Harlingæ, 1731. It forms the first of the three treatises in his Dissertationes Sacræ.

[10] Calovius, note 1 in loc. p. 461, col. 1.

[1] See the plate in Deylingius, ut sup. opposite p. 85.

[2] Τῇ κεφαλῇ ἀκτῖνας.

but not more certainly enjoyed by the faithful in the new dispensation.

The 6th treats of the union of grace and of the law under the old dispensation—that the degree of grace and the clearness of the promise were less. The difference between the two dispensations is illustrated from 2 Cor. iii. He shows that pardon, illumination of mind, sanctification, and comfort, were less under the old than the new; and that the glory on the face of Moses was a type of this difference.

The 7th may be called the chief. It discusses the literal meaning of the word we translate veil מַסְוֶה, which occurs but once in the Old Testament [3], the time of its assumption, the duration of its continuance, and the manner in which Moses first spoke to Aaron and the elders without the veil, and with the people with the veil.

The 8th treats of the mystical and spiritual meaning of the veil, and endeavours to show that it represents the prejudices and perverted affections of the people.

The 9th, continuing the same subject, compares the prejudices and the veil.

The 10th discusses the origin of the veil, caused by the infirmity of the people, who could not see the object of their law—the bad effects of the veil in concealing the glory of the law, and continuing the darkness of the people.

[3] Rosenmüller, quoting from Gesenius' Arabic Lexicon, says that it was "tegumentum farctum palea, aut capillaribus seu tomentosis herbis similibusve rebus jumentorum dorsis imponi solitum ut clitellæ." But Rosenmüller interprets it "non tam tegumentum quam culcitam," &c. &c.

The 11th treats of the uncovering the face of Moses, as a type of the final and universal conversion of the Jews. And the

12th discusses the mode of that conversion, which is thus typified.

The enumeration of the prejudices of the Jews, in the ninth chapter, are, 1. that the law gave life; 2. that God requires not perfect obedience; 3. that the works of the law give life; 4. that they could attain perfection without a Messiah; 5. that the law of Moses was eternal; 6. that the Messiah would be a temporal sovereign. These must be removed, before their spiritual restoration can be effected.

I give no opinion on the certainty of these inferences. If they may be fairly deduced from the brief history in this Section, I can but say, that they afford an illustration not only of the wonderful fulness of Scripture, which we are able even now to discover, but they afford an earnest of those which still remain to be deduced, as a portion of the studies, and, therefore, a pledge of the happiness, of the human soul, either in this life, or in the future. If the soul be indeed progressive, the revelation of God from the invisible world must be one great means of its progression. The graces of the same Holy Spirit, which are given for its improvement when it studies God's truth in this life, will be continued, to advance and perfect its improvement, when it studies or contemplates the same truth in the life to come. It will go on for ever, from truth to truth, from knowledge to knowledge, from glory to glory, never stationary, but ever, ever improving. Amen. So be it, for Christ's sake.

SECTION CXX.

EXODUS XXXV. 1—5. 20—35. XXXVI. 1—7.

TITLE.—*The first commands of Moses to the people, and the manner in which they were obeyed, after he had put the veil on his face, may shadow forth the future condition of the Church on earth, when the veil shall be removed in the conversion of the Jews, when the religion of the slave shall have become the religion of a son, and the freewill offerings of the wealth of the Jews will build the Christian tabernacle in the wilderness of the world. The sabbath to be kept. The people willingly and sufficiently offer. The union of the increase and of the right use of knowledge is from God.*

INTRODUCTION.—The New Testament is the best interpreter of the Old Testament. Without it the spiritual meaning of the earlier revelation could not be fully understood. The last Section ended with an account of the appearance of the face of Moses, after he had communed with God. We are told, that, when he

returned to the people, the skin of his face shone; and that when he spoke to the people, he put a veil over his face, that they might more easily and attentively behold and hear him. St. Paul informs us that this veil on the face of Moses represented the hindrances which prevented the people from understanding the spiritual meaning and extent of the law; but that the time shall come when that veil shall be taken away, so that they shall understand the spiritual meaning of the Old Testament. "It shall be taken away," says the inspired Apostle, "when "the children of Israel shall turn to the Lord" (2 Cor. iii. 16). The time, therefore, shall arrive, as we learn from many passages of Scripture, when the family of Abraham, Isaac, and Jacob (may God, in His great mercy, hasten the time!), shall unite with the family of Christ, and become one Church, one fold, under one Shepherd. When this time shall arrive, they will read this part of the Scriptures as well as others, in the spirit, and not in the letter. And as this Section contains the first words which Moses addressed to the people after he had put the veil on his face, to subdue the radiance which shone upon the people, we may believe that this passage also may be among the first from which that veil will be removed, and the spiritual interpretation be made clear to them. And how bright are the rays of glory which shall beam on their hearts and minds, as the light to their feet, and the lamp to their paths! Let us imagine, if we are able to do so, the dawn of that day which the prophets of God have predicted, which the blood of Christ was shed to usher in, which is to follow the other days of the Lord, ("to whom a thousand years are but as one day,") as the seventh day follows the sixth; or as the autumn follows the spring, or the harvest the sowing of the wheat. What, then, will be the signs of the times, when the veil shall be removed from the heart of the Jew, and when the fulness of the Gentiles shall have arrived? The *first sign* shall be, that the sabbaths of God upon earth shall be honoured as the token between God and the soul of the certainty of God's promise, and the longing of man's spirit for the better sabbath,—the rest which remaineth for the Jew and Christian, as the united people of God (Exod. xxxv. 1—3). The *second sign* of the commencement of that better age shall be, that, as the Israelites rejoiced in the pardon of their sin in the matter of the golden calf, and in the great mercy which received them once more into favour and communion with God as His Holy Church, and as they proved their joy and gratitude by their offerings, offered with a willing heart, of gold and silver, and every material for the framing of the ark, the construction of the mercy-seat, the building of the altar, and the honour of the priesthood, so shall the spiritual Church and people of God, who shall be one and the same with the Holy Catholic Church of God, rejoice in the pardon and removal of their corruptions and idolatries, and in the comforting power of the Holy Spirit, which convinces them that they are received into favour and communion with God as His spiritual, universal Church. So also shall they prove their joy and gratitude by their free-will offerings for the honour of Christ, the true Ark of the Covenant; for the extension of the knowledge of the Gospel, as the mercy-seat from whence alone the oracles of God are spoken to the seekers after the true wisdom; for the building up of the visible Church, which is the true tabernacle in the wil-

derness of the world; for the service of the altar, that the holy sacrifice of Christ be duly commemorated until His actual coming again; and for the honour of the sons of Levi, the Christian priesthood, who shall be purified and sanctified by the continual dew of God's blessing, who shall wear the robes of honour, and be clothed with the perfection of glory, going up to the one holy altar, and making the garments of their holiness honourable (Ecclus. l. 11. Exod. xxxv. 5—19). The day is coming, when the first prophecy shall be accomplished, that "the seed of the woman shall bruise the serpent's head;" and then the last prophecy shall be accomplished, that "there shall be no more curse." Then the Jews shall be converted, and the veil be removed, and the types mentioned in this Section be fulfilled. Then all the congregation in the Church of the Lord, being made willing in that day of God's power, shall vie with each other in bringing the Lord's offerings to the tabernacle for the service of the Lord (Exod. xxxv. 21), the framing of the ark, the raising of the mercy-seat. The spirit of avarice shall be changed into the spirit of generosity; the vanity and folly, which delighted only in the dress, the ornaments, and the decorations of their own idolized persons, shall be changed into such zeal for God's honour and glory, that the women shall bring their bracelets, and their earrings, their beads, and their jewels, to the altar of God (Exod. xxxv. 22). The men shall offer their silver and their gold, their wealth and riches, as at the season of Pentecost (Exod. xxxv. 23, 24). Those who cannot dedicate the possessions of life to God, will devote to Him the skill and labour of their hands (ver. 25—29). All, all the truly wise in head, and all the truly sanctified in heart, shall contribute to the work and service of God. Neither shall this be all. As the God of Israel, in the day of the putting on of the veil of Moses, called, and set apart, and filled with knowledge and wisdom, Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, the meaning of whose name is "the shadow of the Lord, the son of my light, the son of liberty, of the tribe which is the praise of the Lord;" so shall the Spirit of God from on high call forth, and set apart, and endue with wisdom and understanding, with knowledge and power, a chosen race of ministers and servants, who shall be as the shadow of the Most High, to refresh the Church in the weary land of its pilgrimage, the sons of the light from heaven; the children of the glorious liberty of the people of God; and the members of the tribe which is the praise of their Lord (ver. 30). As the God of wisdom filled with the same knowledge and wisdom Aholiab the son of Ahisamach, of the tribe of Dan, whose name, spiritually interpreted, signifies "the tent of the Father, the son of the brother who sustains me, of the tribe of counsel;" so in the day of the conversion of the Jews, of the fulness of the Gentiles, and of the general ingathering of the united Church, shall God inspire His ministers and servants, who shall build up the tent and tabernacle of Jehovah, the sons of Christ, the true brother who supports and sustains them. They shall be of the tribe of the true counsel and wisdom, which proceeds from the Spirit of the Most High (ver. 34). The priesthood shall be worthy of the people; the people shall be worthy of the priesthood; both shall be the Israel of God, to the praise of God; the children of the light, upheld by their faith in Christ, and guided to heaven by the counsel of

God, the Word and the Spirit of the Highest. And as it was then, when Moses put the veil on his face for the first time, to speak to the people, that the only instance is recorded in which sufficient, and more than sufficient wealth was offered to the great Head of the Church, for the service of the tabernacle, of the altar, and of the priesthood; so also shall it be at the end of the Christian dispensation, when the veil shall be removed from the heart of the Jew, and when the congregations of the united Catholic Church shall be made God's willing people in the day of God's power. They shall give, till they are restrained from giving. Gratitude for pardon, love to the brethren, desire for God's glory, and all the sacred gifts from God, which alone can melt down and conquer the cold selfishness of the iron hearts of the proud, the covetous, the vain, and the worldly, shall be poured upon the Church in the days of that true Pentecost. Then once more the commandment shall be proclaimed throughout the camp of the true spiritual, visible Israel, "let neither man nor woman offer more for the sanctuary "of God." So can the eye of faith see the end of the Gospel, in the types and shadows of the law. But when shall these things be? Who shall live, when God doeth this?

EXODUS XXXV. 1—5.

BEFORE CHRIST 1491.

1 And Moses gathered all the congregation of the children of Israel together, and said unto them, [a] These *are* the words which the LORD hath commanded, that *ye* should do them.

[a] ch. 34. 32.

2 [b] Six days shall work be done, but on the seventh day there shall be to you † an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

[b] ch. 20. 9. & 31. 14, 15. Lev. 23. 3. Numb 15. 32, &c. Deut 5. 12. Luke 13. 14.

† Heb. *holiness.*

3 [c] Ye shall kindle no fire throughout your habitations upon the sabbath day.

[c] ch. 16. 23.

BEFORE CHRIST 1491.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, [d] This *is* the thing which the LORD commanded, saying,

[d] ch. 25. 1, 2.

5 Take ye from among you an offering unto the LORD: [e] whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass.

[e] ch. 25. 2.

EXODUS XXXV. 20—35.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one [f] whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

[f] ver. 5, 22, 26, 29. ch. 25. 2. & 36. 2. 1 Chron. 28. 2, 9. & 29. 9. Ezra 7. 27. 2 Cor. 8. 12. & 9. 7.

22 And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold:

BEFORE CHRIST 1491.

and every man that offered *offered* an offering of gold unto the LORD.

g 1 Chron. 29. 8.

23 And g every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

h ch. 28. 3. & 31. 6. & 36. 1. 2 Kings 23. 7. Prov. 31. 19, 22, 24.

25 And all the women that were h wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.

i 1 Chron. 29. 6. Ezra 2. 68.

27 And i the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

k ch. 30. 23.

28 And k spice, and oil for the light, and for the anointing oil, and for the sweet incense.

l ver. 21. 1 Chron. 29. 9.

29 The children of Israel brought a l willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

BEFORE CHRIST 1491.

30 ¶ And Moses said unto the children of Israel, See, m the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

m ch. 31, 2, &c.

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and n Aholiab, the son of Ahisamach, of the tribe of Dan.

n ch. 31. 6.

35 Them hath he o filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

o ver. 31. ch. 31. 3, 6. 1 Kings 7. 14. 2 Chron. 2. 14. Isai. 28. 26.

EXODUS XXXVI. 1—7.

1 Then wrought Bezaleel and Aholiab, and every p wise hearted man, in whom the LORD put wisdom and understanding to know how to work all man-

p ch. 28. 3. & 31. 6. & 35. 10, 35.

BEFORE CHRIST 1491.

ner of work for the service of the [q] sanctuary, according to all that the LORD had commanded.

[q] ch. 25. 8.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one [r] whose heart stirred him up to come unto the work to do it:

[r] ch. 35. 2, 26. 1 Chron. 29. 5.

3 And they received of Moses all the offering, which the children of Israel [s] had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

[s] ch. 35. 27.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

BEFORE CHRIST 1491.

5 ¶ And they spake unto Moses, saying, [t] The people bring much more than enough for the service of the work, which the LORD commanded to make.

[t] 2 Cor. 8. 2, 3.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

PRAYER.—LET US PRAY, *that we be not partakers of the blindness which happened unto Israel, when Moses spake unto them the Word of God; that we keep holy the sabbath day, as the earnest of the true sabbath of rest "which remaineth for the people of God;" that we offer to God the sacrifice of ourselves, our souls and bodies, our wealth, our influence, our time, and our talents, as free-will offerings to the service of the ark, and the mercy-seat, of the tabernacle, of the altar, and the priesthood of God.*

ALMIGHTY GOD, whose providence hath placed us for a short time on this earth, and granted to us in Thy Holy Church the means of grace, and the hope of glory, that when we pass from earth we may rest for ever with Thee in a better and happier life; we praise and bless Thy Holy Name for the pages of Thy Word, in which are recorded the truths which relate to the world to come. We praise and bless Thee for the institution of the sacred Sabbath, the Lord's day, when we are favoured with the time and the opportunity to listen to Thy Word; to delight in the remembrance of Thy love; and to anticipate the rest of that never-ending day of the Lord, when our souls shall understand the fulness of spiritual joy, and the pleasure of communion with Thee for ever. In the study of Thy Word, and in the observance of Thy Sabbaths, enable us to see the end of our faith, the salvation of our souls. Take away from us, we beseech Thee, all ignorance of the spiritual meaning of Thy Word, all blindness of heart, all sin and prejudice, all desire of continuing in evil, and whatever else may veil Thy glory from us, and prevent and destroy our understanding and love of Thy Word. Enable us to do Thy will, and to know the doctrine which is from Thee. So may we delight in the ordinances of Thy house, and in the prayers and the praises of Thy holy Sabbath, that every Lord's day may be to us the foretaste

and the earnest of that blessed hour, when, with angels and archangels, and all the company of heaven, we shall laud and magnify Thy glorious Name in heaven as on earth. In the Sabbath of Thy perpetual rest may we praise Thee, and say, 'Holy, Holy, Holy, Lord God of Hosts! Heaven and earth are full 'of Thy glory. Glory be to Thee, O Lord Most High!' So grant the power of Thy Holy Spirit to descend upon us, that we may henceforward more fully and more sincerely than we have ever yet done, offer, present, and dedicate to Thee ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice. As the fire from heaven descended upon the sacrifice which Thy servants in the olden time did place upon Thine altar to consume the flesh, and the fat, and the bones of the offering, so let the fire of Thy Holy Spirit descend from heaven upon us, that the earthly and the sensual, the luxurious and the covetous, the worldly and the inferior affections of our soul, be all burnt up and consumed within us. As the fire from heaven descended upon Thine Apostles on the day of Pentecost, so may the fire from heaven come down upon us; that we may imitate the example of their lives, as well as believe in their doctrines; and that when the earthly and the sensual, the luxurious and the covetous, the worldly and inferior affections of our fallen nature have been destroyed within us, our purified and sanctified souls may be the living sacrifice, acceptable to Thee. May we devote and dedicate to Thee the *wealth* Thou hast granted us, the *influence* Thou hast intrusted to us for good, the *time* for which we must give account, and the *talents*, be they few or many, which Thou hast commanded us to improve; that we may become in all respects like the willing and the wise-hearted who were found among Thy people of old. Like them may we devote our gold and our silver, our labour and our zeal, our knowledge and our energies, to the extension of Thy Gospel, to the promoting of the cause of Thy Holy Church, and to the sending forth into all lands of Thy Holy Word. With open heart and liberal hand, with enlightened zeal and holy faith in the final accomplishment of these promises, (that all the earth shall worship Thee, and all the lands of the nations shall be filled with the knowledge of Thy glory,) may we be made the honoured instruments of bringing many of the fallen children of men to seek Thy Word from Heaven, and to bow before Thy mercy-seat. Grant to us to be among the number of those who shall build up the tabernacle of Thy true and holy Church in the wilderness of this world, and who, remembering the sacrifice of Thine only Son our Lord, shall offer themselves, their souls and bodies, at Thine altar; and unite with the priests and ministers of Thy Holy Word and commandments in the service and honour of Thee, the Father and God of all. Make us useful to the Church and to the world. Sanctify us to Thy use. Set us apart to Thy glory. Inspire us to think rightly. Enable us to act disinterestedly, liberally, and bountifully. All we have is from Thee. Persuade us to give back to Thee of Thine own. "Make us willing in the day of Thy power;" and let the day of Thy power speedily come. Hear us, for Christ's sake. To Thee, to Christ, to Thee, O Holy Spirit, holy, blessed, glorious, and eternal Trinity, we desire to render all we have, and all we are. Make us entirely Thine. Hear our imperfect petitions, which we offer to Thee, not in our own name, but in the Name, and for the sake of Jesus Christ, Thine only Son our Lord. In His words we call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the tablets mentioned,* Exod. xxxv. 22.

The word כּוּמָז here translated "tablets," is rendered by Lee, from the Arabic, "a sort of golden beads, worn upon the wrists and necks of the Arabian women," or, "a belt or girdle of such beads;" the "baccatum monile" of Virgil. The word occurs only in this place, and in Numb. xxxi. 50. For other meanings, see Poole's Synopsis. Dathius renders it, by "globulos." Rosenmüller considers it to mean, "genus ornamenti muliebris, habens continuos globulos, etc." Parkhurst interprets it, of the result, rather than the nature of the ornament; as rendering the form of the breasts, about or under which they were worn, more round. Bochart[1] has a curious dissertation on the word. He adopts the opinion, "fuisse pectoralem fasciam, quâ mulieres mammas suas comprimebant, ut viderentur formosiores. Quod verum esse colligo ex Arabibus, quibus כמז, unde כומז est rei laxioris collectio, et compressio, ut rotunda fiat." He quotes Martial, lib. xiv. epig. 134, "de fasciâ pectorali," and others, to illustrate this criticism. I prefer Dr. Lee's interpretation, because I am unwilling to believe that the Hebrew women condescended to these meretricious customs, and that the ornament in question was worn as a decoration only. Bochart very curiously explains a passage in Polybius (lib. x.), from this word, which he believes to have been used in the Phœnician, or Carthaginian language. Scipio, on the capture of New Carthage, that he might soothe and calm the minds of his young hostages, is said, by Polybius, to have given the boys small swords, and slings, or lances, for their amusement; while he gave to the girls κόνους καὶ ψελλία, conos et armillas. As he no where reads of any female ornaments of the former name, he supposes that, as the letters M and N were often interchanged with each other, the word in Punic was כומז. If so Dr. Lee's interpretation of the term—"beads," may be said to be confirmed; for young girls would be more pleased with beads and bracelets, than with ornaments; or rather parts of dress, which were intended for the purposes alluded to; and which were fit, therefore, for women of a more mature age. An ornament which was "mammas comprimere, ut viderentur formosiores," would have been regarded by his young hostages as an incumbrance, rather than a decoration. The term "tablets," in our Translation, does not seem to express the meaning of the Hebrew word. The term in Isa. iii. 20, translated "tablets," is טַבָּעוֹת, "a seal ring," or "signet." The meaning of "tablet" is, according to Johnson, a "small level surface;" the very opposite, that is, to the meaning of כּוּמָז.

[1] Canaan, l. ii. c. 5. p. 798.

EXODUS XXXV. 6—19.

BEFORE CHRIST 1491.

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, [a] and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And [b] every wise hearted among you shall come, and make all that the LORD hath commanded;

11 [c] The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

12 [d] The ark, and the staves thereof, *with* the mercy seat, and the vail of the covering,

13 The [e] table, and his staves, and all his vessels, [f] and the shewbread,

14 [g] The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

15 [h] And the incense altar, and his staves, [i] and the anointing oil, and [k] the

[a] ch. 25. 6.
[b] ch. 31. 6.
[c] ch. 26. 1, 2, &c.
[d] ch. 25. 10, &c.
[e] ch. 25. 23.
[f] ch. 25. 30. Lev. 24. 5, 6.
[g] ch. 25. 31, &c.
[h] ch. 30. 1.
[i] ch. 30. 23.
[k] ch. 30. 34.

BEFORE CHRIST 1491.

sweet incense, and the hanging for the door at the entering in of the tabernacle,

[l] ch. 27. 1. 16 [l] The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

[m] ch. 27. 9. 17 [m] The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

[n] ch. 31. 10. & 39. 1, 41. Numb. 4. 5, 6, &c. 19 [n] The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

BEFORE CHRIST 1491.

SECTION CXXI. EXODUS XXXVI. 8. XXXIX. 22, TO THE END.

TITLE.—*The spiritual Church of God must prove its sincerity, repentance, faith, and love, by building up the visible Church of God in the world; and they must seek to do this in that way which God has commanded. The people of Israel still further demonstrate their zeal for God's service, by bringing their free will offerings in such abundance, that the tabernacle, and all its vessels and furniture, the ark, the mercy seat, the candlestick, the altar, the cloths of service, and the robes of the high priest, are all completed according to the type, model, fashion, or pattern, which God had shown and commanded to Moses in the mount.*

INTRODUCTION.—When our Lord was upon earth, a long controversy had taken place, and was still going on, between the Jews and the Samaritans concerning the place in which Jehovah was to be worshipped. When it was so, that Jesus must needs go through Samaria in His way from Judea into Galilee, and had convinced the woman of Samaria, by His conversation, that He was a prophet, an appeal was made to Him to decide the question between the two nations. The answer of our Lord to this appeal has been much misunderstood. After telling the woman that the hour was at hand when the true worshippers, that is, the Christian Church, should worship God, neither in Samaria nor in Jerusalem exclusively, but throughout the world; He adds, "God is a Spirit; "and they that worship Him must worship Him in spirit and in truth." From this expression, not only has this *right* inference been drawn, that the God of the Jews and Christians should no longer be worshipped with the external rites, and with the typical ceremonies and institutions, of the law of Moses, but the *wrong* inference, that, provided the worshipper of God, who is a Spirit, worship that great Spirit in sincerity with spiritual homage, a pure mind, an uncorrupt heart, and a soul inflamed and imbued by a Divine power, it will then follow, that the outward form in which we worship, the Christian society to which we unite ourselves, the Church we join, and the religious customs we observe, are all of

no moment whatever. Those, however, who thus reason, do not understand the one great object of all revelation, and the nature of the one true religion, which, whether it be patriarchal, Jewish, or Christian, God has given to man.

The words of Christ denote that God must be worshipped not in spirit only, but in truth also. And He is worshipped "in truth," when He is worshipped in the way which He has commanded. As man is composed of soul and body, he must worship God both in the spirit of his mind, and with some outward form; and if we believe, with the Scriptures, with the Fathers, with the Reformers, and with the Christians generally, that the Lord Jesus Christ was the God that spoke the law to Moses, we cannot imagine, that when the spiritual law of the New Testament was to be preached to the world, the great Head of the Church, who had given so many and so minute laws to Moses respecting outward as well as inward worship, should make no provision whatever for an outward mode of serving Him. We cannot believe that every Christian who worships God in spirit should be left to his own caprice, his own fancy, his own notions. We cannot imagine that, though there may be millions of worshippers who serve God in spirit, they shall be left without any direction, and without any form or mode of worship whatever. Christ Himself did not give a more spiritual precept in this passage than Moses himself gave, when he said, under the influence of God, who is a Spirit, "Hear, O Israel! The Lord "our God is one Lord," and—"Thou shalt love the Lord thy God with all thy "heart," in its affections, "with all thy soul," in its intentions, with all its power, in the understanding, "and with all thy strength," in life and action. Why, then, was Moses commanded to be so exact in all the precepts respecting outward worship, rites, ceremonies, forms, and observances? For these two reasons—first, to preserve the truth upon earth, till a better dispensation on earth should be substituted in the place of his law; and, secondly, that the spiritual worshipper should be guided, in the communion of the Mosaic Church, to the rest that remained for the people of God. Precisely the same two objects are intended by the Christian dispensation; and, therefore, outward forms, as well as inward worship, are required by the God who is a Spirit. The time must come when a more perfect dispensation shall be established in the world—when Christians will be enabled to pray together—when there shall be one fold under one Shepherd. And the second object is being daily accomplished; for thousands and tens of thousands may be said to die daily in the faith and hope of the Gospel. We interpret, therefore, the word "truth," in the answer of our Lord to the woman of Samaria, to denote the way which God has commanded; that is, God is a Spirit; and they that worship Him must worship Him in soul and in body. They must worship Him spiritually with all their heart, and mind, and soul, and strength; and they must worship Him outwardly in the way He has commanded, not by the rites and ceremonies of the Jewish law, by the burthens of the ritual of Moses, not merely by the spirit of slavery and bondage, but by the few and simple rites and ceremonies of the Christian law; by the participation of the Sacraments, the observance of the Lord's day, the attendance on the preaching of the Gospel, and seeking "the unity of the Spirit in the bond of peace;" so that

they never depart from the communion of the Church, unless the Church be so corrupt that its teaching endanger the salvation of the soul. Never must it be forgotten by Christians, that Christ died not only to save men, but to build up a spiritual society in the world, in which the Sacraments should be administered, and the Gospel be preached as the means of grace, which God, the Holy Spirit, should sanctify to that salvation. This great lesson, then, is taught us not only in the New Testament, but in the Section before us. We there read, that the wise-hearted, the spiritual, the liberal, the generous, the bountiful people, who worshipped God in spirit, by giving Him their heart, worshipped Him in truth also, by selecting and presenting their offerings; so that the tabernacle, its vessels, and its furniture, the ark, the mercy seat, the altar, the candlesticks, the cloths of service, and the robes of the high priest, were all completed in the manner in which God had commanded Moses to make them.—When Moses had remained in communion with God forty days in the mount, God caused him to see (Exod. xxviii. 40) the model, the fashion, the pattern, of all the particulars of the tabernacle and its attendant administrations. All these things were representations, shadows, types, or models of better things; and therefore they were commanded.

So it is in the Christian dispensation. That also has its types and shadows of a better world. The Lord's day is the type of the Lord's eternal day in heaven. The Scriptures are the alphabet of the studies of our immortality. The Sacrament of Baptism is the commencement of the Christian life, and the earnest of present and future sanctification. The Sacrament of the Lord's Supper is the pledge of the communion of the saints with the Son of God in the world beyond the grave. The Churches are but the outward emblems of the heaven which was formerly represented by the tabernacle: and as the liberal, spiritual, and generous Israelite so devoted his wealth, that he enabled his people to worship God in the way that God had commanded; so should the liberal, spiritual, and generous Christian devote his wealth to the service of God, that, while he worships God in spirit with the prayers, and praises, and affections, and intentions of the heart and soul, he may worship Him in truth by the outward services of the spiritual Church; and enable others also to keep holy the Lord's day, to build up the Church and Tabernacle of God, to enable the people to walk in the light of the Gospel—the true golden candlestick—to partake of the commemoration of the sacrifice of the table and altar of God; to hear the voice of God from the true mercy seat; and to uphold the services and the honour of the priesthood, which minister in holy things. Every spiritual believer in the Holy Scriptures will learn God's will in all things by reconciling all God's precepts; he will remember, that "God is a spirit," and to be worshipped "in spirit and in truth;" but that the only way so to do, is to remember, that we not only give the soul to God, but that we honour Him with the service of the body; and our free-will offerings to His glory must be presented and dedicated in that manner, and for those objects, which the Lord Himself has commanded.

EXODUS XXXVI. 8.

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8 ¶ [a] And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

[a] ch. 26. 1.

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EXODUS XXXIX. 22, TO THE END.

[b] ch. 28. 31.

22 ¶ [b] And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.

[c] ch. 28. 33.

25 And they made [c] bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; as the LORD commanded Moses.

[d] ch. 28. 39, 40.

27 [d] ¶ And they made coats *of* fine linen *of* woven work for Aaron, and for his sons,

[e] ch. 28. 4, 39. Ezek. 44. 18.

28 [e] And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and [f] linen breeches *of* fine twined linen,

[f] ch. 28. 42.

[g] ch. 28. 39.

29 [g] And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses.

[h] ch. 28. 36, 37.

30 ¶ [h] And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did [i] according to all that the LORD commanded Moses, so did they.

[i] ver. 42, 43. ch. 25. 40.

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, *and* all

BEFORE CHRIST 1491.

the vessels thereof, and the shewbread,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and † the sweet incense, and the hanging for the tabernacle door,

† Heb. *the incense of sweet spices.*

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel [k] made all the work.

[k] ch. 35. 10.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses [l] blessed them.

[l] Lev. 9. 22, 23. Numb. 6. 23. Josh. 22. 6. 2 Sam. 6. 18. 1 Kings 8. 14. 2 Chron. 30. 27.

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PRAYER.—LET US PRAY, *that we follow the example of the spiritual and wise-hearted Israelites, who devoted and dedicated their wealth to the service of the tabernacle and of the priesthood, till all that the Lord commanded was accomplished; that we worship God "in spirit and in truth;" that we serve Him with all our heart, and soul, and mind, and strength, in communion with His holy Church upon earth.*

O GOD, whose merciful and mysterious providence governs the whole world, and who hast assigned to us the *station* we hold, the *influence* we possess, the *wealth* we enjoy, and all other *talents* for which we must give an account to Thee; grant us, we beseech Thee, such grace, that we ever be mindful of the Fountain from whence all our blessings flow, and that we be ever willing and ready "of Thine own to give unto Thee." As Thy servants, the spiritual and wise-hearted of Thy people in the Church in the wilderness, brought their free-will offerings of the gold and the silver, the blue and the scarlet, the purple and the fine linen, for the service of the tabernacle, and the glory and the honour of Thy holy priesthood; so give us, we beseech Thee, the graces of Thy Holy Spirit, that we may seek the kingdom of God and His righteousness. "In spirit and in truth" may we worship Thee—inwardly in our souls, and outwardly in our bodies, as Thou hast commanded. Though we are unworthy, through our manifold offences, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service. Thou hast loved us with an everlasting love. Thou hast given us Thy blessed Son to teach us by His precepts, to guide us by His example, to save us by His death. Thou hast promised that Thou wilt "with Him also freely give us all things." Give us, we pray Thee, the help of Thy Holy Spirit, that we may serve Thee with all our heart; that we may love the things which Thou commandest, and hate the sins which Thou forbiddest. May we serve Thee with all our *soul*, that our

energies may be devoted to Thee. May we serve Thee with all our *mind*, that the powers of our understanding may be Thine. With all our *strength* may we devote our talents, our time, and our wealth, to Thee our God. Make us Thine while we live. Comfort us in the hour of death; and after death, for Christ's sake, receive us to Thy presence for ever. As the bells and the pomegranates adorned the ephod of the priest, when he ministered in holy things, so may the sound of Thy Gospel be joyful to our ears; so may the remembrance of Thy Name be a fragrant perfume to the soul. As *Holiness to the Lord* was engraven on the golden plate on the front of the priest's mitre, which he wore when he ministered to Thee in the holy place, so may *Holiness to the Lord* be engraven on our hearts, heads, and lives, that we may minister to Thee in all things as Thou hast commanded. As the holy tabernacle, with the ark and the mercy seat, the table of the shewbread, and the candlestick of gold, the anointing oil, and the incense of the sweet spices, the cloths of service, and the robes of the priests, were all willingly made and devoted to Thee, by the sacrifice of their wealth, by Thy servants in the wilderness; so may we devote and dedicate our gold and wealth, our talents and our time, to the building up of that better tabernacle, the Church of Christ our Saviour, in the moral desolation of the wilderness, through which Thy providence hath commanded us to pass in our way to Thy glory. Let Thy mercy descend upon Thy Church. Preserve it, O Lord, in truth and peace, in unity and safety: and grant to us, in our districts and in our neighbourhoods, our parishes and in the world, to build up the tabernacle of God; to cause men to honour Thy covenant; to bid them hear the voice of peace and love from Thy mercy seat; to lead them to Thy holy Sacrament; to partake at Thy table and altar of the bread of life. Not only may we ourselves walk in the light of Thy truth, and be anointed with the holy oil of the sevenfold gifts of Thy Holy Spirit, but may we lead our friends and our neighbours, our acquaintance and our kindred, to partake of the same happiness, and to share with us in all the privileges and blessedness of Thy people. May our prayers ascend to Thee from our private retirements, and from Thy holy Church, as the incense of the sweet spices before Thee.—As the spiritual and wise-hearted people demonstrated their affection, and gratitude, and love to Thee their God, by rendering to the priests the honour which was due to their holy office and ministry, so give us grace to esteem thy servants "very highly in love for their work's sake;" to value their sacred labours; to venerate their authority; to uphold their influence. May Thy Christian priesthood deserve and receive the affection of Thy Christian people. Whatever be the contempt and the scorn, the indifference or the hatred of the world, may we be ever found among the number of those who bear the name of Christ, who live in the communion of His Church, and affectionately love the ministry and the priesthood who watch for our souls, and minister in holy things. Bless them in their private ministrations, and in their public services. May they be clothed with righteousness! May the Spirit of the Lord rest upon them; "the spirit of "wisdom and understanding, the spirit of counsel and might, the spirit of the "knowledge and fear of the Lord!" May faithfulness be their girdle; truth and perfection their breastplate, and "Holiness to the Lord" be inscribed upon their foreheads, when they offer the prayers of Thy saints, and expound Thy word to Thy people! O clothe them with the perfection of Thy glory; and make the garments of Thy holiness honourable.—May they be honoured as the servants of the Most High God; the stewards of His mysteries; the ministers of Jesus Christ, the great High Priest and Apostle of our holy profession. Hear, we beseech Thee, our humble prayers for ourselves,—our souls and

bodies,—for the advancement of Thy glory, the good of Thy Church, and Thy blessing upon Thy ministers and people; not in our name, but in the Name and for the sake of Thy Son Jesus Christ, we pray to Thee, and in His words we sum up all our petitions, calling upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the placing chapters* xxxvi. xxxvii. xxxviii. xxxix.

These chapters contain, for the most part, repetitions of the particulars and circumstances already mentioned. I have, therefore, placed them at the end of this Section. They have been already commented upon, and few additional notes are necessary.

NOTE 2. *On the women who assembled at the door of the tabernacle, and offered their mirrors for the making of the brasen laver.* Exod. xxxviii. 8.

The word הַצֹּבְאֹת from צָבָא "to meet," or "assemble," and which is consequently translated "assembled" in the authorized Version, is rendered by the Septuagint *νηστευουσῶν* ("who fasted"), and by the Vulgate, "quæ excubabant (in ostio tabernaculi)." It is translated by the Targum of Onkelos, "quæ veniebant ut orarent"—"The women who came to pray at the door of the tabernacle." The learned Jesuit, Cornelius à Lapide, has a long dissertation to prove that these women were, if not nuns or vestals, bound by religious vows; and that they lived in cells, or small apartments, near the tabernacle, and the temple; and that the Blessed Virgin, and Anna the prophetess, were of this class. He supposes them to have been the types, or models, of the nuns of later ages. These inferences are not warranted by the word in question. It is certain that women are more religious than men. They have always been, and they always are in spirit, what the New Testament represents them to have been in fact,—the last at the Cross, and the first at the Sepulchre: but they make their religion, as it ought to be, compatible with the common duties of mothers, daughters, sisters, and friends. Religion, like salt, is of no use in a lump by itself. It is only useful, when it is diffused through the mass. The Jewish women were always desirous of becoming (as they all are said fondly to have hoped to have been) the mother of their promised Messiah; and celibacy was not recognized among them as a religious duty. The conclusion of Pfeiffer (Dubia Vexata, p. 134) is right, that the צֹבְאוֹת were "mulieres ipsæ pio zelo viris non cessuræ, confertim atque certatim advenientes, et tabernaculum quasi obsidentes," etc. With respect to the expression בְּמַרְאֹת here translated "of the mirrors," it is rendered by the Septuagint, *ἐκ τῶν κατόπτρων*, and by the Vulgate and by Onkelos, "de speculis." I think it seldom safe to reject the joint evidence of these four best translations of the Hebrew. When our own Version, the Septuagint, the Vulgate, and Onkelos agree, the student ought always to hesitate before he rejects their combined authority. He, however, should read the dissertation of Herm. Gid. Clemens (referred to by Rosenmüller, in Ex. xxxviii. 8, as printed at Utrecht, 1728, but which is reprinted in the xixth volume of Ugolini's Thesaurus, p. 1504, &c.) on the brazen laver. He is of opinion that the word צֹבְאוֹת is to be derived from צָבָא "to adorn;" and that מַרְאֹת ought to be translated, not "looking glasses," but "images;" and that the verse ought to have been translated, "He made the laver of brass," &c., "of the beautiful ornaments, or figures, which adorned the door of the tabernacle of the congregation." Rosenmüller, Dathius, and Jo. Christ. Prid. Schulze, adopt the translation of Clemens. I add, however, on the other side of the question, the remark on the ancient mirrors, which the student will find in Sir G. Wilkinson's Ancient Egypt. "The mirrors of Egypt, which we must suppose were the same as those of the Jewish women, if our authorized Translation be correct, were made of mixed metal, chiefly copper, most carefully wrought, and highly polished; and so admirably did the skill of the Egyptians succeed in the composition of metals, that this substitute for our modern looking-glass was susceptible of a lustre, which has been even partially revived at the present day, in some of those discovered at Thebes, though buried in the earth for many centuries. The same kind of metal mirror," Sir Gardner adds, "was used by the Israelites, who doubtless brought them from Egypt; and the brazen laver, made by Moses for the tabernacle, was composed of the looking-glasses of the women which assembled at the door of the congregation[1]."

[1] Wilkinson, Egypt, vol. iii. p. 384.

EXODUS XXXVI. 9—38.

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9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

[a] ch. 26. 5.

12 [a] Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

[b] ch. 26. 7.

14 ¶ [b] And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

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18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

[c] ch. 26. 14.

19 [c] And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.

[d] ch. 26. 15.

20 ¶ [d] And he made boards for the tabernacle *of* shittim wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board,

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and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were † coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

† Heb. *twinned.*

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, † under every board two sockets.

† Heb. *two sockets, two sockets under one board.*

31 ¶ And he made [e] bars of shittim wood; five for the boards of the one side of the tabernacle,

[e] ch. 26. 26.

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

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34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made [f] a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

[f] ch. 26. 31.

36 And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 ¶ And he made an [g] hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, † of needlework;

[g] ch. 26. 36.

† Heb. *the work of a needleworker, or, embroiderer.*

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

EXODUS XXXVII.

1 And Bezaleel made [h] the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

[h] ch. 25. 10.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the [i] mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

[i] ch. 25. 17.

7 And he made two cherubims *of* gold, beaten

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out of one piece made he them, on the two ends of the mercy seat;

‖ Or, *out of, &c.*

8 One cherub ‖ on the end on this side, and another cherub ‖ on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

‖ Or, *out of, &c.*

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

[k] ch. 25. 23.

10 ¶ And he made [k] the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his [l] dishes, and his spoons, and his bowls, and his covers ‖ to cover withal, *of* pure gold.

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[l] ch. 25. 29.

‖ Or, *to pour out withal.*

17 ¶ And he made the [m] candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

[m] ch. 25. 31.

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuf-

BEFORE CHRIST 1491.

fers, and his snuffdishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

[n] ch. 30. 1.

25 ¶ [n] And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

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27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim wood, and overlaid them with gold.

[o] ch. 30. 23, 34.

29 ¶ And he made [o] the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

EXODUS XXXVIII. 1—22.

[p] ch. 27. 1.

1 And [p] he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

[q] ch. 30. 18.

8 ¶ And he made [q] the laver *of* brass, and the foot of it *of* brass, of the ‖looking-glasses of *the women* †assembling, which assembled *at* the door of the tabernacle of the congregation.

‖ Or, *brasen glasses.*

† Heb. *assembling by troops,* as 1 Sam. 2. 22.

[r] ch. 27. 9.

9 ¶ And he made [r] the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brasen sockets twenty; the hooks

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of the pillars and their fillets *were of* silver.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

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18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the [s] pins of the tabernacle, and of the court round about, *were of* brass.

[s] ch. 27. 19.

21 ¶ This is the sum of the tabernacle, *even* of [t] the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, [u] by the hand of Ithamar, son to Aaron the priest.

[t] Numb. 1. 50, 53. & 9. 15. & 10. 11. & 17. 7, 8. & 18. 2. 2 Chron. 24. 6. Acts 7. 44.

[u] Numb. 4. 28, 33.

22 And [x] Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

[x] ch. 31. 2, 6.

EXODUS XXXVIII. 23, TO THE END.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after [y] the shekel of the sanctuary.

[y] ch. 30. 13, 24. Lev. 5. 15. & 27. 3, 25. Numb. 3. 47. & 18. 16.

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25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

[z] ch. 30. 13, 15.
† Heb. *a poll.*

26 [z] A bekah for † every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for [a] six hundred thousand and three thousand and five hundred and fifty *men*.

[a] Numb. 1. 46.

27 And of the hundred talents of silver were cast [b] the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

[b] ch. 26. 19, 21, 25, 32.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

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29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

[c] ch 35. 23.

1 And of [c] the blue, and purple, and scarlet, they

[d] ch. 31. 10. & 35. 19.

made [d] cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; [e] as the LORD commanded Moses.

[e] ch. 28. 4.

[f] ch. 28. 6.

2 [f] And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ [g] And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

[g] ch. 28. 9.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a [h] memorial to the

[h] ch. 28. 12.

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children of Israel; as the LORD commanded Moses.

[i] ch. 28. 15.

8 ¶ [i] And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

[k] ch. 28. 17, &c.

10 [k] And they set in it four rows of stones: *the first* row *was* a ‖ sardius, a topaz, and a carbuncle: this *was* the first row.

‖ Or, *ruby*.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

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16 And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

SECTION CXXII. EXODUS XL.

(To be read on a Birthday, or on New Year's Day, or on the morning of Advent Sunday, when the Ecclesiastical year commences.)

TITLE.—*The Christian believer will always regard his self-dedication to God, every Morning and Evening, to be both his best privilege, and his bounden duty: but there are peculiar times and seasons, when he will renew the vows of his covenant. The people are commanded to set up the tabernacle in the wilderness on the first day of the first month after their departure from Egypt. The altar of burnt-offering, and the brazen laver, are set up in the court of the Tabernacle, for sacrifice and washing. The golden altar of incense, the candlestick, and the table of the shewbread, are set up for fragrance, light, and food, in the Holy Place. The mercy seat, with the cherubim, is set up in the Holy of Holies. The union of all these in one sacred place represents the progress of the soul of man from earth, through the Church, to heaven, when the glory of the Lord shall be with man for ever.*

INTRODUCTION.—Two very beautiful expressions are employed in the New Testament, to describe the sacredness of the human nature committed to our trust, as accountable and immortal beings. One is, "Know ye not that your body is the temple of the Holy Ghost?" (1 Cor. vi. 19;) the other is, "As long as I am in this tabernacle" (1 Pet. i. 13). If, then, the human nature of man is compared to the temple and the tabernacle, it is evident that the same things which were appointed by Divine ordinance to be found in the temple and tabernacle ought, when spiritually considered, to be found in the human nature of Christians. As the tabernacle was commanded to be set up in the wilderness, and to be solemnly devoted and dedicated to God; so ought the human nature of the Christian, in the wilderness of this world, to be solemnly devoted and dedicated to God. As the tabernacle was not only set up in the wilderness on the first day of the first month after the departure of the people from Egypt, but also in the several stages of their journey through the wilderness; so also ought the human nature to be solemnly devoted and dedicated not only at our baptism to God, but in the various successive stages and journeys of the Christian on his way to the heavenly Canaan. The present Section relates the commands of God to Moses, to set up the tabernacle on the first day of the first month. This was done. Moses pitched in the wilderness the *tabernacle*, with its three several divisions,—the Outer Court, the Holy Place, and the Holy of Holies; the types of the three divisions of the nature of man,—the body, the soul, and the spirit; all of which constitute the one accountable nature of man, and all of which are to be solemnly dedicated and set apart to the service of God (ver. 1). The first thing placed in the tabernacle was the *ark*, in which was the law covered with the veil, to denote that the first thing to be placed in the nature of man was that law; which can only be fully understood when the veil which separates God's presence from man is rent down at death; as it was typically rent, for a time, at

the death of Christ (ver. 3). The *ark*, with the law within it, and the mercy-seat above it, were placed within the Holy of Holies, to represent to us, that the law of God, and communion with God, are the two chief blessings from heaven, which give the highest happiness to the spirit of man. Moses next set up in the Holy Place the *table of shewbread*, the *golden candlestick*, and the *altar of incense*. All this implied, that the soul which would hold communion with God in the Holy of Holies, whether on earth or in heaven, must eat the bread of life, be illumined by the light of the spiritual Church of God, and offer also the prayers of the heart; which are as the fragrant incense of the soul before its Maker. Moses then set up the *altar of burnt-offering*, which represented both the sacrifice of Christ, and the sacrifice also of the lusts, and passions, and corrupt affections of the heart, before the soul can offer, through faith in Christ, the incense of prayer; or walk in the light of the golden candlestick; or partake rightly of the bread of the sacrament; or understand the law of God, and enter into communion with Him. Below the altar of burnt-offering Moses placed the *brazen laver*, as the type, not only of the baptism of the body, but of purity of intention, which is the washing of the Holy Spirit; and which is to continue as the foundation, or beginning, of all spiritual life. When all this was done, every thing was to be anointed with oil, to denote that the unction of God's Holy Spirit must rest on all the services we engage in; on all our thoughts, words, and works, if we would be rightly consecrated to God. Moses then solemnly set apart *Aaron and his sons*, clothing them in their robes of honour, anointing them, and sanctifying them for an everlasting priesthood. This type also is no less instructive. It teaches us that we also ought spiritually to be the priests of the everlasting covenant; clothed with the righteousness of Christ; anointed with the graces, and cleansed and purified by the washing of the regenerating, renewing, comforting Spirit of God. This was the completing of the tabernacle, and its furniture; and then the glory of God rested upon it. And this must be the setting up in the wilderness of the tabernacle of the body, soul, and spirit of man, that the glory of God may rest upon him. Now the account of the setting up of the tabernacle in this Section begins, where the spiritual perfection of the Christian ends. If you will examine any drawing, or representation of the tabernacle, you will see the seven chief things, which I have here mentioned, to be placed in this order. The tabernacle is placed in the wilderness. On passing through the door of the outer court of the tabernacle, we go up to the brazen altar, and then to the brazen laver. From these we proceed to the door of the Holy Place, where we see the altar of incense, the golden candlestick, and the table of shewbread. From these we go on to the Holy of Holies, where we see the ark, and the mercy-seat, with the outspread wings of the cherubim of glory. And such as this tabernacle was, our human nature ought to be.—We are to go up out of the wilderness of a fallen and sinful world.—We are to proceed from faith in Christ, to sacrifice, or to crucify the flesh, with its affections and lusts, to be washed at the laver of regenerating sanctification.—We then proceed to the altar, whence our prayers for purity of intention, and praise for mercy, are to ascend as the incense, to be illumined by the lamp of the

candlestick of the Spiritual Church, and to partake of the true shewbread, "the bread which cometh down from heaven." From this holy place we go on to the mercy-seat, where we commune with God, and delight to listen to His words of grace to the soul. When we have thus set up the tabernacle, then the presence of God, the glory from above, rests upon us, to prepare us for our removal to the next stage of our journey through the wilderness of life. And as the tabernacle was consecrated every day by sacrifice in all its stations, and set up anew after its several removals; so with us, daily, morning and evening, the sacrifice of Christ should be contemplated; and the sacrifices of ourselves, our souls and bodies, should be renewed. And as the tabernacle was set up after its several removals, with the same care as it was placed at first in the wilderness; so also ought it to be with us, as we go on in the journey of life through the wilderness, to the spiritual Canaan, from birthday to birthday; from new year's day to new year's day, when the civil year begins; or from Advent Sunday to Advent Sunday, when the new year of the Church begins. We should renew our spiritual life; and dedicate and consecrate ourselves, in body, and soul, and spirit, to God. Thus should we set up again and again in the wilderness of this world, the tabernacle of our whole threefold nature; when this is done, then shall the presence of God come down, and rest upon us; to guide us through this wilderness by His counsel; and, after that, to be with us in His heavenly glory.

EXODUS XL.

BEFORE CHRIST 1491.

1 And the LORD spake unto Moses, saying,

2 On the first day of the [a] first month shall thou set up [b] the tabernacle of the tent of the congregation.

3 And [c] thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And [d] thou shalt bring in the table, and [e] set in order † the things that are to be set in order upon it; [f] and thou shalt bring in the candlestick, and light the lamps thereof.

5 [g] And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

7 And [h] thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and [i] anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt offer-

BEFORE CHRIST 1491.

[a] ch. 12. 2. & 13. 4.
[b] ver. 17. & ch. 26. 1, 30.
[c] ver. 21. ch. 26. 33. Numb. 4.
[d] ver. 22. ch. 26. 35.
[e] ver. 23. ch. 25. 30. Lev. 24. 5, 6.
† Heb. *the order thereof.*
[f] ver. 24, 25.
[g] ver. 26.
[h] ver. 30. ch. 30. 18.
[i] ch. 30. 26.

BEFORE CHRIST 1491.

ing, and all his vessels, and sanctify the altar: and [k] it shall be an altar † most holy.

[k] ch. 29. 36, 37.

† Heb. *holiness of holinesses.*

11 And thou shalt anoint the laver and his foot, and sanctify it.

Lev. 8. 1—13.

12 [l] And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, [m] and anoint him, and sanctify him; that he may minister unto me in the priest's office.

[m] ch. 28. 41.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be [n] an everlasting priesthood throughout their generations.

[n] Numb. 25. 13.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

BEFORE CHRIST 1490.

17 ¶ And it came to pass in the first month in the second year, on the first *day* of the month, *that* the [o] tabernacle was reared up.

[o] ver. 1. Numb. 7. 1.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

BEFORE CHRIST 1490.

20 ¶ And he took and put [p] the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

[p] ch. 25. 16.

21 And he brought the ark into the tabernacle, and [q] set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

[q] ch. 26. 33. & 35. 12.

22 ¶ [r] And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

[r] ch. 26. 35.

23 [s] And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

[s] ver. 4.

24 ¶ [t] And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

[t] ch. 26. 35.

25 And [u] he lighted the lamps before the LORD; as the LORD commanded Moses.

[u] ver. 4. ch. 25. 37.

26 ¶ [y] And he put the golden altar in the tent of the congregation before the vail:

[y] ver. 5. ch. 30. 6.

27 [z] And he burnt sweet incense thereon; as the LORD commanded Moses.

[z] ch. 30. 7.

28 ¶ [a] And he set up the hanging *at* the door of the tabernacle.

[a] ver. 5. ch. 26. 36.

29 [b] And he put the altar of burnt offering *by*

[b] ver. 6.

BEFORE CHRIST 1490.

the door of the tabernacle of the tent of the congregation, and [c] offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

[c] ch. 29. 38, &c.

30 ¶ [d] And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

[d] ver. 7. ch. 30. 18.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; [e] as the LORD commanded Moses.

[e] ch. 30. 19, 20.

33 [f] And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

[f] ver. 8. ch. 27. 9, 16.

34 ¶ [g] Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

[g] ch. 29. 43. [*] Lev. 16. 2. Numb. 9. 15. 1 Kings 8. 10, 11. 2 Chron. 5. 13. & 7. 2. Isai. 6. 4. Hag. 2. 7, 9. Rev. 15. 8.

BEFORE CHRIST 1490.

35 And Moses [h] was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

[h] Lev. 16. 2. 1 Kings 8. 11. 2 Chron. 5. 14.

36 [i] And when the cloud was taken up from over the tabernacle, the children of Israel † went onward in all their journeys:

[i] Numb. 9. 17. & 10. 11. Neh. 9. 19.

† Heb. *journeyed.*

37 But [k] if the cloud were not taken up, then they journeyed not till the day that it was taken up.

[k] Numb. 9. 19—22.

38 For [l] the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

[l] ch. 13. 21. Numb. 9. 15.

PRAYER.—LET US PRAY, *that we daily devote and dedicate ourselves, our souls and bodies, as holy temples to the Lord; that we solemnly renew our covenant on the commemoration of our birthdays, and on the return of our new years; that we remember the sacrifice of Christ, and offer the sacrifice of our hearts in the faith that "worketh by love;" that we be sanctified by the Spirit of the living God; that our "prayers ascend as the incense;" that we walk in the light of the Holy Scriptures; that we commune with God at the altar and table of our Lord; till our souls be admitted to the true Holy of Holies, in heaven.*

ALMIGHTY GOD, and Heavenly Father, who hast placed us in this wilderness of life, and commanded us to devote and dedicate to Thee ourselves, our souls and bodies; so grant us Thy grace, that we may daily remember Thy great mercies and Thy holy covenant. As Thy people Israel were commanded to set up the *tabernacle* in the wilderness on the first day of the first month of the year, so may we on the return of each year of this our mortal life, which Thy Providence shall continue to us; still more earnestly and solemnly renew before Thee the vows of our baptism, the prayers of our repentance, the profession of our faith, and the remembrance of all Thy mercies, in secret and heartfelt dedication of body, soul, and spirit, to Thy glory. May we grow in grace, as we grow in years! O Lord

of life and death, and of all things pertaining to them, such as youth, strength, health, age, weakness, and sickness, to Thy care alone we impute our preservation, till the return of the beginning of another year. Look down upon us, in the continuance of Thy mercy. Grant us the pardon and forgiveness of all the sins of the past. Renew in us whatever hath been decayed by the fraud and malice of the tempter to evil, by the frailness of our nature, or by the perversity of our wills. Forasmuch as we put our whole trust in Thy mercy, impute not unto us our former sins; but strengthen us by Thy Spirit, that our returning birthdays may be to us the beginning of days,—the commencement of a new season of holy repentance, of increasing faith, of stedfast hope, of self-devotion and self-dedication to Thee. Restore, and continue, and build up within us, the remembrance of the love of Christ to the souls of men. Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption; there to make a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and for our sins, numerous and aggravated as they have been in Thy sight, O merciful Father. May we earnestly desire, and long to be more and more set apart to Thy glory! Sanctify us wholly. Give us Thy grace to rule our motives and our actions. Give us Thy peace within; that love, and joy, and hope, and trust in Thy mercy, may dwell in our hearts and souls. As the *incense* was burnt in Thy tabernacle, and in Thy temple; so may fervent prayer, and grateful praise, rise up as the fragrant incense from the altar of our souls. As the *light of the golden candlestick* shone in the holy place of Thy tabernacle upon earth; so may our hearts and souls, our affections and our reason, be ever enlightened with the light of Thy holy word, and with the teaching of Thy blessed Spirit. As the priests in Thy tabernacle did eat of the *shewbread* of Thy holy place, grant us, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood; that we may evermore dwell in Him, and He in us. There assure us of Thy favour and grace towards us. Pour down upon us the spirit of peace and comfort, that we may know, and be assured, that we are the very members incorporate in the mystical body of Thy Son; and heirs, through hope, of a better and more perfect communion with Thee in Thine everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. So assist us with Thy grace, that we continue in that holy fellowship; and that we do all such good works, as Thou hast prepared for us to walk in. Now, even now, O Lord our God, may we begin such peaceful, holy union of soul and spirit with the Spirit of Thee, the living God, that we be ready, whenever Thy good Providence shall see fit to call us away from earth, to meet Thee at Thy mercy-seat, in the true Holy of Holies—the heaven of heavens. There may we live for ever, with the "innumerable company of angels, with the spirits of the just made perfect, with Christ the Mediator of the new covenant, and with Thee the Judge of all." Hear us, O most merciful Father, we humbly beseech Thee; and accept our imperfect petitions, which we offer to Thee, not in our own name, but in the Name and words of Thine only Son our Saviour, Jesus Christ.

Our Father, &c.

The grace of our Lord, &c.

SECTION CXXIII. LEVITICUS I. 1—17.

TITLE.—*The one true religion, which God commands, and which alone He accepts, is described by the two words—faith and works. We read in this Section of the institution of the sacrifice of burnt offering.* Faith *is the principle by which the Jewish worshipper resolved to obey the command, to bring the sacrifice:* Works *are represented by the actions which attended and followed the offerings and slaying of the victim, namely, the* sacrifice *of the heart of the worshipper, with* repentance, covenanting, *and* communion *with God. All religious objects whatever are implied in the institution of sacrifice; but more especially the atonement of Christ, the condemnation of idolatry, and the necessity of personal holiness.*

INTRODUCTION.—We are now brought to the more extended contemplation of the manner in which that solemn and only truly important question can be answered—"By what means can the soul of man be justified, or become "accounted innocent and righteous before God?" And the uniform answer of the book of revelation and of the Universal Church has ever been, that we are justified by faith. Now faith is the act of the mind; it is the belief or conviction of a truth. But because outward actions, as well as inward convictions, have ever been required by the same God, who has given to the human mind the power of believing or obtaining conviction from evidence, therefore a question has arisen, Whether those outward actions are not as essential to that justification as faith itself? We will not enter into the long and endless discussion in this place, further than to say, that the two words "*faith* and *works*" mark the sole cause of the justification of man; that God looks upon the motives of the heart, as the fountains of acceptable actions; that faith, therefore, as we have considered in a former Section, ought to be defined as "religious principles, "leading to religious motives, and ending in religious actions;" and that the subject which we are more peculiarly, in this and the following Sections, required to consider, namely, the subject of sacrifice, was the sacred ordinance which taught the Jewish worshipper the union of faith and works, and, therefore, the whole manner in which the soul of the sinner could be justified before God. As the seven primary colours constitute, by their harmonious intermingling and blending with each other, the brightness which we call the light, so does the union of faith and works constitute the one justifying religion. Learned men, at various times, have disputed on the origin and nature of sacrifice. I shall now take it for granted, that the origin was Divine. But in respect to its *nature*, I shall here show the wonderful manner in which sacrifice may be called the describer of the union of faith and works, and the blender in one ordinance of all the doctrines, all the duties, all the privileges, and all the religious happiness, which God has bestowed on man; and that whether under the patriarchal, the Jewish, or the Christian dispensation. Several learned men have disputed whether sacrifices were merely offerings of gratitude to God for mercies received,

or propitiatory to God because of sins committed, or petitions to God for blessings to come. They were all these, we answer, and more than all these. Like the service in our Holy Communion, in our own Prayer-books, they expressed the union of faith and works after the offering of the victim. The institution of sacrifice implied—the typical representation of what has been done for the soul of man in redemption by the Father the Creator, by the Son the Redeemer, and by the Holy Spirit the Sanctifier of the soul. Shall we look to the union of faith and works *before* the sacrifice was offered? We are expressly told that "faith cometh by hearing, and hearing by the word of God." In all ages since the fall of man, the word of God has been spoken by His servants to man; as we read in this Section, "The Lord called and spake unto Moses," and the people of Israel heard that word—"If any man approaching unto Jehovah "will bring an offering, He shall bring it of the cattle, of the herd, of the flock: "it shall be without blemish, offered at his own will, at the door of the taber-"nacle; and he shall place his hand on the head of the offering, and it shall be "accepted as an atonement" (Lev. i. 1—4). This was before the killing of the sacrifice. The man who heard this command must have had the knowledge of God's will; he must have known, that if God required a victim as an atonement for sin, the command implied, that he was regarded as a sinner before God, and that he could not make atonement for his own soul. This knowledge, or this conviction, was *faith*. Before he acted on this conviction, he must have had meditation on his own condition, and conviction of his own sin. He must have had contrition, intention to obey, repentance for the past, hope at the present, humility for his unworthiness, and resolution to offer the sacrifice. He must have had also dependence on the acceptance of that sacrifice, for the atonement of his sin, for the pardon of that sin, and for the removal both of the guilt on his conscience, of the anger of God, and of the punishment of his offences. He placed his hand upon its head. He confessed his sins. He prayed for their removal. He believed in the efficacy of the atonement, and by this faith he was justified.—Shall we look at the union of faith and works *during*, or at, the killing of the sacrifice? The unblemished victim was killed, the blood was sprinkled by the sons of Aaron, it was cut in pieces (Lev. i. 5, 6). The pious worshipper, who knew that these things were commanded, could not but compare his own place in creation, as an humble and repentant, though unworthy sinner, and as a reasoning, immortal, and faithful worshipper of his God, with the dumb, unreasoning, and inferior animal that was slain; and he must have inferred, that it was impossible that the blood of a beast could have made atonement for the sins of a soul. He must, therefore, have believed that a better sacrifice must be sought, or a better dispensation shadowed forth by these strange and, seemingly, most unreasonable enactments. Shall we look to the union of faith and works *after* the sacrifice? The parts of the sacrifice were laid upon the altar; the inwards and the legs were washed with water; the whole victim was consumed, and the sacrifice was received as "a sweet savour," that is, as an acceptable offering to God (Lev. i. 7. 9). It was killed, as we may infer from the sacrifice of the sheep (ver. 11), on the north side of the altar.

Here, too, the humble worshipper must have pondered on the meaning of the particulars of this mysterious institution. As the parts of the victim were consecrated on the altar, he must have learned the lesson to "mortify his members "upon earth," and to dedicate himself to God. As the inwards were washed with water, so the cleansing of the motives of the heart would be required by the Ordainer of the sacrifice. As the legs were washed, the walk and conduct of life was to be purified. As the whole victim was burnt, so the whole man, body, soul, and spirit, was to be presented and offered as the "living sacrifice, "holy, acceptable, a reasonable service." As it was offered on the north side of the altar, the idolatrous service of the heathen, who offered in the morning toward the east—in the mid-day towards the south—and in the evening towards the west—would be condemned and avoided.—By obeying the exact ritual, the worshipper maintained his union with the Church; he cemented his covenant with God; he continued in communion with the Giver of the common revelation.—By thus obeying the institution of the sacrifice, he professed his faith and his obedience to God, as the Legislator; to the Son of God, though not yet fully revealed, as his Atonement; and to the Holy Spirit of God, as the Sanctifier of all who come to God; with faith in the atonement, with hope in God's mercy, and with love to God's Church. *The institution of sacrifice* alone,—as we shall see, when we consider more in detail the particulars of the several sacrifices,—represented in type, shadow, and symbolical action, the union of faith and works, and of all the religion which justifies and sanctifies the souls of men. It more especially shadowed forth the work and the atonement of Christ, the condemnation of all idolatry, and therefore of all sin. The institution of sacrifice taught the necessity not only of removing sin from the actions, but the necessity of that inward personal holiness, which aims at the perfection of the thoughts of the heart in the presence of the heart-searching God.—Still the sacrifices were but types and shadows.—They have passed away, because the true light now shineth in the completed Scriptures of truth.—But how great, therefore, should be our care that we walk in that light; and while we thank God the Father for His mercy, and God the Son for His redeeming love, as the one true Sacrifice for our sins, that we add to our faith the works of virtue, the holiness, the comfort, and the peace of mind, and the anticipations of a better covenant than either the past among the Jews, or the present among Christians; in that true tabernacle in heaven where the sacrificed Lamb of God, which is in the midst of the throne of God, shall feed us with the bread of heaven, and lead us to the living fountains of purity, peace, and happiness, under the everlasting influences of the Spirit of the eternal God!

LEVITICUS I. 1—17.

BEFORE CHRIST 1490.

1 And the LORD [a] called unto Moses, and spake unto him [b] out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, [c] If any man of you bring an offering unto the LORD, ye shall bring

BEFORE CHRIST 1490.

[a] Exod. 19. 3.
[b] Exod. 40. 34, 35. Numb. 12. 4, 5.
[c] ch. 22. 18, 19.

BEFORE CHRIST 1490.

your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a burnt sacrifice of the herd, let him offer a male [d] without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 [e] And he shall put his hand upon the head of the burnt offering; and it shall be [f] accepted for him [g] to make atonement for him.

5 And he shall kill the [h] bullock before the LORD: [i] and the priests, Aaron's sons, shall bring the blood, [k] and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall flay the burnt offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and [l] lay the wood in order upon the fire:

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a [m] sweet savour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male [n] without blemish.

11 [o] And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of [p] turtledoves, or of young pigeons.

15 And the priest shall bring it unto the altar, and ‖ wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with ‖ his feathers, and cast it [q] beside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, *but* [r] shall not divide *it*

BEFORE CHRIST 1490.

[d] Exod. 12. 5. ch. 3. 1. & 22. 20, 21. Deut. 15. 21. Mal. 1. 14. Ephes. 5. 27. Hebr. 9. 14. 1 Pet. 1. 19.

[e] ch. 4. 15. & 3. 2, 8, 13. & 8. 14, 22. & 16. 21. Exod. 29. 10, 15, 19.

[f] ch. 22. 21, 27. Isai. 56. 7. Rom. 12. 1. Phil. 4. 18.

[g] ch. 4. 20, 26, 31, 35. & 9. 7. & 16. 24. Numb. 15. 25. 2 Chron. 29. 23, 24. Rom. 5. 11.

[h] Mic. 6. 6.

[i] 2 Chron. 35. 11. Hebr. 10. 11.

[k] ch. 3. 8. Hebr. 12. 24. 1 Pet. 1. 2.

[l] Gen. 22. 9.

[m] Gen. 8. 21. Exek. 20. 28, 41. 2 Cor. 2. 15. Ephes. 5. 2. Phil. 4. 18.

[n] ver. 3.

[o] ver. 5.

[p] ch. 5. 7. & 12. 8. Luke 2. 24.

‖ Or, *pinch off the head with the nail.*

‖ Or, *the filth thereof.*

[q] ch. 6. 10.

[r] Gen. 15. 10.

BEFORE CHRIST 1490. asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: [a] it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD. BEFORE CHRIST 1490.

[a] ver. 9, 13.

PRAYER.—LET US PRAY, *that we may have the faith in God, in Christ, and in the Holy Spirit of God, which so "worketh by love," that we offer and present to God, not only our belief in the Sacrifice and Atonement of Christ, but that we offer also ourselves, our souls and bodies, as living, holy, acceptable, reasoning, and reasonable sacrifices to Him; that we study God's will in the types and shadows of God's law; that we depart from the idolatries of the world; remember our holy covenant; and live in communion with God.*

O GOD, who at sundry times, and in divers manners, didst speak to Thy chosen people in the wilderness, by type and emblem, the truths of Thy one holy religion, we, Thy servants, do give Thee our humble and hearty thanks, that Thou hast provided some better thing for us; and hast spoken to us by Thy Son Jesus Christ, and by Thy servants the Apostles, and preachers of the completed truth of God. O Father Almighty, Maker of heaven and earth, we believe in Thy mercy, Thy providence, Thy power, and Thy love! O Son of God, Redeemer of the world, we believe in Thee! We have no hope of the pardon of our sins, but in the propitiation which Thy precious bloodshedding hath obtained for us. O Spirit of the living God, proceeding from the Father and the Son, we believe in Thee, the Giver of the spiritual life, without which the soul is dead to holiness and to God! O holy, blessed, and glorious Trinity, three Persons and one God, we believe in Thee! So strengthen our faith, we pray Thee, in the creating, redeeming, and sanctifying love; which began, continued, and will accomplish, the happiness of the souls of Thy servants who trust and hope in Thee; that the love of God be shed abroad in our hearts; that we, loving Thee above all things, may offer and present unto Thee, as the proof and pledge of our gratitude for Thy mercies; ourselves, our souls and bodies, to be a living and acceptable sacrifice to Thee. O God, the Father of heaven, who hast given Thine only Son Jesus Christ, to become to us both a sacrifice for sin, and also an example of holy life, grant us so to approach Thee, in the Name of Jesus our Saviour; so to place our hands upon the head of that Sacrifice, with the humble confession of our sinfulness in thought, word, and deed, before Thee; that our prayer for Thy pardon, through His blood, may ever be united with the solemn vows of deep and true repentance. O forgive the sins of the past, through the same Jesus Christ, our Lord; and grant that we may ever hereafter serve and please Thee in newness of life. O God, the Son, Redeemer of the world, who, in the counsels of eternity, before the foundations of the earth and world were laid, tookest upon Thee to do the will of God, and to deliver man; O Thou *Prophet* to teach us, *Priest*, to atone for us, *King*, to rule over us, make us, while we name Thy holy Name, to depart from all iniquity. While we humbly praise Thee for all Thy work of mercy, especially for Thy precious bloodshedding upon the Cross, for us men, and for our salvation; preserve us from the deep and unutterable guilt of continuing the sins of the life and the sins of the soul, that Thy grace may abound. When we receive Thee as our *Prophet* to teach us, when we believe Thee to be our *Priest* to die for us, and to intercede for us in the Holy of Holies, in the world which is now to us invisible; may we ever prove our faith and our love, by obeying Thee, as

the *King* of our hearts, and the *Lord* of our souls; and give Thee the freewill offering of the affections, the actions, and the life. O Spirit of the living God, so be with us in all our thoughts, words, and works, that we may ever have a right judgment in all things, and evermore rejoice in Thy holy comfort! O strive not with us in vain. Come down from heaven, we pray Thee, and so live and dwell within us, that our souls become the *temple* in which all earthly, worldly, and sinful desires and passions, and thoughts and motives, be daily slain and consumed. Let no sin, nor weakness, nor folly, nor blemish, stain the sacrifice which we desire to offer unto Thee. O Spirit of God, whose power and influence moved the holy writers of the Scriptures of the truth of God, both in the law of Moses and in the record of the Gospel of Jesus Christ; so be with us, we pray Thee, in all our studies, and knowledge of the types and shadows, the sacrifices and the ordinances of Thy Word, that we may be stedfast in the one true and only faith; and ever continue to persevere and walk in the one path to Thy glory,—the highway of holiness and patience, of obedience and submission, in which Christ our Lord hath gone before us. As Christ was in the world, but not of the world, keep us, we pray Thee, from the evil of the world. As Christ was ever mindful of the covenant with the Father, when He came down to do the will of our merciful Father, so may it be our meat and our drink, our delight and our joy, our highest happiness and our best privilege, to do the will of our Father, and to follow Christ to His glory. As Christ our sacrifice looked up to heaven, and spake as a Son to His Father; so by Thy power, O blessed Spirit, may we, as the joint heirs with the same Christ, of the same heaven, look to God as our Father, and love Him as His children, and rejoice in the holy communion of the affectionate Son with a merciful and loving Father. O Spirit of God, be Thou to us the Spirit of adoption, whereby we cry, Abba, Father! without fear, without presumption, without sin. May we be so guided and directed by Thee, in faith, hope, and love, to the throne of the living God, that we may know and be assured, by the peace within us, that God, even our own God, has given, and will ever give us, His blessing! We ask all of Thee, in the Name of, and for the sake of Jesus Christ. In His words we approach to Thee, our God, and say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the origin of sacrifice.* Levit. i. 1.

There are but two theories of the origin of sacrifices. One with evidence, the other without evidence. The theory, which is supported by evidence, is the common opinion,—that because the institution of sacrifice is traced up to the early period, in the history of man, when a Divine instructor was manifested to him from the invisible world, we conclude that its origin was Divine. The other theory, which is supported upon mere imagination, unsupported by any evidence of history, is, that man, having been created an ignorant and inferior being, but capable of religious improvement, invented sacrifice to please God. The subject has been treated so fully by Magee and Pye Smith, by Davison and Faber, and formerly by Spencer, Witsius, Warburton, Sykes, and within the last few years by Tholuck[1]; and I have already so fully discussed the subject in various notes; that I shall only here again express my conviction of the utter unreasonableness of the supposition, that man could by any possibility have invented the theory, that shedding the blood of an animal could either please God, or propitiate God, or be an acceptable offering, whether eucharistical, federal, deprecatory; or expressive of prayer, hope, favour, or repentance. There is nothing in the association of ideas, or relative suggestion of the nature of things, or the combination of reason, that could in former times, or

[1] Ap. Clarke's Bib. Cab. vol. xxxix. pp. 248. 283.

does in modern times, justify the supposition, that man was created little better than the beasts, then rose gradually to civilization; and then, whether more or less, gradually became religious; and then invented, nobody knows when, where, and how, that very institution, which should express at once, the mysterious doctrine of the Atonement; the whole system of religion, as comprised in acceptable faith, true repentance, hope in a sinless sacrifice, and the assurance of pardon—and all this without any Divine authority, instruction, or command. Reasoning, that would disgrace a child, is welcomed by the deistical neologian, and by the infidel school—when its masters would oppose the common Christianity. With respect to the Christian writers who have imagined the human authority of sacrifice, I presume not to assign motives; but I believe them, generally speaking, to have been actuated by the desire to form more philosophical views than the unlettered Christian; and I am sure that the results of their speculations are paradox, inconsistency, and confusion. The only tenable hypothesis respecting the origin of sacrifice, I believe to be the common, general, Catholic inference, from the history of the fall;—that, when man fell, God, in mercy to his soul, and to shadow forth the Redeemer, who, in the fulness of time, should be manifested as the Lamb of God, ordained the rite of sacrifice. I believe, too, that all the laws of Moses respecting sacrifice were but the re-enactments, with additions, of the ancient patriarchal law. Tholuck expresses his regret that nothing has been done satisfactorily on this subject since the publication of Outram. The reason, if he were correct, would be, that the subject lies in so small a compass; but he is not correct. The various writers I have mentioned, with Gilbert, and many others, have discussed the question of the origin and nature of sacrifice at great extent. Ugolini abounds with information in the various tracts and treatises in his invaluable Thesaurus. John Meyer[2], and others, whose labours are there given, have exhausted the subject.

NOTE 2. *On the reason for slaying the victims in the tabernacle, on the north side of the altar.* Lev. i. 11.

Three reasons have been assigned for the command to slay the victim on the north side of the altar; one typical—one moral—and one derived from the situation of the altar and the sacrifice.

The *typical* reason is, that, as the sacrifices were killed at the north-west side of the altar[3], according to the Jewish traditions, so Christ, our sin-offering, was crucified on Mount Calvary, which was on the north-west side of Jerusalem[4]. Cyril gives a similar reason: quia enim Judæa erat ad austrum, hinc gentes, Judæis oppositæ, per aquilonem significantur[5].

The *moral* reason is given by Babington[6]. "Perhaps the reason," he says, "was, that the direction was given to oppose the idolaters who sacrificed to the sun three times a day—killing a sacrifice in the morning on the east side, at mid-day on the south, and at evening on the west."

The *third* reason is given by Rosenmüller. He argues, that it was necessary and unavoidable. Si enim ab orientale, ubi erat locus cinerum (infra, 16), mactatæ fuissent victimæ, impeditus esset ingressus in atrium; ad meridiem autem erat adscensus altaris, et ad occidentem Sanctum.

The student will judge for himself whether this opinion of Rosenmüller is of any weight. The two former reasons appear to me undoubtedly valid. The Mosaic law was intended to point out something better than itself, in all its institutions. It was designed, also, to prevent the people of Israel from complying with the customs of the idolaters around them. Rosenmüller has stated no other reason than that which I have quoted from him; but the German neological commentators, generally, speak with contempt of the typical and spiritual meanings, which the author of the Epistle to the Hebrews, and the most learned writers, both of the Christian and Jewish churches, have assigned to the Mosaic institutions.

NOTE 3. *On placing the hand on the head of the sacrifice.* Lev. i. 4.

Rosenmüller, as might have been expected, ridicules the notion, that this ceremony alluded to the typical transfer of the sins of the sacrificer to the head of the victim; and affirms, that it merely meant the renunciation by the sacrificer of his right of ownership over it. See his second Excursus on Levit. ap. Scholia in Vet. Test. vol. iii. p. 200. I shall consider this subject below, on Levit. iv. 29.

[2] De temporibus et festis diebus Hebræorum, cum animadversionibus in J. Spenceri libris de Legg. Hebræorum; ap. Ugolini Thes. vol. i. p. 499.

[3] Mim. Tamid. c. 4, sect. 1, quoted by Gill, in loc.

[4] Ainsworth's note on Lev. vi. 25.

[5] Ap. Corn. à Lapide, in loc.

[6] Ap. Cobbin.

SECTION CXXIV. LEVITICUS II. 1—16.

TITLE.—*Every act of religion, and therefore every sacrifice under the law of Moses, has reference to the past, the present, and the future; to the* past, *as a memorial of promises granted, or sins committed; to the* present, *as acts of faith and worship; and to the* future, *as proofs of the hope of a better state. The command to offer the wheat offering, the renewal of the earliest sacrifice after the creation of man, with the additions of oil, incense, and salt, without leaven or honey.*

INTRODUCTION.—How wonderful is the depth, the richness, the fulness of Scripture! How impossible it is, that the discoveries it has made to us of God and His nature, of man and his destiny, of the soul and its immortality, of Christ and His work of mercy, from that period, in the past eternity, before the earth was created, to that period in the future eternity, when the earth shall be destroyed, could have been invented or imagined by the unaided intellect of man! How perfect, how complete, how consistent in all its gradually developed portions, is the one system of true religion, which reveals to an immortal and reasoning man all he can desire to know of the lofty subjects which relate to that strange compound, which every thinking man finds within himself, of dignity and degradation, of misery and happiness, of hopes and fears, and aspirations! To understand, therefore, the Scriptures rightly, we must consider their *origin* and their *object*. By this means alone we shall be able to comprehend the meaning of those minute details, which seem at first sight to be unworthy the Majesty of God, or the greatness of the understanding of man—such details as we find in the law of Moses, and in the present Section, and which have ever provoked the ridicule of those, who forget that the same God who made the planets and the stars, made also the beautiful insect, and the fragrant flower. The origin of revelation was from the God of immortality. Its object is twofold;—to teach men rightly in their mortality in this world, and to guide them to their immortality beyond the grave. All the details, therefore, of the Scriptures, however minute they may appear to us to be, must be considered with reference to the circumstances of the several periods at which they were written, and the persons to whom they were given; and not merely, as the modern Deists imagine, to the experience of the age in which we live. And if the minuter details of the Scriptures were thus considered, the obscure would be plain, the incomprehensible would be intelligible, and the philosophy and reasonableness of every command would be more evident to the reader. An example of the justness of these remarks is afforded in the Section before us. It relates the command to bring that offering to God, which was composed of wheat, or flour, or green ears of corn. It might either be, in their unprepared, or in a more prepared state, ready for food. It was to be offered with salt, oil, and incense; but not with leaven, or with honey. Now the name of this offering in the Hebrew is "Mincha;" and there is this one remarkable circumstance attending this offering above all others—though

the word is sometimes used to denote the sacrifice of the lamb, as we read in the Book of Kings, "it came to pass at the time of the offering of the evening sacrifice, or mincha," yet the general, and, we may say, the almost uniform meaning of the word is, "the offering of the fruits of the ground;" and it is fully explained in the Book of Genesis, where the word occurs for the first time, that "Cain brought of the fruits of the ground, a mincha, or offering, to the Lord." Now the remarkable circumstance attending this offering is, that it was the first of which we read, that was offered to God. It was offered both by Cain and Abel, after the fall of Adam, and after that sacrifice of the lamb had been commanded, which typified the future sacrifice of "the seed of the woman." It was only rejected, when Cain offered it without the additional sacrifice of the lamb, which Abel brought. It was the first offering which Moses commanded after the direction, which we read in the foregoing Section, to bring to the altar the burnt offering of the bullock, or of the lamb, which typified the future sacrifice of Christ; and it is the only sacrifice which the last of the prophets of the Old Testament has declared shall be continued, in the bread of the Sacrament of the Lord's Supper, after Christ, the true "Lamb of God," the true "burnt offering," had been actually sacrificed for the sins of the world. "My "name shall be great among the Gentiles" (says Malachi, i. 11), "in every place, "incense," that is, the incense of prayer, "shall be offered unto my name; and a "pure offering;" that is, a pure mincha, a pure wheat offering.—What, then, is the inference which we may deduce from the command in this place, to offer the wheat offering, or the mincha? The word is derived from a root, which signifies "rest," as we read in Genesis, that "the Lord rested" from His labours, and that He appointed the Sabbath to commemorate that rest. And, as some mode of worship must have been ordained when the Sabbath was thus kept, and as the God of revelation has uniformly identified His worship with some kind of sacrifice, we may infer that the offering of the fruits of the ground was commanded in Paradise, before the fall, as a token of man's gratitude for his past creation, of his love to God for his present blessings, and of his thankfulness for the probable promise of a better Paradise than that in which God had placed him. At the fall, or immediately after the fall, the animal sacrifice was ordained, which typified the sacrifice of Christ; but the offering of the fruits of the ground was either blended with the animal sacrifice, or presented by itself, in token that man was always required to give the sacrifice, or offering, of a grateful heart to God. Man was to approach to God, it is true, since his fall, with the sacrifice of the Lamb of God; but he was to be mindful, when he did so, both of the past Paradise from which he fell, and the better Paradise into which he hoped to be admitted. He was to be grateful, in every act of worship, for the present promises of mercy, and the hope of pardon. Thus the object of the command of the wheat offerings was to remind man of the whole substance of his religion. Its origin was from God alone; for no human reason could have invented the law at the commencement, after the fall of man; or placed it between the command for the burnt offering, and that for the peace offering in the enactments of the wilderness; or have foretold its continuance in the Christian Church, after the true burnt Offering

had been slain upon the Cross, and had given peace to the consciences of those who come to God with grateful hearts, to thank Him for the past mercies of Christ's sacrifice, for present hope, and future happiness. The details, too, of the manner in which this sacrifice is to be brought, and in which every act of worship is to be rendered to God, is minutely pointed out in the seemingly trivial enactments of the law. The wheat offering of our gratitude must be united, *not with the leaven* which typified insincerity, hypocrisy, or inward wickedness; not with *honey*, which typified the self-indulgence and sinful pleasures of the idolatrous Gentiles; but with *salt*, which typified cheerfulness and wisdom; with *oil*, which typified the graces and comforts of the Holy Spirit; and with the *fragrancy* of the *incense*, which typified heartfelt prayer, united with humble and grateful praise. The institutions of the law of Moses teach the very same doctrines, duties, and privileges, as the law of Christ, and His Apostles. The difference only between the few who received them in the types and shadows of the law, and the Christian who receives them in the light and spirit of the Gospel, may be illustrated by the manner in which the learning of the schoolboy, and of the matured scholar, receives a beautiful passage in a Greek or Latin author. The one is compelled to understand its meaning with labour, discipline, and possibly with severity and punishment; the other rejoices with admiration and enthusiasm in the poetry or eloquence. One toils to comprehend, what the other sees with facility and clearness. One shrinks from the pain; the other exults in the pleasure of "the thoughts that breathe, and "words that burn." And as the discipline of the school enabled the mature scholar gradually to learn, and then to delight in the sublimity or elegance which he admires; so it is with the Christian, who studies the Gospel of Christ in the law of Moses; he is better enabled to learn, and to delight in the excellence of Christianity, and the beauty and the perfection of the one common religion of the whole Scripture of God.

LEVITICUS II. 1—16.

BEFORE CHRIST 1490.

1 And when any will offer [a] a meat offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn [b] the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And [c] the remnant of the meat offering *shall be* Aaron's and his sons': [d] *it is* a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil,

BEFORE CHRIST 1490.

[a] ch. 6. 14. & 9. 17. Numb. 15. 4.

[b] ver. 9. & ch. 5. 12. & 6. 15. & 24. 7. Isai. 66. 3. Ecclus. 45. 16. Acts 10. 4.

[c] ch. 7. 9. & 10. 12, 13. Ecclus. 7. 31.

[d] Exod. 29. 37. Numb. 18. 9.

BEFORE CHRIST 1490.

or unleavened wafers [o] anointed with oil.

5 ¶ And if thy oblation *be* a meat offering *baken* ‖ in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering.

7 ¶ And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat offering [f] a memorial thereof, and shall burn *it* upon the altar: *it is* an [g] offering made by fire, of a sweet savour unto the LORD.

10 And [h] that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with [i] leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ [k] As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not † be burnt on the altar for a sweet savour.

13 And every oblation of thy meat offering [l] shalt thou season with salt; neither shalt thou suffer [m] the salt of the covenant of thy God to be lacking from thy meat offering: [n] with all thine offerings thou shalt offer salt.

14 And if thou offer a meat offering of thy firstfruits unto the LORD, [o] thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of [p] full ears.

15 And [q] thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering.

16 And the priest shall burn [r] the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

BEFORE CHRIST 1490.

• Exod. 29. 2.

‖ Or, *on a flat plate*, or, *slice*.

[f] ver. 2.

[g] Exod. 29. 18.

[h] ver. 3.

[i] ch. 6. 17. See Matt. 16. 12. Mark 8. 15. Luke 12. 1. 1 Cor 5. 8. Gal. 5. 9.

[k] Exod. 22. 29. ch. 23. 10, 11.

† Heb. *ascend*.

[l] Mark 9. 49. Col. 4. 6.

[m] Numb. 18. 19.

[n] Ezek. 43. 24.

[o] ch. 23. 10, 14.

[p] 2 Kings 4. 42.

[q] ver. 1.

[r] ver. 2.

PRAYER.—LET US PRAY, *that we commemorate in our worship the glories of God in creation, as well as in redemption; that we contemplate God in the* past *with hope in His mercy through Christ, with gratitude for His promises, and with repentance of our sins; that we contemplate God in the* present *with the conviction of His love, and of our own unworthiness; that we contemplate God in the* future *with belief in the "rest that remaineth for the people of God;" and that all our services daily, sabbatical, or sacramental, be such as God has commanded.*

O GOD, the Creator and Preserver of all mankind, who hast been most mercifully

pleased to command us to keep holy the Sabbath day, in remembrance of Thy rest from creating the world and all that therein is, give us such grace, we pray Thee, that we always be mindful of that holy rest, and that we ever be mindful also of the resurrection of Jesus Christ from the grave, which we, Thy servants, commemorate as the earnest of our own resurrection, and of the "rest that "remaineth for the people of God." We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory both in creation and in redemption. O Lord God, heavenly King, God the Father Almighty; O God the Father, the Son, and the Holy Ghost; Holy, blessed, and glorious Trinity; so be with us, that, as Adam, our first parent, did keep holy the Sabbath day in Paradise, and offered unto Thee the sacrifice of a grateful heart; we may approach to Thee, remembering the past history of our race, the fall of our first parents, and the hope of that mercy which, at sundry times, and in divers manners, has been revealed to the children of men. May we love to study Thy holy will in Thy holy law, and evermore delight in the contemplation of Thy works in creation, of Thy providence in our preservation, of Thy grace and mercy in our redemption, and in Thy promises of a better world than that which our parents have lost! We thank Thee for the means of grace, and the hope of glory. We pray Thee so to give us true repentance and Thy Holy Spirit, that we may have such due sense of all Thy mercies past, that our hearts may be unfeignedly thankful, and that we show forth Thy praise, not only with our lips, but in our lives.—And as we approach Thee with gratitude for all Thy *past* mercies, so also do we pray Thee to give us that due sense of all Thy *present* mercy, that we daily and constantly live under the conviction both of Thy love to our souls, and of our own unworthiness. Enable us to live in Thy fear. And because we know and feel the vanity of the *present* life, give us Thy grace to prepare for the hour of death and the day of judgment. So may we live, that we never fear to die! So may the sorrows, the afflictions, and the emptiness, of this world wean us from the love of earth, and of all earthly things; that we may die daily to this present life, and become more willing to depart, to be with Christ in that better world, that holy rest, that continued rest, which Thou hast promised and prepared for the people of God! So may the remembrance of the *past*, the existence of the *present*, and the prospect of the *future*, all rest in Thee our God; that we may be wholly and entirely Thine! Here we offer, and present unto Thee, O Lord, ourselves, our body, soul, and spirit, to be the free-will offering, the sacrifice which Thou, our God, hast required, and which we desire to give, devote, and consecrate to Thee. And that these our prayers may not be in vain, enable us, we pray Thee, to come to Thee in that way which Thou hast Thyself appointed. As the *kings*, the *priests*, and the *prophets*, in the olden time, were anointed with oil in the name of the Lord; so pour forth the graces of Thy Holy Spirit upon our souls, that we may be as *kings* and *priests* to Thee, and believe and obey the words which the *prophets* of the Lord have spoken. As the fragrant *incense* was commanded to be placed upon the altar, in the law of thy servant Moses; so may our prayers in the morning, and in the evening, in the rest of the Sabbath, and at the partaking of the bread and wine, which Christ hath commanded to be received, all come before Thee as the incense, and all be accepted by the God of mercy. As the *salt of the covenant* was commanded to be mingled with the sacrifices; so may our *sacrifices* be blended with cheerfulness and wisdom, that we may serve Thee with joy and gladness, and be filled with the spirit of understanding and knowledge in all the ways of the Lord. As the *honey* and the *leaven* were banished from the holy sacrifices; so when we approach to Thine

altar, and pray Thee to accept and bless the offering of our hearts and lives, may no secret sins, no inward hypocrisy, no malice, nor envy, nor hatred, be found within us, to cause the rejection of our services and our sacrifices—of our prayers and of our praises, before Thee. In all our ways may we acknowledge Thee; and do Thou direct our paths through life, to death, and heaven. O give us true repentance. Forgive us, we pray Thee, all the sins, and negligences, and ignorances of the past. Endue us with the present grace of Thy Holy Spirit, to amend our lives according to Thy holy word. Guide us with Thy counsel, and after that, lead us to Thy glory; that both in the *past*, the *present*, and the *future*, we may be presented to Thee a living sacrifice, holy and acceptable to Thee in life, in death, and for ever. Hear our imperfect petitions which we offer to Thee, not in our own name, nor in our own words, but in the Name and in the words of Thy Son Jesus Christ our Lord, who hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the wheat or bread offering in Paradise, before the institution of animal sacrifice; under the law, in conjunction with that sacrifice; and after the law, in commemoration of the sacrifice of Christ.* Lev. ii. 1. 4, 5. 7. 14.

In these five verses five several kinds of the mincha, or sacrifice of wheat offering, are enumerated. The view I have taken in the Introduction to this Section may appear strange and novel; but I believe it to be true, and that the institution of the Sacrament in which the bread was to be eaten instead of the paschal lamb, was intended to prove to us, that God was propitiated by the death of Christ, and that the way to the direct approaching to God was restored to man,—as at the creation, and before the fall. The only difference between the acceptance of ourselves and of our first parent, was this—that he drew nigh to God in his own name before the fall; we draw nigh to God in Christ's name, as the restorer of the direct communication between God and man. I am confirmed in this view by the language of St. Paul. Having expatiated, in the Epistle to the Hebrews, on the efficacy of the death of Christ (Heb. x. 1—18), he adds, "Having, therefore, brethren, boldness to enter into the most holy place (where God is manifested) by the blood of Jesus, the true Sacrifice, let us draw near with a true heart, in full assurance of faith." Let us draw near, that is, not only as the high priest used to enter into the holy of holies, but as Adam our first father approached in Paradise to God. I omit the spiritual interpretations of each verse in the accounts of these sacrifices, because they are all given at length by Cornelius à Lapide, the learned Jesuit commentator; by Gill, the learned Baptist dissenter; by Henry, Clarke, Mant and D'Oyley, Parker, and the other authors, whose works I have throughout these notes taken for granted are in the hands of every student of the Scriptures. I only, therefore, add to their labours the few remarks which may not have occurred to these writers.

Having assumed the Divine origin of sacrifice in other notes, it is only necessary to confirm my opinion, that the mincha, or the wheat offering, was probably instituted as an eucharistical oblation in Paradise by two reasons. The first is, that the ancients, who may be supposed to have retained among them the use of the original tradition, uniformly speak of the bread offering as having originated at the very earliest period, and as a custom in the commencement of human society. It is not alluded to as a service to which any known beginning may be assigned. Some religious services, it is true, were ascribed to the laws of the real or fabulous Numa[1], who was born long after Moses; and there is no doubt that additions were constantly made to the original patriarchal institutions in various nations, as the several Christian nations everywhere have added to, or innovated upon, the primitive Christian services; but, generally speaking, the remote, and undefined, and undefinable antiquity of the bread, or flour, or wheat sacrifice is assumed by all[2]. I omit the argument of the πλείονα θυσίαν, the "additional sacrifice" of the Lamb, to that of the mincha, the cause of the acceptance of Abel's offering, because it is familiar to all theological students.

[1] Joh. Rossini, Roman. Antiq. &c. 4to, lib. iv. sect. iv. Pliny, Nat. Hist. lib. xviii. c. 11.

[2] See the numerous references in Corn. à Lapide, Parker, A. Clarke, &c.

The second reason I assign for attributing this very early origin to the mincha, is deduced from the probable meaning of the word.

The term "mincha" may be derived from one or all of these roots,—from מנה, "a gift" or "portion," from נחה, "to lead," or נח, "rest," or ינח, "he rested;"—good authorities may be assigned for each derivation. I prefer the last, for the reason I have given in the Introduction. We read in Ex. xx. 11, that "The Lord blessed the day of the Sabbath and hallowed it," or "set it apart for His own service," because on that day יָנַח, "He rested." In the parallel passage to this (Gen. ii. 2), we read, "The Lord יִשְׁבֹּת, sabbatized;" and in the 3rd verse, "The Lord blessed the seventh day, and made it holy, or pronounced it to be set apart; for in it He שָׁבַת, "rested" or "sabbatized." By comparing the two passages, we find that שָׁבַת and יָנַח signify the same "rest." But no two words are ever entirely synonymous. I consider, therefore, שָׁבַת, to denote, "the cessation from the work of creation;" and יָנַח, to denote, "the manner in which that cessation, or rest of the Sabbath, was to be commemorated" by the man who was commanded to observe the Sabbath in remembrance of that rest. The fruits of the ground had just begun to appear. The man had but just begun to live. He was created on the sixth day. He was commanded on the seventh day to worship his Creator as the first act of homage, and the first use of his reason. He was instructed at the same time in the right choice of his food; which was of the fruits of the ground. Of those fruits of the ground, whatever they were, he was first required, in acknowledgment of his dependence upon God's bounty, to bring a portion as an offering to God. But the reasons of all worship are twofold.—One proceeds from the remembrance of something which God reveals respecting Himself; the other from man's consciousness of his own wants. Both were united in the offering of the mincha. Its name denoted the sacrifice which commemorated God's revelation of Himself as the Creator of the world, and the Ordainer of the Sabbath; and its substance, the fruits of the ground, was a token of man's dependence on God's bounty, and man's gratitude for the supply of his wants. No other word so well and so fully describes the twofold object of all worship, and especially of the first mode of worship which we may believe would be instituted by the Creator. When the fall took place, the privilege of thus approaching to God with gratitude and rejoicing was suspended. Another sacrifice was commanded. The mincha, however, was not intermitted, but was united with it. The mincha was thus united generally also with the animal sacrifice, because, though "without shedding of blood was no remission," man was still required to show his gratitude to God. The mincha is still continued in the Christian dispensation, after animal sacrifice has ceased; because the true Paschal Lamb having been offered as the sacrifice, the Mincha, or bloodless offering, commemorates that death of Christ, the covenant and mercy of God, and the gratitude of man. The Sacramental Mincha is the sacrifice which gives us, at once, the remembrance of the past Paradise; the restoration by Christ to all the privileges of approaching to God, which renders even the present state of sorrow and temptation a present Paradise; and it is the sacrifice which gives us the pledge and hope of that better and eternal Paradise, from which the first Adam fell, but which the second Adam restored. There is, therefore, a oneness, a completeness, a consistency, in all the ways of God to man, of which the sacrifice of the mincha, and the sacrament of the Lord's Supper, afford one of the best and most perfect illustrations.

SECTION CXXV. LEVITICUS III.

TITLE.—*The theory of sacrifices.—As the holiness and happiness of heaven are represented to the Christian believer in revelation under the types or emblems of white robes, crowns of gold, and palms, and harps, the wall of jasper, the gates of pearl, the descending Jerusalem, and the crystal river, so were holiness and happiness represented to the Jewish believer under the types or emblems of the washings, the cleansings, the purifications, and sacrifices of the Jewish law. The reasons for which the peace offering was commanded* AFTER *the burnt offering and meat offering, and* BEFORE *the sin offering and trespass offering.*

INTRODUCTION.—Because all the first ideas of man are derived from the senses, much difficulty has been uniformly experienced in conveying to the mind any

adequate ideas of the holiness of God, the happiness of heaven, or the nature of the human soul. The consequence has been, that all three have been generally represented to us in the language of emblems, drawn from those objects around us which give pain or pleasure, which excite admiration or surprise, fear or love, hope or terror. Hence we have the thorns of pain, and rivers of pleasure.—The sun was the emblem of the majesty which excited admiration; the sudden thunder, of alarm or surprise; the roaring of the lion was the symbol of excited fear; the gentleness of the pigeon, of kindness and love; the bud and the unripe fruit were the emblems of hope; the storm and the lightning were the emblems of terror and dismay; the emotions of the mind were described by the material objects which called them forth, and the understanding was instructed by applying to itself the ideas thus suggested by the senses. It learnt industry from the ant; it surnamed the God who enlightened and protected it, "a sun" and "a shield," its "light" and its "glory;" and nearly every outward object became the emblem of some inward thought, emotion, or reflection. Now the *three* principal topics on which the mind of man can be employed are,—its own nature, the future happiness, and God's holiness. *The nature of man*, as a being compounded of the visible and invisible, is called by two words, "dust," as referring to the visible, and "soul," or "spirit," as referring to the invisible: and because the invisible part of man is not the object of the senses, the name given to it is derived in Hebrew, Greek, Latin, and English, and, therefore, we may infer in most other languages, from that which is invisible to sight, though it is at the same time an object of one or more of the other senses. It is called "spirit," from the word signifying "to breathe." When God had created the visible man, dust from the dust, He gave him the invisible soul, which then began to animate the dust; and he is said to have "breathed the breath of life," and then man became the compound being,—the union of the visible body and the invisible soul. In the same manner the *happiness of heaven*, the future happiness, is represented to us under those images or emblems which give satisfaction in various forms to the mind, while man remains still upon the earth. Hence we read at the closing of the books of the Scriptures the description of the future happiness under the emblems of the white robe of triumph, freedom, and joyfulness; the crown of gold, which denoted majesty and dominion; the palms of victory, the harps of melody, the jasper of beauty, the pearl of great preciousness, the descending Jerusalem, (the city of their patriotic love, honoured by the King of kings,) and the crystal river of repose and peace. The nature of man was described by the two words which related to the visible and invisible elements of which he was compounded. The happiness of the future state, in which the man is to live for ever, is described by emblems borrowed from the sources of the happiness of the present state. There remains, however, a third topic, the knowledge of which was essential to the mortal as well as to the immortal man;—that was, *the holiness of God*. With respect, however, to this topic, we meet with one remarkable fact. It is this, that there is not one object in the material world, there is not one object presented to the senses in the outward creation, which could convey to the mind of man any notion of the

holiness of God. The heavens declared His glory, and the firmament His handy work; and there was to be no speech nor language where the voice of the sun and of the moon, of the planets and the stars, was not heard, uttering with more than mortal eloquence the majesty and the greatness of God. But neither the blue heavens, nor the green earth, could declare to man the *holiness of God;* or how God was so great, that, though the heaven of heavens could not contain Him, He would still dwell in the hearts, and demand the homage of the thoughts, of men. Now, it is this remarkable, most remarkable fact, that nothing can be found in creation, or in art, to describe the holiness of God, which affords us the key to those sacred institutions of which we read so much in the book of Leviticus, and especially in these Sections—the institution of the sacrifices; whether it be the sacrifice of Abel, or of the patriarchs, or of the Hebrews, as they are detailed in the laws of Moses. The idea of the holiness of God, seeing that it was not taught by any object of the senses, would have to be originated from some higher source, and to be thrust, as it were, into the mind through the senses by institutions appointed for that express purpose. The institution of sacrifice gave that idea to the mind by a series of comparisons, which compelled the observer to demand the causes of the institution, and thus to learn what nature could not teach him—the holiness of God. Thus nature, or the sight of animal creation, would lead men to infer, that all the creatures of God were equal in His presence; and, therefore, that all men were equally acceptable, all actions were of equal indifference to Him who was so great and glorious; all thoughts would be the same; and holiness would be an unknown idea. To prevent the existence or prevalence of this notion, a distinction was made between animals, which men could never have imagined. Some were declared to be clean; some to be unclean. This was the *first* step towards the notion of holiness. The *second* was, that some only of the clean animals were to be pronounced fit for sacrifice. The *third* was, that even the peculiar animal which was to be thus selected was to be unblemished. The *fourth* was, that, even though unblemished, it was to be washed with water, to be more thoroughly purified. The *fifth* was, that then it was only declared to be acceptable to God by the fire which consumed it.—And thus the idea of holiness, which human nature could not have taught, was enforced, even on the day of the fall, by revelation; for such as the sacrifices of the Hebrews were, such also, in the opinion of the best writers, were those of Abel, and of the patriarchs. They all taught the doctrine of a holy God, a holy sacrifice to be offered, and a holy heart to be added, as a proof that the worshipper understood and appreciated the ordinance. But the institution of sacrifice did not only thus enforce the holiness of God, and the coming of that one only true Sacrifice, the future Lamb of God; it taught, also, the present and future happiness of man. It summed up all in that one word which alone includes all happiness,—peace. The peace which passeth all the understanding of man,—and which surpasses also all the language of man,—was taught, by the institution of sacrifice, to be the portion of the sacrificer. In the Section before the last we read of the burnt offering; that it was to be offered with oil, frankincense, and salt, without leaven, and without honey; and

we considered the meaning of these particulars. In the present Section we read of the third great class of offerings, that they were the offerings of peace. They were the offerings which spoke peace between the God who received them, and the offerer who brought them, after the burnt offering had been given to God, which represented the sacrifice of Christ, and after the meat offering, which represented the manner in which God was to be worshipped,—with joy, prayer, cheerfulness, and freedom from impure leaven, or worldly lusts. It was to be offered after these, and before the sin offering of ignorance, or before the trespass offering for the sins of the nation and place in which men lived. The peace offering was a pledge, that, when the worshipper approaches to God with faith in the true Sacrifice, and with the pure intention of seeking more and more holiness before God, he may be at peace with God, though much ignorance and much imperfection may still attend his services. We shall speak more of the peace offering below. Let us in the mean time learn this lesson from the order in which the sacrifices were commanded to be offered;—that he who would seek the "peace which passeth all understanding;" he who would have the peace which Christ gives, and which the immortal spirit of man desires, and without which, both in the present life and in the future life, there is no happiness, must seek it, first, in the humble faith which brings the soul to the cross; and next, in the humble, inward, heartfelt worship, which gives the motives, and the affections, and the silent confidence in God as one united act of the soul, to its Maker. Knowledge, faith, and love, are the only foundations of that inscribable peace which proves its fitness for future happiness by thirsting and hungering after present holiness.

LEVITICUS III.

BEFORE CHRIST 1490.

1 And if his oblation *be* a [a] sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it [b] without blemish before the LORD.

2 And [c] he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; [d] the ‖ fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the ‖ caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons [e] shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be*

BEFORE CHRIST 1490.

[a] ch. 7. 11, 29. & 22. 21.

[b] ch. 1. 3.

[c] ch. 1. 4, 5. Exod. 29. 10.

[d] Exod. 29. 13, 22. ch. 4. 8, 9.

‖ Or, *suet.*

‖ Or, *midriff over the liver,* and *over the kidneys.*

[e] ch. 6. 12. Exod 29. 13.

BEFORE CHRIST 1490.

of the flock; male or female, [f] he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the back bone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* [g] the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then [h] he shall offer it before the LORD.

BEFORE CHRIST 1490.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: [i] all the fat *is* the LORD's.

17 *It shall be* a [k] perpetual statute for your generations throughout all your dwellings, that ye eat neither [l] fat nor [m] blood.

[f] ver. 1, &c.

[g] See ch. 21. 6, 8, 17, 21, 22. & 22. 25. Ezek. 44. 7. Mal. 1. 7, 12.

[h] ver. 1, 7, &c.

[i] ch. 7. 23, 25. 1 Sam. 2. 15. 2 Chron. 7. 7.

[k] ch 6. 18. & 7. 36. & 17. 7. & 23. 14.

[l] ver. 16. compare with Deut. 32, 14. Neh. 8. 10.

[m] Gen. 9. 4. ch. 7. 23, 26. & 17. 10, 14. Deut. 12. 16. 1 Sam. 14. 33. Ezek. 44. 7, 15.

PRAYER.—LET US PRAY, *that we so approach to God with humble faith, and with the desire of inward holiness of motive and affection, that we obtain that peace in the contemplation of the mercy and love of God, which the world cannot give, nor remove, nor destroy; that we enjoy the same peace of God in prosperity, in adversity, in the loss of friends, in the decline of health, and in the prospect of death; that the peace of God in heaven, begin in the peace of God on earth.*

O THOU, who knowest the hearts of all men, and who hast promised to dwell with the humble and contrite spirit, we Thine unworthy servants come before Thee, confessing our sins and wickedness, which we from time to time most grievously have committed in thought, word, and deed, against Thy Divine Majesty. We do humbly repent, and are heartily sorry for these our misdoings;

the remembrance of them is grievous unto us, the burthen of them is intolerable. Have mercy upon us; have mercy upon us, most merciful Father. For Thy Son our Lord Jesus Christ's sake, forgive us all that is past. Thou, of Thy tender mercy, didst give Him, Thine only Son, to suffer death upon the Cross for our redemption, and to make there, by one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. In His Name we come to Thee; for His sake we implore Thee to have mercy upon us. With humble faith in the merits and death of Him Thy dear Son, our Lord, we pray Thee to pardon our sins past; and so to send down from heaven the influences of Thy Holy Spirit, that we may not only approach to Thee in humble faith in the sacrifice of Christ our Lord, but that we may add to that faith the virtue of the life, and that holiness of heart, head, and soul, and motives and affections, that every imagination of the thoughts of our hearts may be holy before Thee. Accept our burnt sacrifice. May our prayers ascend before Thee as the frankincense! May the leaven of all wilful evil be put away from us! So sanctify us, we pray Thee, that, all sin and wickedness being removed from our hearts and lives, we may know that peace of God which passeth all the understanding of the sensual, the worldly, and the lovers of earthly pleasure more than the lovers of God. O grant us Thy peace all the days of our life. Grant us that peace within, which the world cannot give in its beginning, nor remove in its progress, nor destroy in its end. If we are in prosperity, if Thy good Providence shall please to give us the gold and the silver, the comforts and enjoyments, which He has withheld from others, may we value the peace with God, through Jesus Christ, as the best of blessings, the most inestimable good, the more blessed portion than all the wealth, and pleasures, and satisfactions of this world. If we are in adversity, if pain and sorrow, distress and poverty, cares and calamities, be our portion, O keep us still in perfect peace. May our minds be stayed on Thee! Be Thou the rock on which we build; the fortress wherein we take refuge; the arm on which we lean; the defence in which we trust. In the midst of the sorrows we have in our hearts, may Thy comforts possess our souls! May the peace of God be with us to soothe our sorrows; to comfort us when the world affords us no consolation; to bless us with the joy which is unspeakable, and full of glory! When the darts of death are scattered by Thy Providence around us, when the desire of our hearts, and the delight of our eyes, the beloved of our souls, and the strength of our earthly hopes, are struck down before us, still, O still, be with us. Speak peace unto our hearts and souls, in the hope, and in the certainty, of meeting again in heaven those, whom Thy merciful yet mysterious Providence has been pleased to summon before us to the world of spirits. When the day shall come, that our feet stumble on the dark mountains of sickness, and pain, and weakness, and when the shadows of the valley of death surround us; when our strength shall fail, and the days shall be at hand, that the mourners go about the streets; and when they shall speak of us, as we have spoken of those who have already been called to their great account, O forsake us not. Then, O then, be with us! Then speak peace. Then may the remembrance of the blood of sprinkling be with us. Then, O Thou God and Father of the spirits of all flesh, may the peace of God keep our souls from fear, our minds from doubting, and our hearts from despair. Then, when the countenance is changed, when the consciousness of the presence of earthly friends and earthly scenes begins to fade away, may the peace of God, which is the blessedness and the happiness of heaven, so begin to possess the soul, that the grave shall have no victory, death shall have no sting; the parting of the soul from the mortal body

shall have no terror, nor sorrow, nor pain, nor woe. Be with us at the hour of our death. Guide us by Thy counsel, and after that receive us to Thy glory. Whom have we in heaven but Thee? and there is none upon earth, whether we live or die, whom our souls can desire in comparison of Thee. Our flesh and our heart fainteth: but God is the strength of our heart; God is our portion for ever. So grant us Thy peace all the days of our life; so grant us Thy peace in the hour of our death. May Christ our peace offering be to us the Prince of peace; to speak peace, and to give us peace with God, both now and for evermore. Hear, we beseech Thee, O Lord, these our humble petitions; which we offer not in our own name, but in the Name of the same great Sacrifice for our sins, the same Prince of peace to our souls. In His words we call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTE.

For remarks on the peace-offering, see the Section below on Lev. vii.

SECTION CXXVI. LEVITICUS IV.

TITLE.—*What is truth? God alone is infallible, unchangeable, supreme, and free from the possibility of error. Because both God's chosen priests, and Church, and rulers, and people, may err and sin through ignorance, inadvertency, wrong reasoning, impulse, or mistake, sin offerings for the effect of these sources of evil are commanded. The victims selected; the place where they were to be killed; the sprinkling of a portion of the blood, before the veil, and on the horns of the altar of incense; the pouring out of the remainder at the foot of the altar of the burnt offering; and the burning of the whole body of the victim without the camp.*

INTRODUCTION.—"What is truth?" was once demanded by the Roman magistrate of Him who is Truth itself; and much difficulty has always been found in defining accurately that reality, or that agreement of words with the objects of words, which we call "truth." There is, however, one definition of the word "truth," which, if it had been always remembered by the controversialists, who have agitated the world and the Church by their discussions on religious subjects, would have terminated nearly all their disputations, and established in all ages toleration instead of persecution. That definition is, "truth" (in questions of religion) "is the reconciling of seemingly opposite and clashing, yet certain and "undeniable propositions:" and it is only by adopting this definition, that we are able to understand the promise of our Lord to His disciples (John xvi. 13). He did not promise them that they should be led merely into truth, (because all sects and parties hold some truths as the foundation, even of the most erroneous inferences they derive from them; and truth may be held partially, therefore, and in conjunction with very many errors,) but Christ promised that His dis-

ciples should be led into *all truth*. If we define religious truth to be the reconciling seemingly opposite, yet certain and undeniable propositions, we shall understand the "*all truth*;" the truth which our Saviour promised. Thus the Christian believes that the foreknowledge of God is undeniable; but he believes also, that the responsibility of man arising from the power to choose good or evil is also undeniable. He does not so hold either truth, as to frame the propositions deducible from it into a doubtful system. He reconciles the two, by believing both; and thus he attains to truth. So it is also with respect to the nature of Christ. The Christian believes in His human nature; and he believes in His Divine nature. He reconciles his conviction of both; and he is led by so doing into *all* truth on this disputed subject. The same mode of reasoning will enable the Christian to perceive the truth in that great controversy, which has divided, and still divides, the Church of Christ more than any other controversy from the commencement of the Apostolical commission to the day in which we live. That the Church has authority over its members, is a certain and undeniable proposition. That the Christian is entrusted by his Creator with the power to receive conclusions upon the joint evidence of his reason and of revelation, is a truth no less certain and undeniable. If the Church so exercise its authority, that it refuses to permit the Christian members to reason; or if the Christian so exercise his reason, that he deny, reject, and abjure altogether, the authority of the Church; the former becomes the foundation of tyranny, the latter the foundation of caprice. Each of them receives truth partially and erroneously. But the Church, and the Christian also, are both guided by revelation. That revelation, however, cannot, and does not, include every proposition, conclusion, or opinion, upon which the authority of the Church, and the reason of the Christian can be employed. The same consequence may, therefore, take place in the Christian Church,—where the great Head of the Church is not visibly present,—which took place in the Jewish Church, where the great Head of the Universal Church was visibly present, and where He might have been consulted on great occasions by the high priest in person. That consequence is alluded to, and provided for, in the present Section. It was, that wherever *men may reason, men may err;* and, therefore, both the priest as the head of the Church; the congregation, which was the Church itself; the ruler, who was at the head of the state; and the people, who composed the state, or nation; were all equally liable to error. All might commit the sins which result from ignorance or imprudence; from inaccurate reasoning; from the wrong use of their individual judgment; from impulse, or caprice; from forgetfulness of God's law, or from mistaking its meaning. Neither priest, nor Church, nor ruler, nor people, however wise or well instructed, was uniformly right, or free from the possibility of error. God, and God alone, is infallible. He alone is Supreme, unchangeable, and without the shadow of turning; and, therefore, every pretension, whether among Christians since the days of Christ, or among the Jews in the days before Christ, to entire freedom from liability to error, is a vain, unscriptural, and unreasonable presumption. And because all such sins proceed from that debasement and degradation of the soul, which is at

once the consequence of sin, the source of sin, and the origin of innumerable evils, both to individuals and societies, the same sacrifices were commanded to be offered for expiation of the sins of ignorance and error, as were offered for the expiation of the sins of the will and the affections; excepting, that while the more expressive and valuable sacrifice was demanded for the sins of the priests, and of the congregation, if they erred, a less valuable sacrifice was required to expiate the mistakes of the ruler of the people. Religious errors are more dangerous and injurious than political mistakes. The offending priest was directed to bring the victim, without blemish, to the door of the tabernacle of the congregation; to imply that, till his sin was expiated, he had not the privilege to go up to worship (ver. 1—4). He laid his hand on the head of the victim, and confessed his sin. The victim was then slain. Some of the blood was brought into the tabernacle, and sprinkled before the veil which separated the holy place from the most holy. Some of it was put upon the horns of the altar of incense (ver. 5—7); the remainder was poured out at the foot of the altar of burnt offering; and the rest of the victim was to be carried to a separate place without the camp, (where the ashes of the burnt were cast out,) and there consumed. Now it was impossible that all these commands could be given without some solemn reason for them—and the interpretation, of which the key is given to us in the Epistle to the Hebrews, (which may be called the universal interpretation of the spiritually-minded Church of God, whether before, or since the times of the Apostles) affords the only answer to the question, "Why were such minute ordinances "enacted?" The victim, we answer, represents the only true Sacrifice for all sin, whether of the will, or of the understanding. Belief in that Sacrifice which was without blemish admits us to the door of the Church, from which our ignorance and sin had banished us. There we lay our hands by faith on the holy Sacrifice. We then confess our sins. We pray that not we ourselves, but that holy victim, bear the iniquities we confess. The Sacrifice by the same faith is slain for us. The blood of Christ, which is thus shed for us, is sprinkled before the veil which separates the holy Church on earth from the Holy of Holies —the Church in heaven. It is placed upon the horns of the altar of incense, to show us, that even the incense of our most penitential prayers cannot be accepted, unless they are offered in the name of Christ, and blended with the plea of His merits. The blood is poured out at the foot of the altar of burnt offering, to prove to us that the very sacrifice of ourselves, our souls and bodies, on that altar is not accepted, unless the altar be sanctified by the same blood. The victim was burnt to ashes, without the camp, to denote both the death we deserve without the tabernacle of God, and the death of the true Sacrifice, as the atonement for man without the walls of Jerusalem. And the place of the ashes, where the last remains of the victim were collected, may denote the Golgotha, or place of ashes, where the body of Christ was consumed; a reason, indeed, not known, perhaps, to the Jewish worshipper, but known to us, who view these institutions by the light of the new dispensation. The other expiations of the sins of ignorance on the part of the congregation, of the ruler, and of one of the people,

may be interpreted in a similar manner; and the whole of this part of the law may convince us, therefore, of the necessity of the prayer of the King of Israel, "Cleanse Thou me (by the blood of Christ) from my secret faults." It may convince us of the propriety of the beautiful and humble petition, which we shall do so well to offer: "From all our negligences and ignorances, as well as from all our sins, Good Lord deliver us."

LEVITICUS IV.

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, [a] If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

3 [b] If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, [c] a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock [d] unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed [e] shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall [f] put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour [g] all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 [h] As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 [i] And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth † without the camp unto a clean place, [k] where the ashes are poured out, and

BEFORE CHRIST 1490.

[a] ch. 5. 15, 17. Numb. 15. 22, &c. 1 Sam. 14. 27. Ps. 19. 12.

[b] ch. 8. 12.

[c] ch. 9. 2.

[d] ch. 1. 3, 4.

[e] ch. 16. 14. Numb. 19. 4.

[f] ch. 8. 15. & 9. 9. & 16. 18.

[g] ch. 5. 9.

[h] ch. 3. 3, 4, 5.

[i] Exod. 29. 14. Numb. 19. 5.

† Heb. *to without the camp.*

[k] ch. 6. 11.

BEFORE CHRIST 1490.

burn him on the wood with fire: † where the ashes are poured out shall he be burnt.

13 ¶ And [m] if the whole congregation of Israel sin through ignorance, [n] and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation [o] shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 [p] And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And [o] he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did [q] with the bullock for a sin offering, so shall he do with this: [r] and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

22 ¶ When a ruler hath sinned, and [s] done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23 Or [t] if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And [u] he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.

25 [x] And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar,

[l] Hebr. 13. 11.
† Heb. *at the pouring out of the ashes.*
[m] Numb. 15. 24. Josh. 7. 11.
[n] ch. 5. 2, 3, 4, 17.
[o] ch. 1. 4.
[p] ver. 5. Hebr. 9. 12, 13, 14.
[q] ver. 3.
[r] Numb. 15. 25. Dan. 9. 24. Rom. 5. 11. Hebr. 2. 17. & 10. 10, 11, 12. 1 John 1. 7. & 2. 2.
[s] ver. 2, 13.
[t] ver. 14.
[u] ver. 4, &c.
[x] ver. 30.

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as [y] the fat of the sacrifice of peace offerings: [z] and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And [a] if † any one of the † common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or [b] if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 [c] And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And [d] he shall take away all the fat thereof, [e] as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a [f] sweet savour unto the LORD; [g] and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, [h] he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, [i] according to the offerings made by fire unto the LORD: [k] and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

[y] ch. 3. 5.
[z] ver. 20. Numb. 15. 28.
[a] ver. 2. Numb. 15. 27.
† Heb. *any soul.*
† Heb. *people of the land.*
[b] ver. 23.
[c] ver. 4, 24.
[d] ch. 3. 14.
[e] ch. 3. 3.
[f] Exod. 29. 18. ch. 1. 9.
[g] ver. 26.
[h] ver. 28.
[i] ch. 3. 5.
[k] ver. 26, 31.

PRAYER.—*For the priesthood and the Church; for the government, the nation, and ourselves.*

LET US PRAY, *for the ministers and dispensers of God's Holy Word and Sacraments, that they may teach the whole truth of God to the people fully, faithfully, and wisely;—for Christ's holy Catholic Church, and more especially for our own Church, that it become reformed from all errors, and be enlarged till it become co-extensive with the whole race of mankind;—for the government, that it increase the happiness, prosperity, influence, and union of the people;—*

for the people, that they never abuse their power;—and for ourselves, that God will pardon all our sins of negligence, ignorance, and error.

ALMIGHTY and merciful Father, who hast taught us by the institutions and ceremonies of Thine ancient law, that sins of ignorance and error were alike committed by the priest, and by the congregation, by the ruler, and by any one of Thy people Israel; grant, we beseech Thee, to all sorts and conditions of men among us, that we, being guided and directed by the light of Thy Holy Spirit upon our reason, and by the pages of Thy holy word, may have a right judgment in all things. Guide us into all truth; that we, knowing the fear of the Lord to be wisdom, and to depart from evil to be understanding, may ever make Thy law our rule, and Thy will our instructor. Have mercy on our Church and nation; on the priest and ruler; on all ranks, and classes, and orders among us. May it please Thee to illuminate all bishops, priests, and deacons, with true knowledge and understanding of Thy holy word; that both by their preaching and living they may set it forth, to the banishment of all ignorance and error. Give Thy grace to the *bishops* of Thy Church; that they may faithfully serve Thee, and "be diligent and active to banish, and drive "away (according to their solemn professions when they were consecrated to their "high office) all erroneous and strange doctrines contrary to Thy Word." Give Thy grace to the *ministers and stewards* of Thy mysteries, the pastors of Thy people; that they also perform the solemn vow of their ordination, that they would "teach nothing, as required of necessity to eternal salvation, but that "which they shall be persuaded may be concluded and proved by the Holy "Scriptures." May they banish the ignorance and the darkness of the land, by rightly administering Thy holy Sacraments; and by preaching the Gospel of the blessed God *fully*, so that no truth be suppressed, nor omitted, nor forgotten, nor perverted by any ignorance or error! May they preach it *faithfully*; so that they be regardless of displeasing the sinner, whether he be rich or great, or mean or poor! May they preach Thy holy Gospel *wisely*; so that by careful and diligent study, and humble and earnest prayer, they attain and impart to Thy people the knowledge which maketh wise unto salvation! And as we thus pray that Thy servants, the *bishops* and *curates*, be preserved from all ignorance, and error, by which the people might be led to sin against Thee; so also do we pray Thee to have mercy on Thy *whole Church*. Inspire continually, we beseech Thee, the Universal Church with the Spirit of truth, unity, and concord. And so bless our own Church, which Thou hast planted in this great and favoured empire, that we may all agree in the truth of Thy holy word, and live in unity and godly love. Drive away from among us all ignorance, hardness of heart, and contempt of Thy word and commandments.—And because the *prince* on the throne, the *rulers* in the senate, and the *chiefs of the people*, are all equally subject to error, we beseech to rule the heart of the Queen, in Thy faith, fear, and love. May she evermore have affiance in Thee; and ever so seek Thy honour and glory, and study to keep Thy people committed to her charge, that peace and happiness, religion and virtue, be established, and strengthened, and extended at home and abroad, in all places of her dominion and empire. Endue the *nobility*, the *senators*, and the *chiefs of the people*, with the fear of Thy name, the love of Thy truth, and the desire, by their influence and example, their wealth and power, peacefully and efficiently to promote the knowledge and love of God, as the only foundation of the political, moral, spiritual, and religious improvement, happiness, and prosperity of Thy people. Give to all nations

unity, peace, and concord. Make this, our own *nation*, the promoter of Thy truth, the leaven of the later ages of the world, the Christian example to all mankind, the great benefactor to the children of our common Father. Make this, our own nation, the holy and the honoured instrument of so uniting the knowledge of Christ's religion with the commercial enterprise which enriches us, and with the political influence which attends us, that our good, Thy blessing, and the social, moral, and spiritual happiness and improvement of mankind, may be united, and blended, and made one, with the ever-increasing prosperity and greatness of our native land. Grant to this empire, and Church, and people, to bless and sanctify the world; to give to Thee the heathen for Thine inheritance, and the utmost parts of the world for Thy promised possession. O Son of the living God, hear, O hear, our prayers for the whole race of mankind; for Christ's holy Catholic Church, and especially for our own Church, that all may be Thine. Give us true repentance. Forgive us all our sins, negligences, and ignorances. Endue us with the grace of Thy Holy Spirit to escape from all error, and to amend our lives according to Thy most holy word. We ask all in the Name, and for the sake, of Thy Son Jesus Christ our Lord, who has commanded us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

Note 1. *On the reading of the Levitical law in families.*

Though the invaluable Epistle to the Hebrews was chiefly written to give to the Christian Church the key and clue to the mysteries and difficulties of the Mosaic law, it is certain that the peculiar enactments of that law can seldom be made interesting to the mind which has not leisure to meditate on the whole counsel of God. This circumstance cannot, or ought not, to be made an argument for withdrawing the Holy Scriptures from the more uneducated, on the plea that they cannot understand them; but it may be regarded as a reason with parents, and the heads of families, who are anxious to instruct their children and households in the knowledge of the truth, that they select the more appropriate portions to read to, and with them. And if they honour these humble lucubrations with their notice, and use them in their domestic services, it would be advisable that they abridge both the Introductions and Prayers, which are given in their present unabridged form, that they may be the subject of the meditations of the Christian in retirement, as well as used in the family: and happy will that Christian be, who can find as much pleasure in reading them, as the writer has found in preparing them. Thus, in the present Section, the passage from verse 22—35, may be omitted in family reading, on account of its similarity to the preceding verses. The sacrifices and ceremonies commanded for the sins of ignorance committed by the rulers and by the people, were the same with those for the sins of the priests and congregation, except that a kid was substituted for a bullock.

Note 2. *On the placing or laying of hands on the head of the victims offered in sacrifice.* Lev. iv. 4—15. 24—29. 33—35.

The usual interpretation of the expression וְסָמַךְ יָדוֹ עַל־רֹאשׁ הָעֹלָה, "and he shall place, or lay, his hand on the head of the victim" is, that this ceremony of the imposition of hands upon the head of the victim is a symbolical transferring of the sins of the offender to the victim that was offered; and that the worshipper, or the sacrificer, thus deprecated the punishment which was due to his transgression [1]. Rosenmüller, however [2], following Sykes [3], objects to this opinion; because the hand of the offerer was placed upon the eucharistical, as well as upon the piacular sacrifices. He believes that it merely denoted the resignation of the offerer of his own right and property in the victim, and its dedication to the Divine worship [4]. One answer to this objection is to be found in Levit. xvi. 21, 22, where Aaron is commanded to lay his hands on the scapegoat; and confess all the iniquities of the children of Israel, putting them on

[1] See Magee on the Atonement, Dissertation, or note, xxxix.

[2] Scholia in Levit. cap. i. v. 4.

[3] Essay on Sacrifices.

[4] Significabat is, qui sacrificium offerret, se id ritu illo solenniter Deo tradere; et quasi manumittere, professus se renunciari juri, quod in istud animal habebat, idque cultu divino dicare.

the head of the goat. "He shall send the goat away; and the goat shall bear upon him all their iniquities." It seems impossible that language can express more plainly the typical object and meaning of the sacrifices, which were so solemnly commanded to be offered; and not a word is said of the unworthy meaning,—that the owner of the victim merely resigned his ownership. Neither will any sound critic admit, that the custom which was observed among the Romans, more than a thousand years after, in manumitting a slave, is an argument for thus setting aside the uniform interpretation of this institution of the imposition of hands on the victim [5].

Another answer to Rosenmüller's opinion may be derived from the forms of confession uniformly observed by the Jews, as they are given by Outram [6] at great length. With respect to the opinion, that, as imposition of hands was made on the eucharistical, as well as on the piacular victims, and that, therefore, there was no necessary limitation of the meaning to the confession of sins, we answer, not only with Archbishop Magee,—That the eucharistic sacrifices might bear some relation to sin; but with Maimonides, that praises were pronounced over the head of the peace offerings. In offering these, the hands were laid on the head of the victim. In neither case is this ceremony of imposition of hands supposed or affirmed to be merely the resigning of ownership [7].

In his first Excursus, appended to the book of Leviticus, Rosenmüller discusses the design of the various Levitical sacrifices. He objects to the opinion of Sykes,—that they were federal rites between God and man. He makes the piacular sacrifices to be fines, paid by the offender. He rejects the notion, that they could by any possibility be intended, as the Churches of Christ have wisely and uniformly taught, to adumbrate the death of Christ, because it is not possible that the contemporaries of Moses could have imagined such an opinion [8]. He forgot that the express declaration of St. Peter (1 Pet. i. 11), that the prophets, when influenced, or borne away, by the Divine power upon them, did not know the meaning of the very words they were inspired or commanded to utter; but that they searched diligently what the Spirit which was in them signified, "when it testified to the sufferings of Christ, and the glory that should follow." If he had remembered this, he might have inferred, that, while Moses, at the command of the power (which impressed, by its Divine influence, certain precepts upon his mind), enacted the arbitrary, and seemingly unmeaning enactments of the Levitical law, he did not know, or profess to know, the typical meaning of the strange ordinances he was thus directed to give. The deeply learned, but sometimes heterodox critic, does not once, through the whole of his Excursus, allude to the Epistle to the Hebrews, the key to the whole ceremonial law. We may thank God that we have a more sure word of testimony, than any of these deeply learned, but erring guides, who mislead their readers by studying to discover novelties; and who may sometimes be suspected of endeavouring to prove their own ingenuity, by departing (as far as may be consistent with the profession of respect for revelation) from that true, but common interpretation of the Scriptures; from that interpretation, which has been sanctioned and confirmed by the letter of the whole text, and by the testimony of the ancient Church; by the fulfilment of the typical prophecies, and by the most severe and impartial criticism. The common, vulgar, orthodox theology, they seem to imagine, must at all hazards be deserted; and thus it is, that the German Neologians forsake the living waters, to guide their students to their own broken cisterns [9].

NOTE 3. *On the right idea of Atonement, and the admirable statement of the doctrine of the atonement in the Sacramental Services of the Church of England.* Levit. iv. 20. 26, 27. 31. 35.

The word Atonement in this chapter renders it a fitting opportunity to consider the interesting subject of the doctrine itself.

The doctrine of Atonement is considered by some theologians to be the most difficult, as it is by far the most important of all the truths of Christianity [1]. To this it may be answered, that while the doctrine of the Atonement is undoubtedly by far the most important in the whole compass of Christianity (for it is at once the basis and the superstructure, the foundation and the topstone, the Alpha and Omega, the beginning and the end, the whole sum and substance of revelation), it is attended with no difficulties to those who are accustomed to inquire only what revelation has actually taught, and who then submit their reason to that revelation, without presuming to speculate on the causes, fitness, or inscrutable mysteries connected with the discoveries made to man by that revelation. It is only attended with difficulty to those

[5] See Rosenmüller, in Lev. i. 4.

[6] De Sacrificiis, lib. i. cap. xv. § 8—12; cap. xxii. § 5, 6. 9.

[7] Juxta victimas salutares, ut mihi videtur, non confitetur peccata sua, sed Dei laudes commemorat. Ab Outram de Sacrif. lib. i. cap. xv. § 8.

[8] Non est credibile homines Mosis ætate de hoc consilio cogitare posse, &c.

[9] The student is earnestly requested to look carefully through the note of Archbishop Magee on this subject. I am unwilling to abridge it; or to make this note too long by inserting its chief paragraphs.

[1] Dogma de satisfactione longe difficillimum, uti longe momentissimum est in totâ doctrinâ Christianâ. Stapferi Institutiones, tom. iii. p. 276, ap. Gilbert, On the Atonement; its Basis, Nature, and Bearing on the principle of Substitution illustrated, as applied to the Redemption of Man.

who, having once professed to welcome a revelation from God which contains truths unascertainable by human research and reason, permit their so-called philosophy to interfere between the propositions recorded in revelation, and the human mind which assents to them. The doctrine is only difficult to that mind, which declares, at the same moment, that the evidences of revelation are sufficient to warrant its reception by the reflecting and thoughtful; while it supposes that the soul of man is invested with the power of rejecting the conclusions thus supported by evidence, if such conclusions contradict the preconceived notions of the propositions which are probably to be expected in a Divine revelation. Now, it is most undeniable, that the human mind never could have perceived the relation between the pardon of the sins of the soul, and the shedding of the blood of an animal. There is no imaginable connexion between the two. And as it was formerly with the typical institution of sacrifice among the Jewish receivers of the arbitrary institutions of the patriarchal and Mosaical law, so it is now with the Christian. The most Scriptural, perfect, and beautiful definition, or description, of the doctrine of Atonement, may be said to be expressed in the language of the Church of England,—"Almighty God, our heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." He who knows and believes the three great truths of revelation,—that man has fallen; that God will pardon his fall because of a propitiation; and that he renders the soul which believes that propitiation fit for the inheritance from which he has fallen, finds no difficulty in believing the Atonement as the Church holds the doctrine. He who does not believe these three truths, even if he can be said to believe in revelation at all, finds every difficulty in the attempt to understand why God does not accept man without his belief in that precious blood-shedding. He cannot comprehend *why* it should be, or *how* it should be, that "without shedding of blood is no remission." Neither can the most firm believer comprehend it. The difference lies in the practical and personal religion of the two. He, who believes his utter incapability of becoming reconciled to God without some other means than his own real or supposed excellencies, finds no difficulty in embracing this mystery. He, who imagines that God will be pleased with his own supposed perfection of repentance, obedience, austerity, submission to ordinances, or any other source of excellence, doubts, or denies, or explains away, this most simple but most mysterious truth. To the former, Christ crucified is the *way* which God has appointed, the *truth* which God has revealed, the *life* which God has bestowed. To the latter, "Christ crucified" is a virtuous and holy Martyr; but his own pride is the *way*; his own fancy the *truth*; his own mode of obedience the *life*. The common faith,—the faith of the Scriptures, of the primitive Church, and of the reformed Church of England,—is the true faith, which so discerns the necessity of a Divine power to change the soul, that it perceives no difficulty in believing in the Propitiator, who first obtains pardon, and then bestows fitness, to make the pardon certain. The philosophical faith, which supersedes this common faith, whether it be the uniting saints and the Virgin to complete the atonement of the one Sacrifice; or the Neologian or infidel faith, which supersedes the common faith, by denying the Atonement; are both founded on the same supposition,—that the sacrifice of Christ is not the only cause of man's pardon and of man's fitness. Neither of them is content with the one simple proposition, that because Christ atoned, man is saved. One adds to the truth, the other one takes away from the truth, because of its supposed difficulties. The Christian of the primitive and reformed Churches sees no difficulty; but, neither adding to the faith, nor taking from the faith, he believes the solemn mystery; and in the conviction of God's love, which has provided a remedy for evil in His mercy, and in which God's justice provided the removal of the continuance of evil in His holiness, he sees God in Christ "reconciling the world unto Himself." He believes the important truth, without feeling any of the difficulties which shake the faith of the speculator; which makes the Papist add the intercession of saints to the intercession of the Mediator; or which makes the Neologian take away the Atonement of the Mediator, and the intercession of the Mediator, as difficulties which his reason cannot comprehend, and which his judgment is warranted, therefore, in rejecting.

But all the inferences we derive from revelation, however they may be sanctioned by antiquity and by the Church, must, before we can receive them as undoubtedly certain, be founded upon the literal interpretation of the original text: and in order that such interpretation may be free from all suspicion of error, we are required to take into consideration the views of that original, given us by those who too willingly reject the common and only intelligible or consistent faith. We will take our explanation, therefore, of the word which is here interpreted "atonement" from Rosenmüller, and then consider some of the various modes in which the doctrine has been taught by those who have been willing to submit their reason implicitly to revela-

tion. It will be found that the variety of expressions, with which all who thus submit the speculations of their own reason to the authority of the uncorrupted revelation of God, may be said, with most surprising uniformity, to sanction, and, therefore, to uphold, the language of the Church of England, in its statement of the doctrine of the Atonement. Omitting, then, the definitions or explanations of Magee, Parkhurst, Lee, and others, I refer the student to the second Excursus of Rosenmüller, at the end of his notes on the book of Leviticus, on the word כִּפֶּר, which we render "to atone," and כִּפֻּרִים, which we render "an atonement." The primary meaning of the word כָּפַר is, "to cover" (Gen. vi. 14), "Thou shalt cover over the ark." Hence (Exod. xxv. 17, 18) the כַּפֹּרֶת, "covering of the ark," in which the law was deposited; that is, "the mercy seat."

2. Hence the meaning was transferred to other things; as in Gen. xxxii. 20, "I will appease the anger of my brother with a gift." אֲכַפְּרָה, I will appease, or atone, פָּנָיו, his anger, בַּמִּנְחָה, with a mincha. Lev. xvii. 10.

3. Hence the expressions, כִּפֶּר עַל עָוֹן, כִּפֶּר עַל חַטָּא, or elliptically, omitting the עַל, "to cover sin," or "to abolish sin," peccatum tegere, *i. e.* abolere.

4. Hence the expressions in Levit. iv. 20—26. 31—35; v. 6—10. 13. 16. 18. 26.

5. And "to abolish, and atone for, the sin of the soul," Lev. i. 4; and in Deut. xxi. 8, "to render one propitious to another."

6. "To remove," or "abolish uncleanness." Lev. xii. 7, 8; xiv. 20. 53.

7. "To inaugurate, consecrate, to cleanse from impurity things sacred." Lev. viii. 10, 11. Exod. xxix. 36, 37.

8. Hence, from כֹּפֶר, we derive כֹּפֶר, "the price of redemption," the λύτρον, "the amount, or sum, or price, by which a debt is covered or destroyed; the abolition, or doing away a debt."

From the Excursus of Rosenmüller, we pass to some of the theories of the Atonement.

1. That of the Calvinists is, that the sufferings of Christ are an equivalent for the penalty of sin. The Church of England does not employ the word equivalent; but only says that Christ made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. There is, therefore, no real contradiction between the two; though the Church, with its usual moderation, uses no expressions which may be deemed theoretical.

Dr. Watts[2] defines the word "atonement" to mean "a painful thing, done or suffered by Christ instead of men;" as a penance for their sins, who thereby obtain pardon, because such penance, or punishment, is a recompense, or reparation. This definition, too, may be said to be consistent with the language of the Church of England; though it is neither so clear, nor so explicit. It partakes, too, of the fault of theorizers, by declaring such penance, or punishment, to be a recompense. The Church of England avoids all such language, and simply declares, that a satisfaction was made by Christ. Dr. Watts was, however, an humble submitter of his reason to Scripture: his language cannot, therefore, be called inconsistent with that of the Church of England.

The Arminian hypothesis is, that Christ's sufferings were severe, to exhibit the evil of sin. This is true; but it does not sufficiently express the idea of atonement. Yet it is not inconsistent with the language of the Church, which exhibits the whole truth.

Dr. John Taylor represents the death of Christ to be an act of obedience, rewarded by the forgiveness of man's sin, on repentance; and without this death, there would have been no pardon.

Bp. Butler states the doctrine thus:—that Christ obtained for us the benefit of having our own repentance accepted[3]; and both of these definitions may be said to be consistent with the language of the Church.

Archbishop Magee represents the doctrine of the Atonement as the doctrine of reconciliation to God, by removing the offending evil. The invaluable work of Dr. Magee, on the Atonement, is too well known, to require more than an allusion: but the student will do well to refer to the Dissertation, No. xxxvi., on the word כִּפֶּר. In allusion to the verses 20. 26. 31. 35, in Lev. xiv., Dr. Magee observes, that the sin of the congregation, &c. was forgiven, because of the piacular oblations, for transgression. This view of the Archbishop is consistent, as might have been expected, with the language of the Church.

Mr. Jenkyn, of Oswestry, has published a very valuable work on the extent of the Atonement, in its relation to God and the universe. His definition, though Mr. Jenkyn, as a Dissenter, never once alludes to that of the Church, is quite consistent with it. He defines Atonement to be an expedient, substituted in place of the literal infliction of the threatened penalty; so as to supply to the ruler just and good grounds for dispensing favours to an offender. He considers, in their order, the doctrine of the Atonement, in its relation to the person of Christ; to the perfections of God; to the purposes of God; to the works of God; to the Divine and moral government of God; to the Providence of God; and to the whole system of Divine truth.

[2] Works, vol. iii. p. 742.

[3] Analogy, p. ii. c. 5.

He considers it in its relation to sin; to the salvation of the human race; to the work of the Holy Spirit; to the Church; to the various dispensations of revealed religion; to the eternal state of the universe. He surveys the moral grandeur of the doctrine of the Atonement, and fills the minds of his readers with the most elevating contemplations of God, as the Lord of the universe, the giver of Christianity, and the accepter and pardoner of man, because of the Atonement of Christ.

Another of our late writers on the Atonement is Mr. J. Gilbert. He, also, though a Dissenter, does not seem to have adopted any views of this great doctrine inconsistent with that of the Church of England [4]. His views may be said to be thus summed up. "So complex was the work of man's salvation, that we find it to include:—

That the substitution be approved by the Supreme Executive authority.

That it be of such a nature as effectually to preclude, even the shadow of imputation on the exercise of that authority.

That the offering be of such singular worth and rarity, that no probable repetition of it can be anticipated.

That between the substitute and those for whom His sufferings become available there must exist an identity of nature.

That such substitute possess the perfection of virtue, as estimated by the Divine administration, under which He interposes.

That no restraint compel Him to the undertaking.

That salutary mental associations, the basis of moral administration, be not enfeebled.

That the sufferer possess an undisputed right to stake His life in His benevolent enterprise.

That He sustain no irreparable injury.

That He be able to indemnify public order from every pernicious result, which might be otherwise apprehended.

That He fully justify the law, from whose penalties He effects release.

And, finally, that His work be of such conspicuous merit, as (in moral effect) more than to counterbalance what might be impaired by the lenity, of which He becomes the honoured administrator.

In the union of these particulars, admitting the possibility of their coalescence, it is impossible not to see, notwithstanding the most gracious exercise of mercy, an ample indemnification of authority. Such particulars are included in the Scripture doctrine of Atonement. How rare soever, and as otherwise entirely unprecedented, so never to have been expected, yet, taking implicitly the Divine testimony, as the foundation of our confidence; we must believe the reality of their concurrence in the ineffably wise and gracious method of our redemption. In the description of the glorious Saviour, and of His glorious work on our behalf, we have them all combined.

He is the *only Son of God*, and yet *given up* by the Father to suffering and *to death*: this His suffering is *set forth to us*, as *a propitiation for our sins*—a propitiation of most transcendent worth and rarity, an *unutterable gift*, of which no repetition can be hoped. Once He has been offered; but that offering unimproved or neglected, *there remaineth no more sacrifice for sin*. Though the Son of God, He is likewise *the Son of man*, partaker of a nature common with our own. So do the extremes of power and weakness meet in Him; as no less the Son of God than the Son of man; that He can alike lay down His life, and *resume it* at His pleasure. By this His mysterious power, no less than His promised reward, He was secured from ultimate and irreparable loss. Nor is He less able *to give repentance, than remission of sins*; to *baptize with the Holy Spirit*, than to pardon those whom He delivers from condemnation. Such is the mighty Interposer and Victim; mighty effectually to redeem, and to secure to us the fruits of His redemption. *Our help*, the all-important office of bringing help to us who were undone, being thus *laid on One that is mighty*, and made to be entirely dependent on Him, most willingly did He accept the undertaking. Though unimpeachable, He readily suffers; but leaves no darkness to conceal the cause; no ambiguity to confound our mortal judgments. Of His most bitter agonies, both by Himself and by His Apostles, did He most explicitly reveal the origin. *He gave Himself for us*, that *we might not perish*. *He died for our sins*. *Our Passover was sacrificed for us*. He, *the just, died for us the unjust*. We cannot mistake the nature of the solemn case. Though obedient Himself, He bows to the stroke of law; we see Him in the act of saving from *its curse; becoming a curse for us*; justifying the condemnation from which He delivers; *magnifying*, and *making honourable*, the very acquirements which we, the objects of His favour, had dishonoured [5]."

But the great subject of Christ's Atonement is as endless as it is wonderful. The student, however, who is curious to peruse the views of the Atonement entertained by those who are not content with the simple language of the Church of England, is referred to the second Dissertation of Tholuck, On the Institution of Sacrifice, at the end of his work on the Epistle to the Hebrews [6]. He will there

[4] The Christian Atonement, its Basis, Nature, and Bearings; or the Principle of Substitution illustrated as applied in the Redemption of Man. By J. Gilbert. Ball, 1836.

[5] From the Congregation Lecture, Third Series, "The Christian Atonement," by Rev. J. Gilbert, pp. 296—299.

[6] It forms Part XXXIX. of Clarke's Biblical Cabinet, p. 257.

read, that the propitiatory offering is considered by Zimmer, J. J. Wagner, Marheincke, and others, as atoning only in as far as the sensual is thereby given up, in order to gain the supersensual; and then to offer, or sacrifice, is nothing but to consecrate the transitory apparent being to the eternal original Being. This is very different from the simplicity of language employed by the Church of England. Michaelis, Flatt, Süsskind, Rosenmüller, deem sacrifice, or the propitiatory offering, to be the cessio bonorum, or mulcta; a loss of earthly things, by which the supereearthly is obtained in exchange. Kant and Storr say of the Atonement, that the propitiatory offering satisfies the idea of the law, which always demands death. Le Maistre tells us that evil, or the principle of sin, is in the blood; which is, therefore, presented or offered. Stier's theory is,—that redemption consisted in a consumption of the flesh and blood affected by weakness. The Martinist school taught, that the powerful newly-shed blood is absorbed by a polluted atmosphere, and expels the demons who are invisibly present.

Having given these strange and unmeaning theories, Tholuck proceeds to inquire, what was the idea symbolically represented in the propitiatory sacrifice? Some imagined that the offerer did not taste of it, to show that communion was interrupted:—hence repentance. In the peace offering the worshipper partook of it, as a proof of reconciliation. The sacrifices awoke a consciousness in the offerer of his want of purity. Their acceptance declared peaceful relationship with God. They represented the extinction of sin, and the punishment of sin; and they typified the future great Propitiation.

In many of these enumerations there is agreement with the language of the Church; and the remark[7] is correct, that the Scriptural doctrine of Atonement rests on the relation of man to the two Divine attributes, love and holiness: but the English theologian will perceive in the general accounts of all these theories, a departure from the simplicity of the language both of the Scriptures and of the Church.

That the piacular victims expiated by their vicarious sacrifice the sins of the offerers, is amply proved by the literal language of Scripture, and by the fathers, as their testimony is collected by Outram[8], and by Magee in his work on the Atonement.

Dr. Pye Smith's very excellent work On the Sacrifice of Christ, ought not to be omitted even in this brief summary. He proves the truth of the doctrine of Scripture, of the Church of England, and of the humble and unspeculating believer;—that Jesus Christ, by the sacrifice of Himself, voluntarily sustained the guilt and punishment of sin[9]. He defines the idea of substitution, or vicarious suffering essential to the theory of sacrifices[1], and satisfaction[2], to be "such act or acts as shall accomplish all the moral purposes which to the infinite wisdom of God appear fit and necessary, under a system of rectorial holiness, and which must otherwise have been accomplished by the exercise of retributive justice upon transgressors in their own persons."

It is much to be lamented, that theologians, who thus agree in the essential doctrine and truth of the Atonement, should differ among themselves on the discipline of the Church, and so weaken the common cause of Christianity. Still more must we lament that other theologians, members of the Church of England, should have taught, on any pretence, or with any qualification whatever, that the doctrine of the Atonement should be taught with reserve. The whole doctrine is summed up in two short but expressive words in the Nicene Creed, "FOR US,"—for us He was crucified, for us He was sacrificed, as the prophets predicted, that our sins might be forgiven, and the Holy Spirit be imparted; that the wall of partition between heaven and earth might be thrown down; and that the soul of man might be enabled to pass over its ruins to heaven. This is the one doctrine which was revealed at the beginning, that "the seed of the woman should bruise the serpent's head." This doctrine is the only foundation of hope. The school, or schoolmen, or teacher of Christ's holy Catholic Church, therefore, who would teach this doctrine with reserve, will merit and will receive the reprobation of all the broken-hearted, of all the poor desponding sinners to whom the Gospel is preached, and for whom it is specially revealed. Religion—the Christian religion—is not poetry, sentiment, nor speculation;—it is not that sickly and sickening self-flattery which is founded on the supposition, that the confession of sinfulness, and faith in a crucified Saviour, are insufficient to satisfy the God of revelation, and to speak peace to the soul. The doctrine of the Atonement of Christ, as the Church of England most evangelically, spiritually, and scripturally teaches it, is sufficient to speak peace and hope to the believer; and the Christianity of England will repel with indignation and disdain, and scorn and loathing, all that perverted learning, which would substitute a dreamy self-sufficiency for the humble conviction of sinfulness seeking for pardon; and depending both for the forgiveness of past sin and the

[7] P. 283.
[8] De Sacrificiis, i. xxii. § 1, &c. and II. vi. 1, &c.
[9] Pp. 27, 28. [1] P. 28. [2] P. 74.

hope of fitness for immortality, on the acceptance of Christ's death, and on the gifts of the Holy Spirit to all who believe that Atonement. The Reformers of the Church of England have done their truly evangelical work very badly, if that work is to be overthrown by the strange vagaries of the theologians to whom I refer. The soul of England abhors them as desecrators of their own Church, enemies of the souls of the people, and traitors to their common Christianity. No language is too strong to express the horror of a Christian both of their opinions and their conduct[3]. I shall only add, that if there be any one unpardonable error in a priest, it may be that of which some clergymen, priests of our own Church, may have been guilty, when they teach their brethren, on any pretence whatever, to inculcate the doctrine of the Atonement with reserve.

[3] I am unwilling to say more here of the heresy and heretics to whom I allude. May I refer to my Charge on the subject of preaching the Atonement with reserve; or, the Clergy warned against No. 80 of the Tracts for the Times, 8vo, 1838?

SECTION CXXVII. LEVITICUS V. VI. 1—7.

TITLE.—*The minuteness of God's laws demonstrates the extent of the weakness and depravity of the human heart. We, like the Israelites, are in danger of sin, arising from our places in this world, from our tempers, from our very profession of religion, and from the confidence and estimation in which we may be held by society. Illustrations of these dangers. All sins, however seemingly minute, require the expiation of atonement. The difference between the sin offerings and the trespass offerings.*

INTRODUCTION.—When the plague of London, nearly two hundred years ago, was daily destroying its thousands of victims, one spot alone appearing on the skin is said to have been the fatal symptom of the extent of the inward disease. So it is that any one sin in the life of man is a proof of that inward disease of the soul, which must have a fatal termination, unless it be cured by our faith in the one only remedy which the Physician of souls has provided. The minute directions which are given for the removal of the various symptoms of the depth of the inward disease, are designed to prove to us the extent of its malignity, and the certainty of our danger. "By the law is the knowledge of sin." The several regulations, therefore, which appear, at first sight, to be almost without meaning, all unite to demonstrate the truth of the confession we so often use, "There is no health in us." By thought, word, and deed, we have sinned against the majesty of God. We considered in the last Section the sins of ignorance in the priest and in the congregation, in the ruler, and in one of the common people. In the present Section we consider the sins to which all, all in their several stations in the world, are alike liable, not from ignorance of their duty, nor from the resolute determination to offend, but from fear of the world's frown, from communion with the society around us, from rashness, or from levity, or from other similar causes, which may be called the weights which impede our journey towards heaven, and the sins which do most easily beset us, or twine around us, as we run the race which is set before us. Thus we read in the first verse, that

if any man, through weakness, fear, or friendship, refuse, when required, to bear witness against a crime of which he has been cognizant, that omission shall be imputed to him as a sin (ver. 1). The touching the carcase of an unclean beast, is intended to remind us that we are in danger of pollution from those among us, who are dead in sin; and that we shall be deemed guilty of evil before God, if we permit our principles to be insensibly contaminated by the conversation and example of the irreligious (ver. 2, 3). The fourth verse warns us against rashness, whether intending evil, as David, in haste of temper, vowed to destroy Nabal (1 Sam. xxv. 22), or as Jephthah, when he vowed to sacrifice the first thing that came out of his house to meet him (ver. 4). All these sins were to be confessed and repented of. A peace offering was to be offered in atonement for the *actions*, and a sin offering as an atonement (according to the resources of the offender) for the *mental errors* which produced them (ver. 5—12). But the weakness and sinfulness of the fallen nature of man does not merely appear in his yielding to the temptations which arise from his station and place in the world. There are others which refer to God and His service. If a man appropriated, even from ignorance or negligence, to his own use those things which had been dedicated to God; if he consumed, for instance, the first-fruits of his land, which God claimed as His own; or if he kept back a part of the price of things so dedicated, as Ananias and Sapphira did; or if, to obtain favour with the people, by vowing or promising more liberally than he really intended to devote, he sinned either from avarice in one case, or ostentation in another; and he was condemned to offer the best and highest-priced part of his flock as an atonement, and to restore one-fifth more than the amount of the fraud he had committed (ver. 15, 16). If an offence was committed against God through ignorance, such as St. Paul committed before his conversion to Christianity, when he was both an injurious person and a blasphemer, but did all ignorantly, and in unbelief; or such sins as those to which the king of Israel alludes, when he prays that he be cleansed from his "secret faults," and "who can understand his ignorances, or unadvised sins?" an atonement was to be made, a trespass offering was to be offered as a sacrifice to expiate the ignorance which seemed to palliate the sin (ver. 17. 19). But these are not the only sins arising from our place and station in the world. In the very same proportion that we are held in estimation and honour by society, is the influence we possess over others; and this influence is with the Christian as a sacred trust committed to his charge. His neighbours regard him with respect and honour. Confiding in his justice, they submit their interests or their resources to his care. If this man so abuse his influence, that he be guilty of treachery, fraud, deceit, or violent withholding what is due to those who have reposed confidence in him; this man is declared not only to have sinned against his neighbour, but to have trespassed against the Lord (Lev. vi. 1—4). He is commanded not only to bring his offering, but to make restitution and compensation for all he had taken by fraud or violence. He was to add a fifth of the value, and to present it to his injured neighbour, in that day when he offered the trespass offering as an atonement (ver. 5. 7). The meaning of this enactment evidently is, that no atonement for sin could be accepted, while

that sin is continued: and we may apply the truth to the Christian sacrifice, as well as to the typical sacrifices which preceded it. Certain it is, that all sins, however great they may be, or however minute they may seem to be, demonstrate the one fall of man, and the universality of our sinful nature. They demonstrate, therefore, the necessity of one general atonement for that general sin; but that atonement uniformly implies repentance, and prayer that sin be forsaken, in faith that sin be forgiven. And this truth seems to explain one of the greatest difficulties of this part of the Levitical law. We read of *sin offerings* and *trespass offerings*; and the two expressions are undoubtedly sometimes used as convertible terms. But no two words are strictly, and in all cases, synonymous. The word translated "*sin offering*," denotes sin itself; and refers, therefore, to the inward cause and origin of the evil actions which God condemns. And this corruption of the nature of man is removed by the atonement of Christ, upon the faith and repentance of the sinner. The word translated "*trespass offering*," denotes guilt; and it refers, therefore, to the result of sin, when brought into action. This guilt, too, is removed by the atonement of Christ, upon the faith and repentance of the sinner. Sin is the cause of guilt. Guilt is the effect of sin. The one atonement, which removes both the cause and the effect, is called by the various typical names which describe the satisfaction for the origin, for the progress, and for the consequence of the evil, which has separated man from God. Christ is our *sin offering*, to bear the sin of our nature; Christ is the *trespass offering*, to bear the guilt of our practice. The whole work of salvation is completed by Him, as the one Atonement. It is better to be content with this general statement of the meaning of the two offerings; and to consider them, as indeed we may consider all the sacrifices of the Levitical law, to be typical of the one only, 'full, perfect, and sufficient 'sacrifice, oblation, and satisfaction for the sins of the whole world,' than to seek the solution of questions respecting the differences between the *sin offerings* and the *trespass offerings*, of which the answers can afford no satisfaction. Happy only are those Christians, who, when they reflect on the plague of their own hearts, and the evil of their own lives, can say, that the Son of God is the only Atonement, both for the *causes* and for the *results* of the evil which grieves them! Happy are they who know and believe that the sin of their hearts and lives is removed by the power of the Holy Spirit, which the great Atoner, according to His promise, has sent down upon them! Happy are they, who, while they believe that their sin is forgiven, are seeking the proof that their faith is not in vain; by praying more and more earnestly, not only that the guilt of their sin may be removed, but that the power of their sin may be conquered and destroyed!

LEVITICUS V.

BEFORE CHRIST 1490.

1 And if a soul sin, [a]and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall [b]bear his iniquity.

BEFORE CHRIST 1490.

2 Or [c]if a soul touch

[a] 1 Kings 8. 31. Matt. 26. 63.

[b] ver. 17.

[c] ch. 7. 18. & 17. 16. & 19.

BEFORE CHRIST 1490.

any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and [d] guilty.

8. & 20. 17. Numb. 9. 13. [c] ch. 11. 24, 28, 31, 39. Numb. 19. 11, 13. 16.

[d] ver. 17.

3 Or if he touch [e] the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

[e] ch. 12, & 13, & 15.

4 Or if a soul swear, pronouncing with *his* lips [f] to do evil, or [g] to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

[f] See 1 Sam. 25. 22. Acts 23. 12. [g] See Mark 6. 23.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall [h] confess that he hath sinned in that *thing*:

[h] ch. 16. 21. & 26. 40. Numb. 5. 7. Ezra 10. 11, 12.

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And [i] if † he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two [k] turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

[i] ch. 12. 8. & 14. 21. † Heb. *his hand cannot reach to the sufficiency of a lamb.* [k] ch. 1. 14.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and [l] wring off his head from his neck, but shall not divide *it* asunder:

BEFORE CHRIST 1490.

[l] ch. 1. 15.

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and [m] the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering.

[m] ch. 4. 7, 18, 30, 34.

10 And he shall offer the second *for* a burnt offering, according to the ‖[n] manner: [o] and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

‖ Or, *ordinance.* [n] ch. 1. 14. [o] ch. 4. 26.

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; [p] he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

[p] Numb. 5. 15.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, [q] *even* a memorial thereof, and burn *it* on the altar, [r] according to the offerings made by fire unto the LORD: it *is* a sin offering.

[q] ch. 2. 2. [r] ch. 4. 35.

13 [s] And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [t] *the*

[s] ch. 4. 26. [t] ch. 2. 3.

BEFORE CHRIST 1490.

remnant shall be the priest's, as a meat offering.

14 ¶ And the LORD spake unto Moses, saying,

15 [u] If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then [x] he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after [y] the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and [z] shall add the fifth part thereto, and give it unto the priest: [a] and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 ¶ And if a [b] soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; [c] though he wist *it* not, yet is he [d] guilty, and shall bear his iniquity.

18 [e] And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: [f] and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass offering: [g] he hath certainly trespassed against the LORD.

BEFORE CHRIST 1490.

[u] ch. 22. 14.
[x] Ezra 10. 19.
[y] Exod. 30. 13. ch. 27. 25.
[z] ch. 6. 5. & 22. 14. & 27. 13, 15, 27, 31. Numb. 5. 7.
[a] ch. 4. 26.
[b] ch. 4. 2.
[c] ver. 15. ch. 4. 2, 13, 22, 27. Ps. 19. 12. Luke 12. 48.
[d] ver. 1, 2.
[e] ver. 15.
[f] ver. 16.
[g] Ezra 10. 2.

LEVITICUS VI. 1—7.

1 And the LORD spake unto Moses, saying,

2 If a soul sin, and [h] commit a trespass against the LORD, and [i] lie unto his neighbour in that [k] which was delivered him to keep, or in ‖† fellowship, or in a thing taken away by violence, or hath [l] deceived his neighbour;

3 Or [m] have found that which was lost, and lieth concerning it, and [n] sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [o] restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ‖† in the day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, [p] a ram without blemish out of the flock,

[h] Numb. 5, 6.
[i] ch. 19, 11. Acts 5. 4. Col. 3. 9.
[k] Exod. 22. 7, 10.
‖ Or, *in dealing.*
† Heb. *putting of the hand.*
[l] Prov. 24. 28. & 26. 19.
[m] Deut. 22. 1, 2, 3.
[n] Exod. 22. 11. ch. 19. 12. Jer. 7. 9. Zech. 5. 4.
[o] ch. 5. 16. Numb. 5. 7. 2 Sam. 12. 6. Luke 19. 8.
‖ Or, *in the day of his being found guilty.*
† Heb. *in the day of his trespass.*
[p] ch. 5. 15.

BEFORE CHRIST 1490.

with thy estimation, for a trespass offering, unto the priest:

[q] ch. 4. 26.

7 [q] And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

BEFORE CHRIST 1490.

PRAYER.—LET US PRAY, *that we prove our faith in Christ, as the great Sin Offering for the sinfulness, and as the great Peace Offering for the guilt of man; by that love to Christ which shall conquer alike the evil of the heart, the temptations of society, and "the sin which doth so easily beset us," from our place and station in the world; that we never esteem those offences to be light or trivial, which God has forbidden; and that we do all our duty to man, in obedience to the will and law of God.*

O GOD and Father of the souls of all mankind, who hast given to us Thy Son Jesus Christ, our Lord, as the sacrifice for the sinfulness of our nature, for the guilt of our practice, and habits of our lives; give us grace, we beseech Thee, that, humbly confessing to Thee the depravity of our hearts, and the wickedness of our actions, we may approach Thee in the name and merits of this only Lord and Saviour. So pardon the sins of our souls, that our hearts within us be washed by the blood of the spotless Lamb, and purified by the Spirit of holiness, which proceedeth from the Father and the Son. So pardon the guilt of our lives, that every thought, word, and deed, be governed by the same Spirit, and devoted to Thy honour and glory. We have no hope of pardon, but in Thy great and manifold mercies thus revealed to us in Jesus Christ, the one sacrifice, oblation, and satisfaction, for the sins of the whole world. We have no hope of pleasing Thee, but in the strength of that Holy Spirit, which the Son of Thy love has promised to all who believe and trust in Him. So enable us, by faith in this Saviour, and by dependence on Thy power, to love Thee the Creator, the Redeemer, and the Sanctifier of all; that we set a watch on our lives, and a guard upon our hearts, in all places and conditions which Thy Providence shall appoint to be our lot and our portion in this world.—Give us grace to prove our love to Thee, by subduing the evil of the heart within us, and bringing every thought into obedience. When we hear the voice of swearing, or are tempted to mingle the life of the soul with the spiritual death of the world around us, give us boldness to refrain from partaking of the evil; give us strength to resist the contagion of bad example, and the danger of corrupt influence. Suffer us not to fall away through the fear of man, through the terrors of the world's frowns, or the hope of the world's applause. May we lay aside every weight and burthen that can hinder our progress towards heaven. O cleanse our hearts from our secret faults. As Thou didst command Thy people Israel to come before Thee with the strict observance of seemingly minute commands, to remind them of the deep corruption of their nature, and of the purity and holiness of Thy law; so enable us to reverence and obey every command of our God and Saviour. In the observance of Thy laws respecting holy things, may we prepare rightly for the keeping of Thy Sabbaths more holily, approaching to Thy table more devoutly, meditating on Thy sacred word more deeply, and dedicating our hearts to the contemplation of Thy wonderful works in redemption, in providence, and in grace, more frequently and more profoundly. Illumine our minds, that we sin not through ignorance. Strengthen our judgments, that we offend not against our neighbour, our souls, nor Thee, by rashness or levity, by hasty

vows, or imprudent words and actions. May the engagements we form, the employments we pursue, the friendships we contract, and the promises we make, be all such as we may look back upon with satisfaction, when we commit our souls to Thee as the Saviour and Judge of all men. Enable us to perform faithfully and rightly, as a portion of our duty to Thee, every duty we may owe to our brethren, or the Church, or the world, in the place and station which Thy providence has assigned us. Whatever be our lot or portion in this life, may we deem that to be our one scene of trial and probation in this wilderness, which Thou hast appointed as our peculiar scene of temptation, and preparation for our great account. May Thy law be our rule, Thy word our guide, Thy Spirit our Comforter, through the wilderness of this life. Hold Thou up our goings in Thy paths, and our footsteps shall not slip. Evermore mightily defend us. Evermore enable us to prove our faith by our love, and our love by our anxious and zealous obedience to the least, as well as to the greatest of the ordinances of Thy word, and to the commandments of Thy holy law. Guide us by Thy counsel here; and, after that, receive us to glory. We ask all in the Name, and for the sake of Jesus Christ, our only Lord and Saviour; who, in compassion to our infirmities, hath taught and commanded us, when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the voice of swearing.* Lev. v. 1. The expression in this verse, וְשָׁמַע קוֹל אָלָה, is obscure. It is translated in the Septuagint *καὶ ἀκούσῃ φωνὴν ὁρκισμοῦ*. It denotes either the voice of adjuration of a magistrate, as when the high priest solemnly adjured Christ, "I adjure thee by the living God," &c., or the voice of the neighbour imprecating, or swearing. The Vulgate adopts the latter meaning, and the Septuagint the former. Dathe, Michaelis, and Rosenmüller, understand the words as the Septuagint; and the evidence is much in favour of this interpretation. Yet it seems strange that the deliberate sin of refusing to bear witness, after the adjuration of a magistrate, should be introduced among the list of sins of ignorance. These alone seem to be alluded to; whereas the not publicly denouncing the offence of swearing or imprecating, when accidentally heard, might have been called a sin of ignorance till the commandment of God made it otherwise. I have endeavoured to give the meaning in the Introduction[1].

NOTE 2. *On the difference between the sin offering and the trespass offering.* Lev. v. 6, &c. I believe the explanation of this difficult and much controverted distinction between these two offerings, which I have given in the Introduction to this Section, is correct; but I subjoin the following from Poole and Lee[2]. Interpreters dispute much what the difference is between *sins* and *trespasses*, and between *sin offerings* and *trespass offerings*. Some take the one for omissions, the other for commissions; the one for greater, the other for lesser sins; the one for known sins, the other for sins of ignorance: in all which there seems to be more curiosity than solidity. Either they seem to be the same, as may be gathered from ver. 6, where those two words אָשָׁם and חַטָּאת, which they so carefully and critically distinguish, are both used concerning the trespass offerings, and from verse 9. Or the difference may be this, that *sin offerings* were more indefinite or general, being for any particular sin; and *trespass offerings* were more restrained and particular, being for such sins as were more scandalous and injurious either to God, by blasphemy (as ver. 1), or to His sanctuary, by approaching it in one's uncleanness (ver. 2, 3); or to one's neighbour, by swearing to do to them either the good which we afterwards cannot or do not, or the evil which we should not; or to the priests and holy things of God (ver. 15). "Much has been said," says Dr. Lee, "on the difference between this word אָשָׁם, 'guilt,' and חַטָּאת, 'sin' or 'sin offering;' one affirming, that the former must have meant sin of omission; the

[1] See the evidence on both sides in the newly published work of Mr. Barrett, Synopsis of Criticisms upon those passages of the Old Testament, in which modern Commentators have differed from the Authorized Version, &c.

[2] Apud Barrett, ut supra, note 1.

latter, sin of commission, and *vice versâ*." The true distinctions between the three words חַטָּאת, עָוֹן, and אָשָׁם, seem to me to be, that חַטָּאת signifies *any act of sin* or *error*; עָוֹן, its *turpitude*; אָשָׁם, its *guilt*, as affecting the mind of the sinner, *e.g.* Lev. iv. 3. אִם־הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא לְאַשְׁמַת הָעָם, "*If he commit sin* (so as) *to implicate the people in guilt*, let him bring for his sin חַטָּאתוֹ, which he hath (committed), חָטָא," &c. Again (ver. 13), וְעָשׂוּ—וְאָשֵׁמוּ *and have done—and are guilty*. Again (ver. 22), נָשִׂיא יֶחֱטָא וְעָשָׂה—וְאָשֵׁם, *doth—and is guilty*, &c. And so in other instances, making it quite impossible to keep up any such distinctions as those pointed out by Michaelis (Suppl. Lex. Heb.), Gesenius, and others. On my view of the case, the offering brought might be termed either אָשָׁם, חַטָּאת, עָוֹן, or the like; but the two first only are in use. When, therefore, the first, viz., אָשָׁם, is used, respect is had to the guilt of the person bringing his offering; its object being to purge his conscience from a sense of this, by securing a complete pardon from God. When חַטָּאת is used, respect is had to the *sinful act* by which God's law has been transgressed; and pardon for this transgression is accordingly the boon sought. Comp. Heb. x. 1—3.

"The sin offering and the trespass offering," says the late Mr. Simeon of Cambridge, "agree in many things, each requiring that the blood of an animal should be shed and sprinkled as an atonement for sin. But they also differ very materially:

"1. In the occasions on which they were offered. The sin offerings were evidently presented on account of something done amiss, through *ignorance* or *infirmity*; but the trespass-offering was for sins committed through *inadvertence*, or *the power of temptation*. Among these latter were sins of great enormity, such as violence, and fraud, and lying, and even perjury itself. There must, of course, be very different degrees of criminality in these sins, according to the degree of information the person possessed, and the degree of conviction against which he acted. It might be even that in these things the person had sinned through ignorance only; but whatever circumstances there might be to extenuate or to aggravate his crime, the trespass offering was the appointed means whereby he was to obtain mercy and forgiveness.

"2. In the circumstances attending the offerings. *In the sin offering* there was peculiar respect to the rank and quality of the offender. If he were a priest, he must offer a bullock, which was the appointed offering for the whole congregation; if he were a ruler or magistrate, he must offer a kid, a male; but if he were a common individual, a female kid or lamb would suffice. The blood of the victim, in the priest's offering, was to be sprinkled before the vail, and to be put upon the horns of the altar of incense; whilst the blood of the ruler's, or common person's sacrifice, was not sprinkled at all, nor put on the horns of the *golden* altar, the altar of incense, but was put on the horns of the altar of burnt offering only (that is, the *brazen* altar), and poured out of the bottom of that altar.

"In the trespass offering, no mention is made of a bullock for any one, but only of a female kid; even turtle-doves or young pigeons might be presented; or, in the event of a person not being able to afford them, he might offer about five pints of flour, which would be accepted in their stead. This is the excepted case St. Paul refers to, when he says, 'Almost all things are by the law purged with blood.' Now thus far it does appear that the heavier sins were to be atoned for by the lighter sacrifices; *and this is the source of all the difficulty that expositors find on the subject.* But there were three things required in this offering, which had no place in the sin offering; namely, confession of the crime, restitution of the property, and compensation for the injury. Suppose a person had 'robbed God' by keeping back a part of his tithes, (whether intentionally or not,) as soon as it was discovered, he must present his offering, confess his fault, restore what he had unjustly taken, and add one-fifth more of its value, as a compensation for the injury he had done. The same process was to take place if by fraud or violence he had injured a man. This gives a decided preponderance to the trespass offering, and shows that the means used for the expiation of different offences bore a just proportion to the quality of those offences[3]."

[3] Simeon on Lev. v. 5, 6.

SECTION CXXVIII. LEVITICUS VI. 8—30.

TITLE.—*The more spiritual exhortations of the New Testament are illustrated and explained by the peculiar precepts of the Levitical law. As the fire on the altar of the tabernacle was never extinguished; our bodies are the temples of the Holy Ghost, which is never to be quenched within us, as the priests of the living God. Personal holiness is requisite for the ministers' office in the Church of God. The law of the sacrifice of the meat offering teaches us, that the commencement of God's service is sacrifice, and the result of God's service is communion with God.—Atonement, communion, and holiness of heart and life, ought ever to be inseparable.*

INTRODUCTION.—As a pious peasant, who is ignorant of the science of astronomy, will look up to the blue firmament, admire the stars that spangle it, and exclaim in the best language that can clothe his devotion, "When I survey the heavens, the work of Thy hands, the moon and the stars which Thou hast ordained; Lord! what is man that Thou rememberest him?" While the pious astronomer indulges also the same sacred feelings, and uses the same language, at the time when he doubles his pleasure and his admiration, by his more extensive and profound knowledge of the laws which uphold the earth in its orbit, and the stars in their places: or as the same pious peasant, who is ignorant of any system of botany, will still pluck the flower of the field, admire its beauty and its fragrance, and thank God for the promise, that as the flower is protected, the soul of man shall not be forsaken; while the pious botanist doubles his admiration, and deepens his devotion, by the knowledge which enables him to understand the works of the Creator more perfectly;—so it is in the studies of the written Revelation of the Most High God. The pious man, "though a fool, shall not err therein." The most ignorant of the peasantry, who can spell out the words of the common translation of the Scriptures, or listen with an attentive ear to the portions of God's Holy Word which are read to him in the Churches of the land, can learn and can appreciate the works of God in Redemption, and the mercy of Christ in completing the wonderful Atonement which the Father accepts as a propitiation from the Son; while the Christian scholar, or the Christian student, who devotes his hours to the more perfect apprehension of the discoveries of the religion of Jesus Christ, not only welcomes in his understanding as its best illumination, and in his heart as its best motive, all the knowledge which the humblest and most ignorant peasant may receive; but he doubles every pleasure, he deepens, perpetuates, and identifies more entirely with his very nature, the spiritual, holy, perfect, yet ever increasing happiness, which, though it begins in this world, will go on to form one chief portion of the happiness of the world to come. In proportion as the knowledge of the Creator, of the Redeemer, and the Sanctifier, is increased and welcomed, (provided only that it becomes a motive to excite gratitude to the Creator, love to the Redeemer, and obedience to the Sanctifier,) such knowledge will ever constitute one part, at least, of that happiness of heart, soul, and spirit, which commences on earth

the felicities of heaven. For this reason the study of the Scriptures of Truth becomes at once the best wisdom, the noblest philosophy, and the purest and most exalted enjoyment. Most happy is that Christian, who can and will read and compare the Scripture with Scripture, in the original languages in which they were written; or, if this cannot be, happy is that Christian who devotes his leisure to the same pursuit, according to the nature of his opportunities, or the extent of his knowledge! There is a sense in which Scripture is its own interpreter; and the best interpretation of the Scripture is to be derived from comparing the Gospel with the law; and discovering in the shadows, and types, and figures of the early dispensation, the form and substance of the truths of the later and more perfect dispensation. Neither can we ever so thoroughly comprehend the doctrines of Christ, and of His Apostles, as when we thus read them in the pages of Moses and of the Prophets. The best illustration of the propriety of these remarks, is afforded us by this and the other Sections which are taken from the Levitical law. The chief mass of that law refers to the service of the temple, and of the tabernacle. While we know that one principal object of the institutions of the law of Moses was, to direct the attention of the Jewish worshipper to the future Messiah; another principal object was, to enforce the necessity of a spiritual service, which might be called, from its extent and minuteness, a change of nature. The more spiritual exhortations, therefore, of the New Testament are illustrated and explained by the precepts of the Levitical law. One remarkable expression of St. Paul may be said to lay open the theory of this mutual reflection of light between the two. "Know ye not," he says, "that your bodies are the temple of the Holy Ghost?" If the body of the Christian may be compared to the temple, and, therefore, to the tabernacle, there must be, or ought to be, in every Christian heart, the same things that were found in the temple, or the tabernacle. There ought to be the altar of incense, the prayer which was never to cease, the golden candlestick, the lights which were ever burning, the altar of burnt sacrifice, the offering of body, soul, and spirit. But the fire which burnt on the altar in the court of the tabernacle and the temple, was never (as we read in this Section) to go out, never to be extinguished; and that fire came down from heaven. It was heavenly in its origin, though it was to be maintained by the daily attention and care of the attendant on the altar. So it is with the Christian. The fire of the Holy Spirit descends from heaven on the altar of his heart, in the temple of his body; and that fire is never to go out, never to be extinguished. It descends from heaven. It is committed to our care. It is to be so maintained by us, that it never be quenched. This view of the one remark of St. Paul, explains the meaning of the precept, "Quench not the Spirit." As the fire on the altar, in the temple, was never to be quenched; so the fire in the body, which is the temple of the Holy Ghost, is never to be extinguished. So long as that fire remains kindled and burning, so long the sacrifices for atonement are accepted, and every sin may be pardoned. But if that fire on the altar in the temple be quenched, no sacrifice of atonement can be consumed; no sacrifice of such atonement, therefore, can be accepted; and the sin—the unpardonable sin—is committed against the Holy Ghost, which

can never be forgiven, "either in this world, or in the world to come." The Section before us, then, begins with the command, that the fire on the altar should never go out. Every morning and evening fresh wood was to be placed on the altar. It was to be kept burning through the night; and the priest was commanded to put on fresh garments in the morning, and to remove to a clean place the ashes which had been formed by the consuming of the sacrifice through the night. Every day the soul is to renew its covenant; and our services to God ought so to be rendered, that the ashes of their remembrance may be worthy of their place in the tabernacle of the soul; in the memory of the acceptable past. (Lev. vi. 8—13.) The meat offering consisted of fine flour, oil, and frankincense. This offering represented the early sacrifice which man presented to God; and which was presented by the Jewish worshipper, and which must be presented in the spirit, though not in the letter, by the Christian —the union of gratitude, joy, and prayer. Gratitude was represented by the fine flour, the first-fruit of the earth. Joy was represented by the oil of gladness, the comfort of the Holy Spirit. Prayer was represented by the frankincense, which is said by St. John to be "the prayer of the saints." No leaven of evil was eaten with it. It was "the offering of a sweet savour;" which St. Paul declares the Christian service ought to be. (Lev. vi. 14—18.) This meat offering was to be generally eaten, and eaten too in the holy place. The act of eating together, implied communion; and all worship implies communion. On the day, however, in which the priesthood were consecrated to God, their meat offering was not to be eaten; it was to be wholly burnt. (Lev. iv. 19—23.) The meaning of this command seems to have been, that before there can be communion *with* God, there must be sacrifice *to* God; and that all communion between the worshippers of God must be founded upon the remembrance of that accepted sacrifice, which was broken for them, before they can presume to rejoice, in gratitude, prayer, or praise. The last ordinance in this Section relates to the sin offering; the sacrifice which atoned for the sin of the nature of man. This was to be eaten by the priest; and every thing which was touched by its blood was to be no longer appropriated to common uses. (Lev. vi. 24—30.) The eating of it by the priest, denoted that the confession of sin, and the profession of repentance, which attended the sin offering, was accepted, as the foundation of the communion with God; while the sentence, that every thing touched by the blood should be considered sacred to God, teaches us that we, upon whom the blood of Christ, the true Sin Offering, has been poured out, should for ever be like vessels consecrated to our great Master's use. The conviction of our sin, the belief in Christ's atonement, communion with God, and separation from the sins of the world, ought ever to be inseparable in the heart and soul of the Christian. Such are the beautiful instructions of the Levitical law; and such, and so great is the happiness which results from comparing Scripture with Scripture, and applying the knowledge we derive from every portion of the Holy Word, to our continued improvement in the studies which alone blend spirituality with the gratification of our curiosity, and the increase of holiness with the increase of wisdom.

LEVITICUS VI. 8—30.

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8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, || because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

|| Or, *for the burning.*

10 [a] And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them [b] beside the altar.

[a] ch. 16. 4. Exod. 28. 39, 40, 41, 43. Ezek. 44. 17, 18.

[b] ch. 1. 16.

11 And [c] he shall put off his garments, and put on other garments, and carry forth the ashes without the camp [d] unto a clean place.

[c] Ezek. 44. 19.

[d] ch. 4. 12.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon [e] the fat of the peace offerings.

[e] ch. 3. 3, 9, 14.

13 The fire shall ever be burning upon the altar; it shall never go out.

[f] ch. 2. 1. Numb. 15. 4.

14 ¶ [f] And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the [g] memorial of it, unto the LORD.

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[g] ch. 2. 2, 9.

16 And [h] the remainder thereof shall Aaron and his sons eat: [i] with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

[h] ch. 2. 3. Ezek. 44. 29.

[i] ver. 26. ch. 10. 12, 13. Numb. 18. 10.

17 [k] It shall not be baken with leaven. [l] I have given it *unto them for* their portion of my offerings made by fire; [m] it *is* most holy, as *is* the sin offering, and as the trespass offering.

[k] ch. 2. 11.

[l] Numb. 18. 9, 10.

[m] ver. 25. ch. 2. 3. & 7. 1. Exod. 29. 37.

18 [n] All the males among the children of Aaron shall eat of it. [o] *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: [p] every one that toucheth them shall be holy.

[n] ver. 29. Numb. 18. 10.

[o] ch. 3. 17.

[p] ch. 22. 3, 4, 5, 6, 7. Exod. 29. 37.

19 ¶ And the LORD spake unto Moses, saying,

20 [q] This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an [r] ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

[q] Exod. 29. 2.

[r] Exod. 16. 36.

21 In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt

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thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons [s] that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; [t] it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, [u] This *is* the law of the sin offering: [x] In the place where the burnt offering is killed shall the sin offering be killed before the LORD: [y] it *is* most holy.

26 [z] The priest that offereth it for sin shall eat it: [a] in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 [b] Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden [c] shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

29 [d] All the males among the priests shall eat thereof: [e] it *is* most holy.

30 [f] And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

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[s] ch. 4. 3.
[t] Exod. 29. 25.
[u] ch. 4. 2.
[x] ch. 1. 3, 5, 11. & 4. 24, 29, 33.
[y] ver. 17. ch. 21. 22.
[z] ch. 10. 17, 18. Numb. 18. 9, 10. Ezek. 44. 28, 29.
[a] ver. 16.
[b] Exod. 29. 37. & 30. 29.
[c] ch. 11. 33. & 15. 12.
[d] ver. 18. Numb. 18. 10.
[e] ver. 25.
[f] ch. 4. 7, 11, 12, 18, 21. & 10. 18. & 16. 27. Hebr. 13. 11.

PRAYER.—LET US PRAY, *that we ever consider ourselves to be the temples of the Holy Ghost; that we never defile the temples of God by any known sin; that we ever keep the light of the golden candlestick burning, the fire of the Holy Spirit unquenched, and the altar of the heart purified by the sacrifice of Christ; that we consecrate and devote our souls and bodies to God, in holy Communion, in solemn dedication to His service; and that we be made entirely holy by the sprinkling of the blood of Christ upon the conscience, the affections, and the reason.*

O THOU, who art the Head of the Universal Church, and who didst speak not only to Moses Thy servant the ordinances of Thine ancient law,—but who hast also revealed to us, by Thy servant St. Paul, the design and meaning of that law,—enable us, we beseech Thee, by the assistance of Thy Holy Spirit, so to understand Thy word to the Universal Church, that we there alike discover the Gospel of Thy Son, as well as the duties Thou hast commanded, and the privileges Thou hast granted to us. O Father of mercies; O God the Son, Redeemer of the world; O God the Holy Spirit, who hast and who dost in all ages sanctify the elect people of God; make us, we pray Thee, Thy sons and Thy servants, the living temples and tabernacles in this earthly wilderness, in which God shall dwell both now and ever. O God the Creator, come Thou into our hearts and souls. There rule, there govern our thoughts and our affections, that we may rejoice in the remembrance that our Father which is in

heaven will in very deed dwell with man on earth. Pardon our sins for the sake of Christ our Lord; and grant that no polluting evil dare to come into that temple of the soul, where the presence of God our Father abideth as in His own holy house. O God the Son, so may we spiritually eat Thy flesh, and drink Thy blood, that Christ be formed within us the certainty of present peace, and the hope of future glory. Dwell Thou also in us as Thy temples. May we dwell in Thee as in the Holy of Holies into which Thou hast welcomed us by the rending of the veil of Thy body, and by the outpouring of the blood of Thy sacrifice. O Holy Spirit of God, come Thou, with all Thy sacred influence, to dwell in our souls, and to sanctify the temples of our hearts; that we may always have our understandings illumined with knowledge, our hearts inflamed by Thy love, our thoughts free from evil, and our actions blameless in Thy sight. O holy, blessed, and glorious Trinity, three Persons, and one God, ever may we feel and know that we are Thy temples, in which Thou alone shalt dwell, that we may be Thine for ever. Because the light that shines upon us has been sent forth from Thee—because the fire which has kindled the flame of sacred love and holy desire to serve Thee, is not of human origin, and has not arisen within us from any power of our own, but has been sent down by Thy great mercy from above, that we may ever keep that light and fire in Thy presence, on Thine altar—give us such grace that we may never quench the Spirit of God within us. Keep us, by Thy power, from all evil. Keep Thy temples from defilement. May our light so shine before men, that they glorify Thee. Purify the conscience from the errors of sin and death. O teach us how to pray, and how to praise Thee. Forgive the imperfections of our petitions, when we vainly strive to clothe the thoughts of our hearts in the language which shall be accepted at Thy mercy seat. May the sacrifice of atonement, which the Son of God has wrought out for us, be united and blended with the sacrifice of ourselves, our souls, and bodies. As the offering of the fine flour, and of the oil, and of the frankincense, was placed on Thine altar, with the Sacrifice whose blood was shed as an offering of sweet savour before Thee, so may we place on the altar of our hearts in the temple of our souls, when we plead the blood of Christ as our only hope before Thee, the sacrifice of our gratitude to God, of our joy in Christ, and of our obedience to the Holy Spirit of God. Here we offer and present to Thee, O Lord, ourselves, our souls and bodies, to be at once the temples in which Thou mayest dwell, and the altar on which the fire from on high may descend. Take our hearts and our conscience, our affections and our reason, and fit them to be Thy present inheritance, and Thy future portion. Have mercy upon us, have mercy upon us, most merciful Father! Let not those of Thy sinful creatures perish who can thus, as we do now, hold communion with Thee. Unite our faith in Thy Son, our worship of Thy name, and our dependence on Thy mercy, with such assurance of the pardon of our sins past, and such jealous holiness and watchfulness over ourselves at present, that our trust in Thy great goodness be not in vain. O be with us to preserve us from evil, to bless us in the hour of death, and to raise us to Thyself for ever. So shall the prayer of our hearts be accomplished, and God shall dwell in us, and be with us, and we shall be with Him, and dwell with Him in that world where there shall be no wanderings, as in this wilderness, and where the fire which has descended on the altar of the temples of our souls shall never, never be put out. O Father of mercies, and God of all comfort, begin within us now, by the grace of Thy Holy Spirit, that life of love, and peace, and entire devotion to Thy will, which the saints and angels rejoice to live in Thy presence, in Thy better temple in heaven! Hear our imperfect petitions which we offer, not in our

own name, but in the Name and for the sake of Jesus Christ, Thy Son our Lord, who, in compassion to our infirmities, hath taught and commanded us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the History of the Sacred Fire.* Levit. vi. 9—16.

For the account of the History of the Sacred Fire, from Burnlof and Deylingius, see the note below on Levit. ix. 24.

SECTION CXXIX. LEVITICUS VII.

Memorandum.—The head of that family, who may be disposed to use these Sections in family worship, will do well to look them over first, and to mark with a pencil the passages which may be omitted both from the Introductions and Prayers. The Scripture is so copious in its materials, both for observations and petitions, that it is most difficult to shorten either. Paragraphs will be suited to one, which may not be acceptable to another; and while the whole contents of a Section may be welcome to the reader, who loves the beautiful and most delightful studies of the portions of Scripture contained in each, they will still be too long for the family, and may be shortened at discretion. In the present Section, from verse 11 to 21 may be omitted.

TITLE.—*All the sacrifices of the Jewish law unite in explaining the duty and happiness of the Christian. The repetition of the law of the trespass offering. The portion of the sacrifices appointed to the priests. The acknowledgments of the corruption of our nature in the peace offering, which is not to be eaten by those who continue in sin. The fat and the blood are prohibited to be eaten. Survey of the manner in which all the sacrifices teach us both the mercy of Christ, and our own duties and happiness.*

INTRODUCTION.—A singular but most expressive term is used by St. Paul respecting the institutions of the Mosaic law (Gal. iv. 9). Many of the Galatian converts, to whom he used it, were anxious to unite the observances of the law of Moses with the religion of Christ. The Apostle explains to them the difference between the service as of the son to his father in Christianity, and the service as of the slave to his master in Judaism; and then, referring to some of the institutions of the old law, he calls them "weak and beggarly elements." The expression translated "elements," has been sometimes rendered by the word "alphabet;" and as the holy Gospel may be called the grammar of the language of the world to come; the institutions of the law of Moses, and especially the institution of the sacrifices, may be called the alphabet of that grammar. It enables the humble scholar, who sits at the foot of the Bible, to spell the words which he afterwards reads more freely in the Epistle to the Hebrews, and in the

other explanations of the spiritual meaning of the Divine knowledge. They are undoubtedly "weak and beggarly elements" to those who desire to be contented with them, and to go no further; but they are the beautiful and wonderful explanations of the gradual discoveries which the Scripture has made of Christ; and they are as essential to our understanding the discoveries rightly, as the alphabet in our common literature is essential to the power of reading, and, therefore, of enjoying the delightful or instructive pages of poets, historians, and philosophers. We have already considered, in their various places, the several sacrifices of the old law; and it may be advisable, therefore, to take this opportunity of considering them all together, as explaining both the offices of Christ, and the duties and privileges of the Christian. The present Section contains only the repetition of the law of the trespass offering (Lev. vii. 1—7). The account of the portions of the sacrifices appointed to the priests (ver. 8—10), the renewal of the law of the peace offering (ver. 11—21), in which leavened bread was commanded to be eaten, as the confession of the corruption which remained in the worshipper, even when he had peace with God (ver. 13), and the prohibition to eat that same offering if any known legal uncleanness was upon the worshipper. The meaning of this prohibition seems to be, that none can be at peace with God, who retain in their hearts the least known sin (ver. 20—28). The command that the fat of the inwards offered in sacrifice, and the blood of the victim, were not to be eaten, is next given (ver. 22—27), with the command relating to the wave-offering and the heave-offering (ver. 28—34), and the declaration confirming the whole law as the statutes and commandments of God (ver. 35—38). With this declaration the Section ends—and the end of this Introduction to the Section appears, therefore, to be the most appropriate place to review the general object of all the sacrifices, or rather the terms and expressions which describe the various objects of the three great divisions of those sacrifices into *trespass offerings*, *sin offerings*, and *peace offerings*. Were some sacrifices called *trespass offerings*, from a word signifying "to be guilty," or "liable to punishment?" Christ is said to have made His soul a *trespass offering*, as bearing the guilt of our actions, not His own; and we are required to offer the sacrifice of the confession both of our own guilt, and of our liability to the punishment it deserves. And were these and other sacrifices called *fire offerings*, because they were consumed? The fire of God's wrath from heaven consumed the One Holy Victim, not merely as the atonement for sin, but as the solemn warning to the sons of men, that the same wrath will remain upon them if the fire from heaven does not now burn up and destroy the wilful sin of the inward soul. Were the sacrifices called *sin offerings?* Christ bore the punishment of the sin of our souls and nature in the sin offering, as He bore that of our actions and conduct in the trespass offering; and man must sacrifice the thoughts and the affections to his Maker, if he would partake of the benefits of the sin offering, Christ. Were these sacrifices called *atonement*, or expiation? Christ is the only atonement, propitiation, and satisfaction for the sins of the whole world; and man has no other hope, nor mediator, nor sacrifice, to plead before his Maker. Were the sacrifices called *appointed times and festivals*

because of their being offered on commanded days, great occasions, and joyful events? Not only ought the remembrance of the death and resurrection of Christ to be with us a source of joy on the appointed times of the return of the Lord's day, of the season of Easter, Ascension Day, and other seasons, but the soul that truly believes and hopes in Him, should be always in a state of service and holy rejoicing, as in a continued festival. Were these sacrifices at the consecration of the priests, when their hands were filled with oblations to be offered to God? So Christ, the Son of God, is perfected, consecrated, and sanctified, as the one great High Priest for us sinners.—He is holy, as He is thus consecrated. So ought the Christian to be, as the holy priesthood, sanctified by God's truth, and consecrated by God's Spirit, to His service. Were the sacrifices *meat offerings* of flour, frankincense, and oil;—and did these denote the purity, the prayer, and the praise which should ever attend the worshipper, who rested from other pursuits to bring his offerings to God? Christ is our Mincha, or *Meat offering*, in which His purity, prayers of intercession, and of rejoicing to see of the travail of His soul, are united; and every offering which the Christian brings to God should be the sacrifice of the heart, resting from the cares of the world, in purity, prayer, and praise. Were the sacrifices called *oblations* or *offerings* presented to God? Christ is our Oblation, bearing our sin; and we are permitted to lay our burthen upon Him as our only hope. Were the sacrifices *free-will offerings?* Christ freely offered Himself; and we must devote ourselves willingly to God as our "reasonable service." Were sacrifices *peace offerings?* Christ has made peace between God in heaven and man upon earth; and the soul of the Christian may accept peace within, and repose from the fear of evil, through the conviction of the reconciliation which Christ has effected for man. Were the sacrifices *a sweet smelling savour?* Christ is that frankincense, which gives its only acceptable perfume to the offering of our prayers, which must attend every sacrifice of our own when we pray in His name, and for His sake alone are received. And were these *sacrifices of libations*, or of drink offerings, poured forth to God? The blood of Christ is poured out, that the Christian may, in the holy commemoration of His death, drink of the wine of the kingdom, and remember the blood of Christ which taketh away the sin of the world.—Thus do all the sacrifices, of all kinds, and of every name, teach us Christ's holy offices, and the Christian's bounden duties;—and as the *breast* and *shoulder* of the sacrifice, offered to the Lord by the priest at his consecration, were given to the priest,—after they had been dedicated to God as a *wave offering* and a *heave offering*, lifted up to heaven, and moved also from side to side before the altar,—so is the Christian to regard himself as one of Christ's royal priesthood. While he gives himself up to God, he is especially to devote the heart as the *heave offering*, and the strength as the *wave offering*; lifting up his heart to the Lord, and exerting himself with all his strength in His service. He is as a living sacrifice to Him; "holy and acceptable," as He has commanded us to become.—Such was the elementary instruction given to the Jews by the doctrine and institution of sacrifice. They were the alphabet which the heir, while he was yet a child, learnt under that law, which

was the "schoolmaster to guide them to Christ." We have, it is true, a more sure word of testimony, to which we do well to give heed; but he will understand most of the will of God who thus studies that will in the elements of the law. Amply will that Christian be repaid who thus studies God's will in the institutions of His ancient Church. As the wisdom and goodness of God in creation are discovered in the wonders of the microscope, as well and as certainly as in those of the telescope; so it is that the mercy and the wisdom of redemption are discovered in the *minutiæ* of the enactments in the law of Moses as well and as certainly as in the more fully developed glories, and wonders, and greatnesses of the Gospel of Jesus Christ.

LEVITICUS VII.

BEFORE CHRIST 1490.

1 Likewise [a] this *is* the law of the trespass offering: [b] it *is* most holy.

2 [c] In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it [d] all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

6 [e] Every male among the priests shall eat thereof: it shall be eaten in the holy place: [f] it *is* most holy.

7 As the sin offering *is*, so *is* [g] the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered.

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9 And [h] all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and ‖ in the pan, shall be the priest's that offereth it.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And [i] this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers [k] anointed with oil, and cakes mingled with oil, or fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering [l] leavened bread with the sacrifice of thanksgiving of his peace offerings.

[a] ch. 5. & 6. 1—7.
[b] ch. 6. 17, 25. & 21. 22.
[c] ch. 1. 3, 5, 11. & 4. 24, 29, 33.
[d] ch. 3. 4, 9, 10, 14, 15, 16. & 4. 8, 9. Exod. 29. 13.
[e] ch. 6 16, 17, 18. Numb. 18. 9, 10.
[f] ch. 2. 3.
[g] ch. 6. 25, 26. & 14. 13.
[h] ch. 2. 3. 10. Numb. 18. 9. Ezek. 44. 29.
‖ Or, *on the flat plate*, or, *slice*.
[i] ch. 3. 1. & 22. 18, 21.
[k] ch. 2. 4. Numb. 6. 15.
[l] Amos 4. 5.

BEFORE CHRIST 1490.

14 And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, [m] *and* it shall be the priest's that sprinkleth the blood of the peace offerings.

[m] Numb. 18. 8, 11, 19.

15 [n] And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

[n] ch. 22. 30.

16 But [o] if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

[o] ch. 19. 6, 7, 8.

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be [p] imputed unto him that offereth it: it shall be an [q] abomination, and the soul that eateth of it shall bear his iniquity.

[p] Numb. 18. 27.

[q] ch. 11. 10, 11, 41. & 19. 7.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, [r] having his uncleanness upon him, even that soul [s] shall be cut off from his people.

[r] ch. 15. 3.

[s] Gen. 17. 14.

21 Moreover the soul that shall touch any unclean *thing*, *as* [t] the uncleanness of man, or *any* [u] unclean beast, or any [w] abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul [x] shall be cut off from his people.

[t] ch. 12, & 13, & 15.

[u] ch. 11. 24, 28.

[w] Ezek. 4. 14.

[x] ver. 20.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, [y] Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

[y] ch. 3. 17.

24 And the fat of the † beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

† Heb. *carcase*, ch. 17. 15. Deut. 14. 21. Ezek. 4. 14. & 44. 31.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 [z] Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

[z] Gen. 9. 4. ch. 3. 17. & 17. 10—14.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

BEFORE CHRIST 1490.

29 Speak unto the children of Israel, saying, [a] He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

[a] ch. 3. 1.

30 [b] His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that [c] the breast may be waved *for* a wave offering before the LORD.

[b] ch. 3. 3, 4. 9, 14.

[c] Exod. 29. 24, 27. ch. 8. 27. & 9. 21. Numb. 6. 20.

31 [d] And the priest shall burn the fat upon the altar: [e] but the breast shall be Aaron's and his sons'.

[d] ch. 3. 5, 11, 16.

[e] ver. 34.

32 And [f] the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

[f] ver. 34. ch 9. 21. Numb. 6. 20.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

34 For [g] the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

[g] Exod. 29. 28. ch. 10. 14, 15. Numb. 18. 18, 19. Deut. 18. 3.

BEFORE CHRIST 1490.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, [h] in the day that he anointed them, *by* a statute for ever throughout their generations.

[h] ch. 8. 12, 30. Exod. 40. 13, 15.

37 This *is* the law [i] of the burnt offering, [k] of the meat offering, [l] and of the sin offering, [m] and of the trespass offering, [n] and of the consecrations, and [o] of the sacrifice of the peace offerings;

[i] ch. 6. 9.
[k] ch. 6. 14.
[l] ch. 6. 25.
[m] ver. 1.
[n] ch. 6. 20. Exod. 29. 1.
[o] ver. 11.

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel [p] to offer their oblations unto the LORD, in the wilderness of Sinai.

[p] ch. 1. 2.

PRAYER.—LET US PRAY, *that the whole work of God so be made our study, that we learn the Gospel from the law, and the law from the Gospel.—That the sacrifices which teach us the offices, and the love, and the redemption of Christ, as the one great atonement for man, no less teach us to sacrifice the sins of our nature, and the sins of our life, as the proof of our faith in Christ—that purity, prayer, and praise, be our constant offering—and that the peace which proceeds from the conviction of reconciliation with God, through the blood of Christ, be our holy and constant joy.*

O GOD, the Father of the spirits of all flesh, who hast given Thine only Son to be the sacrifice for the sins of the whole world; and hast caused all Holy Scriptures to be written for the learning of Thy universal Church, which Thy

Providence has gathered, and shall gather, from the nations of mankind; grant to us, we beseech Thee, such love to Thy truth, and such knowledge of every part of Thy Scriptures, that we may ever be enabled to delight our hearts with the types and shadows, which set forth the merits, the mercy, and the love of Thy dear Son, our Lord; and that we no less so rejoice in the discovery of Thy will in the pages of Thy Holy Gospel, that we may follow His example, as well as trust in His love. In the ordinances of Thy servant Moses, may we study the exceeding great love of our Blessed Saviour, who died for us! In the books of the New Testament may we study the life, which the followers of the Blessed Saviour should pray and strive to lead, if they would be partakers of the inheritance, which the heirs of God, and the joint heirs with Christ, shall eternally possess in the world beyond the grave! When we confess our sins before Thee, and thank Thee for the Redemption Thou hast revealed to us, may we put away from us the leaven of wickedness and evil, which cleaves to our best services! When we plead the merits of Christ before Thee, as our only hope of mercy, may the consciousness be with us, that we have earnestly desired, and zealously laboured, to put away from us every known sin, every wilful offence, which must grieve Thy Divine Majesty, and change our prayer into the worst of sins! Save, O save us, we pray Thee, from naming the name of Christ, while we neither pray, nor resolve, nor strive "to depart from iniquity." Teach, O teach us, by the convincing and converting power of Thy Holy Spirit, that the most precious blood of Christ is shed in vain for those who "hold the truth in unrighteousness;" and who sin wilfully against Thee, when they pray for the pardon of the sin which they never forsake. O let not our prayer be turned into sin. If we believe that Christ was the *whole burnt offering* to be offered by the children of Israel, before they were permitted to go up to Thy tabernacle to pray to Thee, and to praise Thee; so teach us to apply our hearts to Thy wisdom, that we believe that we ourselves, our souls, our bodies, in heart and spirit, in desire and intention, must become a sacrifice to Thee, before we can acceptably go into Thy courts to pray to Thee, and to praise Thee; before we can commemorate rightly the death of Thy Son, according to His blessed ordinance of bread and wine; and before we can hope to die in peace, and to be received into the courts of the Lord's house in heaven. If we believe that Christ was the *sin offering* for the sins of the soul, may we prove our faith, by putting away from us the sins of evil thoughts, and vile imaginations, of corrupt affections, and unholy desires. Sanctify and cleanse our inward souls, we pray Thee, from all the secret sin which the world knows not of, but which is known to Thee. O God, make clean our hearts within us. Take not Thy Holy Spirit from us. If we believe that Christ is the *trespass offering* for the sins of the life and the actions of the day, grant us such grace, we pray Thee, that we make a covenant with Thee, to walk before Thee in Thy fear, and in the ways of Thy commandments; giving no offence in any thing, that the religion we believe to be true be not scandalized by any action, or practice, or conduct, unworthy of our high calling. As the *season of sacrifice*, in the olden time, was the time of joy and rejoicing before God; so may we ever rejoice before Thee, for the glad tidings, that Thou hast so loved the world, that Thou hast given Thine only begotten Son, to the end, "that all that believe in Him should not perish." With angels, and archangels, and with all the company of heaven, may we laud and magnify Thy holy Name! Because Thy mercy hath appointed and commanded the *times* and the *seasons* for our rejoicing in the remembrance of Thy mercy and Thy love; may we so celebrate the festival of Thy holy day, that we go up with joy to Thy house and altar, and there praise Thee and worship Thee,

and glorify Thee, and give thanks to Thee for Thy great glory, in the resurrection of Thy Son from the dead; in the ascension of Thy Son into heaven; and in all the wondrous deeds by which we know, and are sure, that Thou, O God, art our Father, and our merciful and pardoning God. As Christ was consecrated to Thee as the *High Priest* and *Intercessor* between God and man, so may Thy Holy Spirit be poured out upon us, that we become the "royal priesthood" of our God, separated from the sin of our brethren. As Christ was the *oblation* which united the emblems of purity, praise, and prayer, before Thee, so may our hearts ever be the oblation before Thee, in which purity and gratitude, the frankincense of holy prayer, and the oil of praise and gladness for the Spirit of God, may be blended in one holy offering. When we commemorate in our hearts and souls the *sacrifice* and the *atonement* of our Lord, O may we offer at that same moment, the purity, the prayer, the praise, which shall be accepted before Thee! And as we believe that Christ has been graciously pleased to become the *peace offering*, which speaketh peace between God and man, so do we pray Thee to grant to our spirits peace with God—peace in the conviction, that the God of peace, and the soul that has sinned, are reconciled through the blood of the Lamb that was slain. So may we live in peace, that we lift up our hearts; and with all our heart, and soul, and strength, become devoted to Thy service in our lives. May we sleep in peace with Thee in death; may we dwell with Thee in peace and rest, as Thy children, where Christ now sitteth and dwelleth with Thee! So may the sacrifices of Thine ancient law instruct us in the love and mercy of Christ, and teach our hearts to follow the example of the blessed Saviour; in whose mercy we believe, and hope, and trust. For His sake, and not because of our own worthiness, we pray Thee to accept our humble and imperfect petitions; and in His holy words we call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

SECTION CXXX. LEVITICUS VIII.

TITLE.—*As the pleasures of the understanding, in the love of poetry and of literature, are greater than those of the corrupt affections of the heart, and the appetites of the body, so do the pleasures of religion, in the consciousness that we are preparing to live with God for ever, exceed the happiness we derive from literature. That happiness is described in the emblems of Scripture: the temple service, the Holy of Holies, and the dress of the high priest. The details of the consecration of Aaron are emblematical of the preparation of the soul for heaven.*

INTRODUCTION.—As a man, or a woman, may possess a comely and beautiful person, and have no taste for the lovelinesses of poetry, or the fascinations of eloquence; so may the mind of man (as the melancholy experience both of heathen antiquity, and of modern infidelity, has demonstrated to us,) delight in all the elegancies of severe mental enjoyment, while the affections and the heart are devoted to the most utter and loathsome depravity. This union of the love

of knowledge and vile indulgence, and the consequent separation between intellectual greatness and spiritual holiness, (which is one of the principal proofs of the fall of man,) was not improbably the cause of the distinction, which was made by the Pythagoreans and the Platonists, of body, soul, and spirit. St. Paul affectionately desires for his Thessalonian converts, that they may be "wholly "sanctified, in body, soul, and spirit [1];" that is, that the actions of the body, the employments of the mind, and the affections of the heart, be all consecrated and devoted to the God of the soul, as the highest, best, and holiest happiness of man. Oh! what a mistake is made, when we imagine that the service of God is a dull and dry duty only; and that sorrow not joy, anxiety and not peace, are the attendants upon the homage of the heart! His service is not only perfect freedom; it is the only perfect happiness to the body, to the understanding, and to the heart. It gives health and cheerfulness to the countenance, perpetual novelty to the employments of the intellect, and no less perpetual repose to the spirit of man. If we could be holy as Christ is holy, we should be happy as Christ is happy. Oh! to dwell with God for ever! Oh! what must be the enjoyment, and the delight of passing on from the swellings of Jordan, and the faintings of death, to the presence of the King of kings, in the glory which is typified in the Old Testament, by the Holy of Holies in the Levitical institutions! The present Section relates the manner in which the *high priest* was to be prepared, and fitted, to go up into the most *holy place*, to hold communion with God. Because we are expressly told by the author of the Epistle to the Hebrews, that the blessed state in which the spirits of holy men shall be received after death, is represented by this part of the temple of God; we therefore infer that the *robes*, the *dress*, the *preparation*, the *whole ceremonial* which was commanded to be observed by the high priest, to enable him to go up from the less holy parts of the tabernacle to that most holy part, were generally all emblematical of the preparation which must enable us to go on, with peace and hope, into the presence of God at our death. As the high priest's *robes* of joy were put on before he went up to the mercy-seat, and as he continued to wear there the same robes of glory, so *must our fitness for heaven begin upon earth;* and if it does so begin, that fitness will be the beginning of the happiness of body, soul, and spirit, which the world can neither give, nor remove, nor destroy. Some parts of the fitness of Aaron to go up to the Holy of Holies are applied with difficulty to the Christian. Those that are more obvious, more easy, and most evidently sanctioned by the analogy of the other parts of Scripture, need only to be mentioned: they will be remembered with more facility if we arrange them under the six divisions, of the *sacrificing*, the *washing*, the *clothing*, the *anointing*, the *offering*, and the *continuing* in the holy place, the type on earth of the perpetual continuance of the soul in heaven. Their preparation, then, began (ver. 1—3) with bringing the victims for sacrifice; to prove to us, that the very commencement of our hope of acceptance with God must be, as we have often said, faith in the sacrifice of Christ, as the only foundation of all our hope;

[1] 1 Thess. v. 23.

and the presenting ourselves, body, soul, and spirit, as the reasonable, holy, and living sacrifice; the sole proof of the sincerity of our faith in the better Sacrifice, on which our hopes are rested. Was the *washing* with water, the second part of their preparation (ver. 5, 6)? So must the body be washed with the waters of baptism, as the beginning of the covenant. So must the powers of the intellect be washed with the dew of the Spirit of wisdom and understanding, of counsel and of knowledge; while the affections and motives of the heart must be cleansed with the Spirit of that fear of the Lord, which is the anxious desire of the son, that he offend not his father. Was the high priest *clothed* with the *coat* and the *girdle*, the *ephod* and the *mitre?* and was the *breastplate*, with the Urim and Thummim, the words of "light and perfection," placed on the breastplate of the ephod, while "Holiness to the Lord" was engraven on the golden front of the mitre (ver. 7—9)? So it is that the Christian, in the outward demeanour of his bodily conduct, should be seen to be of that peculiar priesthood, the very treasure, and the royal race of the King of kings. His understanding unites the light of knowledge, the aiming at perfection, and the stamp of holiness; and his whole nature should be gradually clothed with the robe and the ephod, belonging to the spiritual priesthood alone. The fitness for communion with God after death should be so begun in the immortal spirit, while he remains on earth, that no happiness should equal that felicity which results from the consciousness of longing to be with his God, in that world where light, perfection, and holiness, should be the ornaments of his privileged spirit. Was the high priest *anointed* with the holy oil, which typified the influences and powers of the comforting and sanctifying Spirit of God? The bodily actions of the Christian, in an age of controversy and fierceness, of anger and bitterness, should speak of peace, and breathe of peace. The understanding of the Christian should be devoted to the study of the peace of the Church without, as well as to the establishing of peace within; while the oil of gladness upon the heart, that once despaired of God's mercy, should be so poured forth, that the Christian, both in body, soul, and spirit, should be directed by the power, and comforted with the comfort from on high. Was the ram of the consecration *offered* by the high priest, part of his blood sprinkled upon the altar, and part of his blood placed on the tip of the right ear, the thumb of the right hand, and the extremity of the right foot, and on the robes of the high priest, after he had laid his hand on the head of the victim? How plainly does the fourfold process demonstrate to us, that all the acts of acceptable religion form but one great act of holy and happy communion with God our Father! Christ is the Victim, whose blood must consecrate the holy priesthood of Christians, who would come to Him. On Him they must place their hands, confessing their unworthiness. Their very worship at the altar must be sanctified by the acceptance of His sprinkled blood. The ear which hears, the hand which acts, and the feet which walk, that is, all the powers of body, soul, and spirit, with the exercise of those powers in seeking for knowledge, perfection, and holiness, must be sprinkled with the blood of Christ; or so sanctified by faith in the love, the pardoning and restoring love of Christ: or the oil of the anointing Spirit itself will be poured upon the priesthood in

vain (ver. 18—30). And was the high priest, when thus consecrated by sacrifice and by washing, by clothing and anointing, and by the application of the blood of the sacrifice to his person, and his robes of emblematical service, *commanded to abide in* the tabernacle seven days, to include the week of the holy Sabbath (ver. 31—36)? So shall the happiness of the Christian be; that when he has been thus prepared for the service of God in His heavenly temple, he shall be admitted into the rest that remaineth for the people of God, and go no more out of that holy temple, but there remain for ever. The things that relate to Christ have an end; the things that relate to the Christian have an end. And this is the end we seek; that we become, unworthy as we now are, the spiritual and the royal priesthood, sanctified and blessed for ever, in body, soul, and spirit, by the sprinkled blood of Christ, and by the anointing oil of this purifying and comforting Spirit. This is the end we seek. It is expressed in the book of Revelation, as the great reward of the Christian, that we become as the pillars of the spiritual temple of God, and go no more out for ever [z].

[z] Rev. iii. 12.

LEVITICUS VIII.

Institution of the Priesthood.

Consecration of Aaron, and acceptance of his offering.

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses, saying,

[a] Exod. 29. 1, 2, 3. [b] Exod. 28. 2, 4. [c] Exod. 30. 24, 25.

2 [a] Take Aaron and his sons with him, and [b] the garments, and [c] the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, [d] This *is* the thing which the LORD commanded to be done.

[d] Exod. 29. 4.

6 And Moses brought Aaron and his sons, [e] and washed them with water.

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7 [f] And he put upon him the [g] coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

[e] Exod. 29. 4. [f] Exod. 29. 5. [g] Exod. 28. 4.

8 And he put the breastplate upon him: also he [h] put in the breastplate the Urim and the Thummim.

[h] Exod. 28. 30.

9 [i] And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD [k] commanded Moses.

[i] Exod. 29. 6. [k] Exod. 28. 37, &c.

10 [l] And Moses took the anointing oil, and anointed

[l] Exod. 30. 26, 27, 28, 29.

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the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

m ch. 21. 10, 12. Exod. 29. 7. & 30. 30. Ps. 133. 2.

12 And he [m] poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

n Exod. 29. 8, 9.

13 [n] And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and † put bonnets upon them; as the LORD commanded Moses.

† Heb. *bound.*

o Exod. 29. 10. Ezek. 43. 19.

14 [o] And he brought the bullock for the sin offering: and Aaron and his sons

p ch. 4. 4.

[p] laid their hands upon the head of the bullock for the sin offering.

q Exod. 29. 12, 36. ch. 4. 7. Ezek. 43. 20, 26. Hebr. 9. 22.

15 And he slew *it*; [q] and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

r Exod. 29. 13. ch. 4. 8.

16 [r] And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the

s ch. 4. 11, 12. Exod 29. 14.

LORD [s] commanded Moses.

t Exod. 29 15.

18 ¶ [t] And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

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19 And he killed *it*; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; [u] as the LORD commanded Moses.

u Exod. 29. 18.

v Exod. 29. 19, 31.

22 ¶ And [v] he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

w Exod. 29. 22.

25 [w] And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kid-

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neys, and their fat, and the right shoulder:

[y] Exod. 29. 23.

26 [y] And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

[z] Exod. 29. 24, &c.

27 And he put all [z] upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.

[a] Exod. 29. 25.

28 [a] And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' [b] part; as the LORD commanded Moses.

[b] Exod. 29. 26.

[c] Exod. 29. 21. & 30. 30. Numb. 3. 3.

30 And [c] Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

BEFORE CHRIST 1490.

31 ¶ And Moses said unto Aaron and to his sons, [d] Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

[d] Exod. 29. 31, 32.

32 [e] And that which remaineth of the flesh and of the bread shall ye burn with fire.

[e] Exod. 29. 34.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for [f] seven days shall he consecrate you.

[f] Exod. 29. 30, 35. Ezek. 43. 25, 26.

34 [g] As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

[g] Hebr. 7. 16.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and [h] keep the charge of the LORD, that ye die not: for so I am commanded.

[h] Numb. 3. 7. & 9. 19. Deut. 11. 1. 1 Kings 2. 3.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

PRAYER.—LET US PRAY, *that as the high priest was consecrated to his holy office by bringing to the tabernacle the sacrifices which God appointed, by washing with water, by putting on the sacred clothing, by the anointing oil, by the offering of the blood of the victim, and by continuing for seven days in the tabernacle, we also may be consecrated to the service of God as His spiritual and royal priesthood by faith and dependence upon the sacrifice of Christ, by the washing of the Holy Spirit, by putting on the robes of light, perfection, and*

holiness, so that in body, soul, and spirit, we become fit for the Sabbath in heaven.

O FATHER of the spirits of all flesh, who hast created man to be devoted to Thy service, and happy in Thy presence; and who hast been graciously pleased to reveal to us in the emblems of Thine ancient law, as well as in the pages of Thy later Scriptures, the manner in which we may advance Thy glory, and secure our own happiness, by the actions of the life, the employment of the understanding, and the right dedication of the affections of the heart; send down Thy holy influence from on high, that we may please Thee both in will and deed; that the ways of Thy laws, and the works of Thy commandments, be not to us a dull and a burthensome duty, but that best and highest privilege to which our intellect may aspire, or on which our affections may rest. May our obedience be our happiness, and Thy promises our comfort and delight! Make us "kings and "priests unto God." May we remember the sacred object for which Thy love is revealed, and Thy laws are given; that we may become "a holy nation, a "royal priesthood, a peculiar people." As the high priest, under Thy law, was commanded to approach to the Holy of Holies, on the day of his consecration, with the *sacrifice* of the victim and with the *unleavened bread*, so enable us to approach to Thy holy presence on earth, and to come before Thy holy presence in heaven, in the name of the only true Victim, whose sacred blood has been shed for man; and with the unleavened bread of sincerity and truth, having no leaven within our souls, when we draw nigh to God, of hypocrisy or of evil, of wilful sin, or of unholy hatred of our brother. To Thee all hearts are open, and all desires known. From Thee, Thou heart-searching God, no secrets are hid.—*As the high priest was washed* with water after he had prepared the sacrifice commanded, so when we have approached to Thee in the name of the Great Sacrifice, wash us thoroughly from all inward wickedness; that as our bodies have been washed with the waters of Baptism, our *understanding* may be cleansed from all unhallowed thoughts, and from every mental pursuit which Thy word does not sanction; and that our *affections* may no less be cleansed from every idol of the heart, set up within the secret chambers of the soul, and opposing the happiness of the remembrance that Thou, O God, knowest the hearts of all men.—*As the high priest was commanded to be clothed with* the robes of the priesthood, with the ephod and the girdle, the breastplate and the mitre; so clothe us, we pray Thee, with the robe of righteousness and with the garments of salvation, that the appearance of holiness may be honourable, and that all who know the actions of our life, the pursuits of our understandings, and the objects of our affections, may be assured that we are "all glorious within," as the children of the King of kings, the sons and daughters of the Lord God Almighty. May the light of knowledge, the perfection of conduct, and holiness of heart, be the *breastplate* and the *mitre* of the "royal priesthood," whose honour and whose happiness shall be found in Thy service, and in the hope of present and future communion with their God.—*As the high priest* was anointed with the holy oil, according to Thy command, so pour forth upon us the *holy oil* of the gladness of heart and the comfort of soul which proceed from Thy Spirit only; that we no longer esteem Thy service to be a burthen and a weariness, but a delight and exceeding joy. Grant us true repentance for the sins we have committed; and give us joy and peace in the assurance that those sins are pardoned for Christ's sake.—*As the high priest* was anointed with the blood of the sacrifice, as well as with the holy oil, after he had placed his hand upon the head of the victim, so may Thy grace be given to us, that our souls, by faith in

the merits and death of Thy dear Son, our only hope, and Lord and Saviour, may place our hands upon His sacred head, and confess our sins to Thee. May we delight to hear of Thy goodness, to labour in thy service, and to walk in Thy ways, as believers who have no other hope, no other Saviour, no other confidence, than the Victim which beareth the sins of the world. So may the blood of Christ be sprinkled upon our consciences, that all our thoughts, words, and works, the words of our mouth, and meditation of our hearts, be acceptable in Thy sight, O Lord, our Strength and our Redeemer! *As the high priest*, when his consecration was ended, was commanded to remain for seven days within the tabernacle, in which his service was accepted; so make us the high priests to dwell for ever in Thy presence. Here on earth may we serve Thee, according to Thy holy will. When the hour of death, like the veil which parted the holy place from the Holy of Holies, must be passed through,—then, even then, may we serve Thee with peace in our souls, and with speaking the blessing of peace to our brethren, and kindred, and friends. When the veil of death shall be rent, and when Thy holy priesthood shall appear after death in Thy true Holy of Holies, then may we be found before Thy mercy seat, to hear Thy blessing, to thank Thee for redemption, to continue in holier and more more perfect communion with Thee, and never, never to go out from that Holy of Holies, where Christ shall be manifested among the angels in heaven, and where the Sabbath of the rest of the soul shall be our portion for ever. Forgive the weakness of our language. Holy Spirit, give us the groanings of the heart within us, which words cannot clothe, nor lips utter. Grant us our heart's desire. Fulfil all our mind. In life, in death, and for ever, may we rejoice in Thy salvation, and triumph in the name of the Lord our God. Hear us, O King of heaven, when we call upon Thee! We ask all in the Name and for the sake of Jesus Christ, our only Mediator and Advocate. In His words we call upon Thee, as

Our Father, &c.
The grace of our Lord, &c.

SECTION CXXXI. LEVITICUS IX.

Title.—*The types of the Old Testament prefigure what the New Testament more plainly reveals. This Section, which relates the commencement of the exercise of the Aaronic priesthood, the acceptance of the sacrifices, and the descent of the fire from heaven, after the blessing on the people, may prefigure both the events related, and the events predicted, in the New Testament.*

Introduction.—Do you believe in the immortality of the soul? Most certainly I do, is a question and an answer, very frequently given and received. They are both, however, sometimes so given and received, as if the persons who thus conversed had no knowledge respecting that immortality. Vagueness, shadows, clouds, and darkness, seem to rest upon the future in the mind of Christians; almost as much as they rested on the minds of the heathen, who, having lost the remembrance of the primitive faith of mankind, discovered by the use of their reason the probability of that future state, of which Revelation alone could give

the certainty. This, however, is not the way in which the Christian should welcome this great truth of his religion. If the soul be indeed immortal, and if, as we all find, nothing but immortality can content it, the society, the employments, the felicities, and the progress of the soul in that immortality should surely be the objects of our thoughts and inquiries; while death, death itself, so fearful to the person who, whether in adversity or prosperity, lives for this world alone, will be considered merely as an event which must take place in some part of our continued existence, or merely as a fainting fit, before which, we are in this stage of our undying life; and after which we shall be in another. Death to a Christian ought not to be dreadful: and that which follows death ought not to a Christian to be a source of fear, apprehension, or terror. The certainty of the continuousness of mental existence ought ever to be, with us, the perpetual fountain of serenity, peace, and joy. But where shall the information respecting immortality be found, which may at once elevate the mind, and turn the heart from the love of this world alone, to the passionate longing for the realities of a better state? We look to the New Testament as bringing spiritual life and immortality to light; but we too much overlook the fact, that the New Testament is only to the Old Testament the continuance of Revelation, as youth is the continuance of childhood; and that, as the books and instruction, which are jointly given to childhood and youth, are designed only to prepare the mind for its place in the present life, so the books and instruction of the Old and New Testament jointly are designed to prepare the mind for its place in the future life. As pictures are given to children, to give them the ideas of the events which they read and study as their youth advances; that their minds may be formed both by the pictures, and by the reading which follows them; so it is that the God of Revelation first gave to the childhood of His Church pictures, types, and shadows; and then gave to the youth of His Church the realities and events which those pictures and types prefigured; that, from the use of both, the Church, and the soul of each member of the Church individually, might obtain the knowledge which shall qualify it, by the blessing of the Holy Spirit upon all, for the possession of the future world, and for its perpetual progression throughout its future immortality. The Section before us presents us with one of the most remarkable instances of this pictorial representation of historical events, which are themselves other representations of future circumstances. Five great discoveries of the invisible world are made to us in the New Testament: the *first* is, that Christ *is now in* heaven, the true Holy of Holies, as the priest to intercede for us; and that He there offers, in mysterious communion with God, His own blood, as that of "the Lamb that was slain." The *second* is, that from that holy place He blesses the Church and the people, who believe in His holy sacrifice. The *third* is, that He will be manifested to the universal Church, when He shall come again with His own glory, and the glory of His Father. The *fourth* is, that when the glory of the Lord shall appear, the earth, and all that is therein shall be burnt up; that as the framework of the earth has already undergone, as geology proves, great changes under the influence of fire, as well as water; so shall there be another destruction of the framework

by fire, when the "elements shall melt with fervent heat, and the earth and all that is therein shall be burned up[1]." The *fifth* is, the personal manifestation of Christ to His Church in heaven, as the brother and friend. Five events are recorded in the New Testament, which may be called the representations of these events. The *first* is, the actual offering of His crucified body by Christ on the cross, as the Priest and Victim, the shedder and offerer of His own precious blood. The *second* is, His blessing His disciples before He returned to the Holy of Holies. The *third* is, His return to the Holy of Holies in heaven, and blessing His disciples from thence on the day of Pentecost. The *fourth* is, the sending down fire from heaven to rest upon them. And the *fifth* is, the personal manifestation of Christ to St. Stephen, to comfort him; to St. Paul, to convert him; and to St. John, to assure him of the certainty of His final coming to judge the world. These *five* events may be said to be typified, or represented, in the Section before us. *First*, we have the picture of Aaron, as the typical priest, after he had offered the sacrifice for his own sin (which Christ, having no sin, could not do), offering the sacrifice for the sins of the people, which Christ, the better High Priest, could and did offer. This is related from the 1st to the 21st verse. The *second* is, the blessing of the people by Aaron, after the sacrifice for himself and for the people had been offered, according to the commandment. The *third* is, the return of Aaron into the tabernacle. The *fourth* is, the descent of fire from heaven. And the *fifth* is, the continuance of Aaron with Moses and the people, after they had seen the glory of the Lord, and rejoiced at the acceptance of their sacrifices, by falling on their faces, and shouting with joy. We cannot certainly affirm that all the various discoveries of the future world are intended to be represented in this Section; but we are justified in believing that there are deeper meanings in the simple narratives of these early portions of the Old Testament, than have been hitherto developed; and we might reasonably anticipate, that the narrative of the acceptance of the Aaronic sacrifices after the consecration of Aaron, the type of Christ, would contain some illustration of the results of the acceptance of the sacrifice of Christ. Whether, however, these *five* coincidences between the history recorded in this Section, the events related in the New Testament, and the consequences that have followed, and shall follow the sacrifice of Christ upon the cross, be received as types and antitypes, or not, we may learn from them the same great lessons, that the sacrifice of the blood of Christ offered for us, and not for Himself, has been accepted; and that we may now hope for the blessings that result from the faith which pleads that atonement, and not its own excellencies, as the source of acceptance with its God. As Aaron, after the victims had been offered, returned to the most holy place, so Christ, having been the Victim for our sins upon earth, returned to the true Holy of Holies, to send down from heaven His Holy Spirit upon us, who pray for that inestimable gift. As the glory of the Lord was then revealed, we may hope that the spiritual glory may be revealed to us. As the fire came down from heaven to consume the accepted sacrifices of Aaron; so may

[1] 2 Pet. iii. 10.

we believe that the sacrifice of Christ has been accepted for us; so may we hope and pray, that the fire may descend from heaven to burn up and consume every evil passion, and every proud thought, which we are commanded to sacrifice; that the faith which believes in the Atonement of the Son of God may be demonstrated to be accepted, by the sacrifice of all the evil which God has forbidden. As the flames of fire descended from heaven at the day of Pentecost; so may we hope to partake of the same spiritual influences which made the Apostles of Christ acceptable sacrifices: that when the day shall come that the fire shall descend from on high, to consume the sinful earth, we may escape the judgments, and partake of the mercy of God. And as Christ was personally manifested to St. Stephen, St. Paul, and St. John, so may we believe, not only that He will be personally manifested to the gathered world, in the fulness of time, but that we may see Him as He is, and may be with Him as His brethren and friends; to be comforted, as St. Stephen was comforted, after the afflictions and calamities of life—to be changed, from the chief of sinners, as St. Paul declared himself to have been, into the image of Christ; and to be favoured, honoured, and blessed, as St. John was, with the sight of the wonders of heaven, the glory of God, and the society of the blessed. Such is the manner in which we may justly apply to our own improvement, in the studies of immortality, the types of the Old, and the narratives of the New Testament, and the general expectations of the future blessedness which both unite to lay before us. Let us be no longer contented with affirming, in vague and random expressions, our conviction of the immortality of the soul, in language which even the heathen might have adopted: but let us speak of that immortality in the language of Christians; let us speak of the progress of the soul in its immortality, as accepted and pardoned, because of the sacrifice of Christ, and blessed by the continued influence of His Spirit. Let us view it, as destined to live with the Head of the Church, and the society of the redeemed, comforted, changed, and progressing for ever and ever; as the result of the redemption which Christ has accomplished for all who believe in His Name.

LEVITICUS IX.

BEFORE CHRIST 1490.

1 And [a] it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, [b] Take thee a young calf for a sin offering, [c] and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, [d] Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and [e] a meat offering mingled with oil: for [f] to day the LORD will appear unto you.

[a] Ezek. 43. 27.

[b] ch. 4. 3. & 8. 14. Exod. 29. 1.

[c] ch. 8. 18.

BEFORE CHRIST 1490.

[d] ch. 4. 23. Ezra 6. 17. & 10. 19.

[e] ch. 2. 4.

[f] ver. 6, 23. Exod. 29. 43.

BEFORE CHRIST 1490.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and [e] the glory of the LORD shall appear unto you.

[e] ver. 23. Exod. 24. 16.

7 And Moses said unto Aaron, Go unto the altar, and [h] offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and [i] offer the offering of the people, and make an atonement for them; as the LORD commanded.

[h] ch. 4. 3. 1 Sam. 3. 14. Hebr. 5. 3. & 7. 27. & 9. 7.

[i] ch. 4. 16, 20. Hebr. 5. 1.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 [k] And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and [l] put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

[k] ch. 8. 15.

[l] See ch. 4. 7.

10 [m] But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; [n] as the LORD commanded Moses.

[m] ch. 8. 16.

[n] ch. 4. 8.

11 [o] And the flesh and the hide he burnt with fire without the camp.

[o] ch. 4. 11. & 8. 17.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, [p] which he sprinkled round about upon the altar.

[p] ch. 1. 5. & 8. 19.

BEFORE CHRIST 1490.

13 [q] And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

[q] ch. 8. 20.

14 [r] And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

[r] ch. 8. 21.

15 ¶ [s] And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

[s] ver. 3. Isai. 53. 10. Hebr. 2. 17. & 5. 3.

16 And he brought the burnt offering, and offered it [t] according to the ‖ manner.

[t] ch. 1. 3, 10. ‖ Or, *ordinance.*

17 And he brought [u] the meat offering, and † took an handful thereof, and burnt *it* upon the altar, [x] beside the burnt sacrifice of the morning.

[u] ver. 4. ch. 2. 1, 2.

† Heb. *filled his hand out of it.*

[x] Exod. 29. 38.

18 He slew also the bullock and the ram *for* [y] a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

[y] ch. 3. 1, &c.

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, [z] and he burnt the fat upon the altar:

[z] ch. 3. 5, 16.

21 And the breasts and the right shoulder Aaron

BEFORE CHRIST 1490.

waved [a] *for* a wave offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and [b] blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: [c] and the glory of the LORD appeared unto all the people.

24 And [d] there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, [e] they shouted, and fell on their faces.

BEFORE CHRIST 1490.

[a] Exod. 29. 24, 26. ch. 7. 30, 31, 32, 33, 34.

[b] Numb. 6. 23. Deut. 21. 5. Luke 24. 50.

[c] ver. 6. Numb. 14. 10. & 16. 19, 42.

[d] Gen. 4. 4. Judg. 6. 21. 1 Kings 18. 38. 2 Chron. 7. 1. Ps. 20. 3. 2 Mac. 2. 10, 11.

[e] 1 Kings 18. 39. 2 Chron. 7. 3. Ezra 3. 11.

PRAYER.—LET US PRAY, *that we so offer to God the sacrifice of holy action, and the sacrifice of undoubting faith, that we receive the blessing of the better high priest than Aaron, Jesus Christ, the true Melchisedec, the King, the great High Priest and Apostle of our profession; that the glory of the Lord may appear to us; that the fire of the Holy Spirit may descend upon our hearts, to destroy the remains of unholiness within us; and that we be found without fear, when the fire from heaven shall descend to destroy the world.*

O THOU, that dwellest in the heavens, yet humblest Thyself to behold the hearts of men, and the things of heaven and earth; we Thine unworthy servants desire to praise and bless Thy holy Name for the revelation Thou hast given us of the only mode in which Thou wilt be honoured, and by which the soul can be accepted and saved. Give to us such grace, we pray Thee, that as Thy servant Aaron, in the ancient dispensation of Thy Providence over the Church of Thy people Israel, was commanded to offer sacrifices, first for his own sin, and then for the sins of the people, so we also may both sacrifice at Thine altar ourselves, our souls, and bodies, with true repentance for the sins that are past, and with sincere and earnest prayer for the gifts and graces, the comforts and consolations, of the Holy Spirit; and also, that we so offer to Thee, the Mediator between God and man, that the blessing of Jesus Christ, the better priest than Aaron, may rest upon us, and bless us, with pardon, hope, and peace. O may Christ be to us the true Melchisedec, the everlasting Priest, ordained and begotten from eternity to be to all, who shall be called by Thy grace, the Advocate and the Intercessor, who shall offer no sacrifice for His own sin, but the sacrifice of His own blood for the sins of the people. May that Advocate and Intercessor be the King of righteousness to our souls; may He be the righteousness in which we may be clothed, and accepted before Thee! From His abode in heaven, the true city of peace, may the blessing of the true Melchisedec be imparted to us, and to the whole Church of God! May He be to us the *Priest* to intercede for us, the *Prophet* to teach us, by the power of His Spirit from on high, and the *Victim*, whose blood alone can atone for the sins of the life and of the heart! O grant us to know, and to partake of, for ever and for ever, the spiritual comforts and blessings which the eternal priesthood of Christ alone can impart, in life, in death, in immortality, to the souls of Thy people. As *Aaron*, in the ancient law, presented every sacrifice which his God com-

manded; so may we offer to Thee every sacrifice of thought, and word, and action; the sacrifice of the pride of intellect, the imagination of vanity, folly, and corruption, and of every thing which exalteth itself against the God of our mercies. As Aaron offered the sacrifices for the sins of his people; so may we love our brethren of mankind, and more especially of the household of faith; that we may be enabled to implore Thee to have mercy upon all men; and, more especially, in Thy great goodness, to have mercy upon the whole Church, the rulers, the ministers, and the people of all ranks and conditions within the same. As *Aaron*, when the sacrifices were completed, blessed the people of Israel; so may Thy blessing descend upon us, when we have offered to Thee the sacrifice of a contrite heart and a renewed spirit. As *Aaron* returned to the tabernacle of Thy people, and again came out, and blessed the congregation of Israel; so do we believe that Christ, the great High Priest, has ascended into the true Holy of Holies; and that He shall come again with glory to judge the living and the dead; to separate the just from the unjust; and to bless His elect, whom He hath chosen. O prepare us for that great day! Then, O then, when the living shall be changed in a moment, when the dead shall awake and stand before God, when the whole gathered assembly of the living and of the dead shall meet the Judge of the world, may the blessing of the Judge of the world be upon us. Then may the sentence be spoken to us, "Come, ye blessed of my Father, inherit my kingdom." Then may we live with the Judge and the Saviour, the God of justice and of mercy, in the great congregation of His elect for ever. As the glory of the Lord appeared, and the fire from heaven descended, when Aaron the priest had blessed the people; so give Thy blessing now, in time as well as in our immortality. So may the glory of the Lord descend upon us now, before the death of the body: so may the fire from heaven rest upon our hearts and souls, that we may know ourselves to be the accepted sacrifices of the Lord our God. When the fire from heaven, at the last great day, shall consume the earth, then may the God of heaven be our refuge, our confidence, and our portion. As *Aaron* dwelt among the people of Israel when the sacrifices were accepted, and the fire of the Lord had fallen amidst the joy and wonder of Thy people Israel; so may Christ dwell with us, and we with Him, when the end of the world shall have come; when the day of Thy manifested judgments shall be ended, and all the ransomed Church of God shall inherit the reward and the promise which Thou hast given us. O prepare us for the hour of death, the day of judgment, and the right hand of our Judge. Now, even now, may we live as those whose Father is God, whose brother is Christ, whose death is near, whose home is heaven, whose life is immortal, whose only happiness can be the hope of pardon, and of acceptance for Christ's sake, with Thee their Creator and their Preserver, their Lord and their God. Hear us in heaven Thy holy place, and when Thou hearest, receive our prayer, and forgive the imperfections of our petitions. We ask all in the Name, and for the sake of Jesus Christ our only Lord and Saviour; and in His words we call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the fire which came forth from the Lord, and on the origin of the worship of fire.* Lev. ix. 24.

The mention of the consuming of the sacrifice by fire, "from before the Lord," reminds me of a question which has tasked the sagacity of many eminent writers,—What was the origin of the worship of the sun, and of fire, as its most significant symbol, which prevailed among several nations of remote antiquity? The custom is so ancient, that we can obtain no definite or certain information respecting it; and the only way in which we can arrive at a probable conjecture of its origin and design is, by tracing the various instances of the manifestation of the Divine presence recorded in the Scriptures, and bearing in mind that the heathen practice is grafted upon the truth, of which it is a manifest perversion. Besides the instance mentioned in this chapter, of fire descending from the Lord, we have also the following, in the case of Gideon's offering, Judg. vi. 17. 21; of Manoah's, Judg. xiii. 20; of Elijah's, 1 Kings xviii. 38; of David's, 1 Chron. xxi. 26; of Solomon's, 2 Chron. vii. 1—3. Fire from heaven had also previously descended upon the sacrifice of Noah, Gen. viii. 21; and of Abraham, Gen. xv. 17. It is also commonly supposed, that God testified His acceptance of Abel's offering, by consuming it with fire from heaven, Gen. iv. 4. Nadab and Abihu, the sons of Aaron, for offering strange fire before the Lord, were consumed by fire from heaven, Lev. ix. 24; and the same punishment was inflicted upon the two hundred and fifty men that offered incense, with Korah at their head, in the rebellion of Korah, Dathan, and Abiram, Numb. xvi. 35. The appearance of lambent flames, or tongues of fire, upon the Apostles, at the descent of the Holy Ghost on the day of Pentecost, Acts ii. 3, may be regarded as another proof, that fire from heaven was always symbolical of the Divine presence. Jehovah appeared in the Shechinah at the burning bush, Exod. iii. 2; and on Mount Sinai, xix. 18; He showed Himself to Isaiah (vi. 4), and to Ezekiel (i. 4), in the midst of fire; and He went before His people Israel through the wilderness "by night, in a pillar of fire." Both under the patriarchal and Jewish dispensations this mode of manifesting the Divine presence was not only well known to the chosen people, but also to the common ancestors of our race, both before and after the deluge, at the dispersion at Babel, and in the original settlements of mankind, when they left the plain of Shinar. This fact suggests to us the probable origin of the worship of fire. We are told by Maimonides, that the worship of the sun was begun by Cain, before the flood. If this be true, we may believe, with Tenison, that the custom arose from the remembrance of the Shechinah, which was stationed at the east of the garden of Eden, after the expulsion of our first parents from thence. Cain, we are told, went out from the presence of the Lord. He was the first builder of a city; the first leader of associated and banded men; the first accumulator of wealth. He had leisure to cultivate the arts and music; and his religion probably consisted in the veneration of the sun, as the permanent Shechinah; while, by separating devotional observances from morality, he identified the homage of outward service with the indulgence of the vices of the heart. Hence arose the violence and wickedness which brought on the deluge. It is certain, at least, that the worship of fire prevailed soon after that great event; and it is said to have originated with Ham. (Bryant, vol. vi. p. 265. Higgins's Anacalypsis, vol. i. 377; ii. 128.) Selden[1] quotes a passage from Saidus Batricides, patriarch of Alexandria, in which the latter affirms, upon the authority of some ancient oriental monuments, that Nimrod was the first who worshipped fire. It is well known that the Chaldeans worshipped fire. אור, of Chaldee, whence Abraham departed, signifies *fire*; and the Jews have a tradition, that he was expelled thence because he refused to worship that element, into which he is also said to have been cast.

The Egyptians and Syrians worshipped the sun; and the Persians, as Herodotus relates, worshipped the sun, and moon, and fire; and Eusebius says the same of the Phœnicians. Jurieu[2] says, that the Hebrews borrowed this superstitious practice from the Syrians and Phœnicians. They built temples in honour of the Sun; and those are the temples called חמנים, often mentioned in the Old Testament. Lev. xxvi. 30. 2 Chron. xxxiv. 4. Isa. xvii. 8; xxvii. 9. Ezek. vi. 4.

[1] De Jure Nat. et Gent. lib. v. cap. xi.

[2] Critical History of the Doctrines and Worships (both Good and Evil) of the Church, vol. ii. part 2, chap. i.

SECTION CXXXII. LEVITICUS X.

TITLE.—*Sects and schisms were not so prevalent in the Jewish as they have been in the Christian Church. We have no reason to believe that God accepts, even from the most religious and favoured Christian, any worship but that which He has Himself commanded. The offence and death of Nadab and Abihu* (Lev. x. 1, 2); *submission to God's will is the duty of the Christian, though his heart break in the effort. The silent grief of Aaron at the death of his rebellious sons* (ver. 3). *Communion with God is the best comfort in domestic sorrow* (8—15). *The sins of infirmity are pardoned, though the demands of the law continue. Aaron's omission of duty, arising from his inward though silent grief, is forgiven.*

INTRODUCTION.—One remarkable difference may be observed between the Mosaic and Christian dispensations, both at their origin, and throughout their whole history. Though both were required to oppose the common idolatry, corruptions, and superstitions of the world around them, the Mosaic religion was free from the numerous sects and schisms which have convulsed and agitated the Church of Christ. The cause of this difference may possibly be found in the history of Nadab and Abihu, in the present Section; and in that of Korah, Dathan, and Abiram, which will be considered below. One principal cause of sectarianism, or division, among the believers in revelation, arises from their violation of the positive commands of God, in their zeal to serve Him. They invent apologies and excuses for their breaking the commands, and imagine that they please God, because they intend to honour Him more effectually. As the Colossian converts were pleased with the supposed humility, which led them to pay that homage to angels, which God had forbidden in the precept, "Thou shalt have none other objects of worship but me," so it is, that others have imagined that they please God by observances which He has not required; and by believing doctrines, which He has not revealed. They add, for instance, penances, pilgrimages, macerations, and penalties, to the ordinary *acts of worship* which God has commanded; and they add purgatory, invocation of saints, supplications to the blessed Virgin, and the belief of the bodily presence of Christ in the sacrament of the Lord's Supper, to the *doctrines which God has revealed*: and there is not one observance, not one doctrine, which is not defended by the zeal which desires to please God; whilst they are condemned by the revelation which God has given for the express purpose of guiding, illuminating, and regulating, the religious zeal which thus professes to serve Him. In proportion to the actual desire to honour God, is the danger of serving Him erroneously, and of departing from the express letter of revelation. Nadab and Abihu were the sons of Aaron, who had been admitted to the honour of approaching to God on the mount (Exod. xxiv. 9); we have no reason to believe that they had done any thing to render themselves unworthy of the continuance of the high favour

which was thus granted to them. Since that time, however, the law had been passed, that none of the sons of Israel should approach to God with any other incense than such as God had commanded. The *time*, the *place*, and the *manner* of offering incense to the Lord, were also ordered. Now the natural desire of the religious heart is to offer its sacrifices to God, at all times, in all places, and in that manner which shall be pleasing to itself; and the private homage of the spirit of man to God, as a Spirit, may be, and ought to be thus offered. But the command of God respecting the time, place, and manner of offering incense, referred to the public worship, in order to prevent confusion, and to provide for the regularity and propriety of the Divine service. Nadab and Abihu did not perceive, or did not understand, this. They felt their former liberty abridged by the command, that they should not worship the God of their fathers, unless they took in their censers the incense which had been committed to the charge of Moses; and unless they kindled it, also, with the fire on the altar, which had fallen from heaven. "We will worship God, as we believe "He ought to be worshipped," was their implied language; and they put strange incense, with strange fire in their censers, which God would not accept, because it was not according to His command. So they spake, and so they acted. And the same fire from the Divine presence, which had descended on the altar to sanctify it, was darted from the same Divine presence upon the mistaken, but presumptuous believers in the God of Moses, to destroy them. The solemn lesson was given to the Church, that God must be honoured in the way which He has Himself appointed; while the rise of sects and schisms was prevented, by the terror which arose from the immediate destruction of those who began to make divisions in the Church, by substituting their own conclusions for the positive commands of the God of revelation. In this manner God was glorified before the people, as a God of justice, vindicating His law; and He was sanctified in those that came before Him to worship, because He was not honoured as they pleased, but as He directed (ver. 3). So it always ought to be: we are to worship, believe, act, and teach others to worship, believe, and act, not according to our own imaginations and fancies, but according to the revealed will and command of God. The Scriptural narrative of these events is so short, that we are left to represent to ourselves the scene which now occurred. Nadab and Abihu, the two elder sons of Aaron, are so struck dead by the supernatural fire which slew them, that their priestly vestments are uninjured. Aaron saw the heavy judgment which destroyed his sons; he heard the sublime, yet severe approbation by his brother of the heavenly sentence, and was silent. The bodies of the offenders were ordered to be removed by their kindred; while their own brothers, as well as their father Aaron, were forbidden to make any open manifestations of mourning over the dead. The dispensations of God were to be honoured, and the services of the tabernacle, which were not yet concluded, were to proceed, uninterrupted by the indulgence of any other feelings, than those which arose from the consciousness of the justice and presence of the Lawgiver, whose commands had been broken. The High Priest of the new dispensation might weep at the grave of Lazarus, a stranger to the family of

Mary and Joseph. The high priest of the old dispensation might not weep over the bodies of his own children; he submitted to the Divine will with a breaking heart, but with an unwounded conscience. Up to this time a small quantity of wine had been allowed to the sons of Aaron, in the ministrations of the public service; and because that indulgence was now rescinded, it has been supposed that Nadab and Abihu had erred under the influence of wine. It must, however, be remembered, that they could not have been thus affected by the quantity assigned to them, unless there had been indisposition or fasting. The command was, therefore, probably given to prevent the appearance of evil, and to secure the perfect calmness and serenity which are demanded in the service of God (ver. 8—11). The death of Nadab and Abihu seems to have interrupted for a brief space the regular order of the tabernacle ministrations. Moses, therefore, immediately on the removal of the bodies from the court of the priests, directs Aaron and his surviving sons to proceed with the offerings, and to fulfil the law. And though the ceremonial they were to observe respecting the wave offering, and the heave offering, implied joy, and not grief, yet they were to be eaten as usual, in proof that their communion with God was to be uninterrupted; and that no human grief, nor sorrow, nor domestic calamity, was to be permitted to interfere between man and his duty, and God and the soul. Continued communion with God is, indeed, the best comfort in sorrow, and the only true consolation in the hour of that deep distress, in which the Christian surveys the whole world as afflicted with sin and death, and weeps over the sentence of its justly offended Creator. But though the severity of the Mosaic dispensation was thus manifested in the command to the priesthood, that their hearts should be wholly devoted, whatever were their domestic afflictions, to the service of God, it must not be supposed that the God of justice ceased to be the God of mercy. In the confusion that ensued upon the death of Nadab and Abihu, even the submissive and obedient, yet afflicted Aaron had broken that law, which commanded the sin offering not to be burnt, but eaten, because it was offered for priests as sinners. It is not well understood in what the error consisted, which Aaron, and his surviving sons, committed. But whatever it may have been, Aaron himself remarks, that he and his sons had offered, and had intended to do so rightly. If they had omitted to do all that had been commanded them, the emotions of grief, which he had suppressed in obedience to the words of the Lord, but which he could not wholly subdue, had prevented his right remembrance of his duty. "Such things," he says, alluding to the death of his sons, "have befallen me: and if," in the midst of that grief which followed, "I had "eaten the sin offering to day" (ver. 19), in token of joy and gratitude to God, "should it have been accepted," as a token of joy, when my heart was in heaviness? Would not outward rejoicing with inward grief, even though I had offered, have been deemed an inconsistency? "And when Moses," says the narrative, "heard *that*," it seemed good to him; "he was content" (ver. 20). God is a Spirit: knowing the hearts of all. He will not break the bruised reed. He suffers with the sufferer. Even in the Mosaic dispensation, in the midst of severe judgments, He pitied and forgave His servants. How much more cer-

tainly may we hope for mercy, love, and pity, under a dispensation which is revealed for the express purpose of persuading us by the certainty of pardon, peace, and redemption, to repent, to be renewed, and to be favoured with God's love.

LEVITICUS X.

BEFORE CHRIST 1490.

1 And [a]Nadab and Abihu, the sons of Aaron, [b] took either of them his censer, and put fire therein, and put incense thereon, and offered [c] strange fire before the Lord, which he commanded them not.

2 And there [d] went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them [e] that come nigh me, and before all the people I will be [f] glorified. [g] And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of [h] Uzziel the uncle of Aaron, and said unto them, Come near, [i] carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [k] Uncover not your heads, neither rend your clothes; lest ye die, and lest [l] wrath come upon all the people: but let your brethren, - the whole house of Israel, bewail the burning which the LORD hath kindled.

7 [m] And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: [n] for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 [o] Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may [p] put difference between holy and unholy, and between unclean and clean;

11 [q] And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take [r] the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for [s] it *is* most holy:

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons'

BEFORE CHRIST 1490.

[a] ch. 16. 1. & 22. 9. Numb. 3. 3, 4. & 26. 61. 1 Chron. 24. 2.
[b] ch. 16. 12. Numb 16. 18.
[c] Exod. 30. 9.
[d] ch 9. 24. Numb. 16. 35. 2 Sam. 6. 7.
[e] Exod. 19. 22. 29. 43. ch. 21. 6, 17, 21. Isai. 52. 11. Ezek. 20. 41. & 42. 13.
[f] Isai. 49. 3. Ezek. 28. 22. John 13. 31, 32. & 14. 13. 2 Thess. 1. 10.
[g] Ps. 39. 9.
[h] Exod. 6. 18, 22. Numb. 3. 19, 30.
[i] Luke 7. 12. Acts 5. 6, 9, 10. & 8. 2.
[k] Exod. 33. 5. ch. 13. 45 & 21. 1, 10. Numb. 6. 6, 7. Deut. 33. 9. Ezek. 24. 16, 17.
[l] Numb. 16. 22, 46. Josh. 7. 1. & 22. 18, 20. 2 Sam. 24. 1.
[m] ch. 21. 12.
[n] Exod. 28. 41. ch. 8. 30.
[o] Ezek. 44. 21. Luke 1. 15. 1 Tim. 3. 3. Tit. 1. 7.
[p] ch. 11 47. & 20. 25. Jer. 15. 19. Ezek. 22. 26 & 44. 23.
[q] Deut. 24. 8. Neh. 8. 2, 8, 9, 13. Jer. 18. 18. Mal. 2. 7.
[r] Exod. 29. 2. ch. 6. 16. Numb. 18. 9, 10.
[s] ch. 21. 22.

BEFORE CHRIST 1490.

due, of the sacrifices of the LORD made by fire: for [t] so I am commanded.

[t] ch. 2. 3. & 6. 16.

14 And [u] the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

[u] Exod. 29. 24, 26, 27. ch. 7. 31, 34. Numb. 18. 11.

15 [x] The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

[x] ch. 7. 29, 30, 34.

16 ¶ And Moses diligently sought [y] the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

[y] ch. 9. 3, 15.

BEFORE CHRIST 1490.

17 [z] Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

[z] ch. 6. 26, 29.

18 Behold, [a] the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, [b] as I commanded.

[a] ch. 6. 30.

[b] ch. 6. 26.

19 And Aaron said unto Moses, Behold, [c] this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to day, [d] should it have been accepted in the sight of the LORD?

[c] ch. 9. 8, 12.

[d] Jer. 6. 20. & 14. 12. Hos. 9. 4. Mal. 1. 10, 13.

20 And when Moses heard *that*, he was content.

PRAYER.—LET US PRAY, *that we endeavour to please God by obeying and serving Him in the way which He has Himself commanded, and not by inventing or imagining new modes of worship;—that we follow the example of Christ in all our afflictions, and submit to God's will, even unto death;—that we seek for consolation under sorrow in spiritual communion with God; and that we confess our weakness and infirmities, after our utmost efforts at obedience and submission.*

ALMIGHTY GOD, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us. We thank Thee for our creation, preservation, and all the blessings of this life; for food and raiment, home and friends, peace and protection, and all the comforts and happiness of a quiet and well-regulated community, in which we may rest under our own vine and fig-tree, none daring to make us afraid. Above all, we thank and praise Thy holy Name for the still greater blessings, the volume of Thy sacred word, and the ordinances of Thy Christian Church. We thank Thee for the knowledge that Thou wilt be worshipped in spirit and in truth. We thank Thee for the appointment of Thy Sabbath, and the command that we commemorate the love of Christ at His table, at His altar. We thank

Thee for the holy and reasonable institutions of Thy Church, and that the society of faithful men with whom we live have commanded the fittest time, the holiest place, and the wisest manner, in which Thy word shall be read, and prayer be made, and Thy Sabbaths observed, and the Sacraments of Thy word be best administered among them. We thank Thee for the means of grace, and the hope of glory; and we pray Thee so to bless us with the deep sense of our own weakness and unworthiness, that we submit our reason to revelation, and make Thy word the light of our way through earth to heaven. Give us grace to walk in all the statutes of Thy truth, and in the ordinances of Thy house, blameless. May we be guided and directed by the Spirit of wisdom and of the fear of the Lord! May we never presume to disturb the minds of our brethren, to violate the peace of Thy Church, or to perplex our own souls with unscriptural objections, with unreasonable scruples, or with any fanciful innovations in the approvable decisions of that Church in which Thy providence hath placed us! As we believe that nothing unscriptural, nothing which is contrary to the letter or to the spirit of Thy holy word, is commanded by the laws of the society of faithful men with whom we go up to worship, neither as to the time, the place, or the manner, in which Thy service may be rendered Thee, keep us, we pray Thee, from the great sin of needless and causeless divisions. Enable us peacefully, holily, and acceptably to walk in the ways of Thy laws, in the works of Thy commandments, and in the statutes and enactments of Thy holy Church. We pray for the peace of Jerusalem. May our souls prosper! May we know, and be sure, that the God of the Church is our God for ever and ever; and that He will be our guide unto death. If it be Thy will that we be called upon with Thy servant Aaron to mourn for the death of those whom our souls most dearly love, but whom Thy just providence shall take away from us, enable us, we pray Thee, to remember the twofold example of the high priest under the law, and be silent, "because Thou hast done it." No less, enable us, we pray Thee, to follow the example of the greater High Priest than Aaron. May we say, Father, Abba, Father, not our will, but Thine be done! Make us more perfect before Thee, through the sorrows and the sufferings which break the heart, but which separate not the spirit from its God. "In the multitude of the sorrows "which we have in our heart, may Thy comforts delight our soul." When, in our heaviness, our spirits complain, comfort, O comfort us, we beseech Thee, with closer communion with Thee. Whatever be our afflictions, our calamities, or our depressions, still may we offer to Thee the *wave offering* of rejoicing in the remembrance of Thy universal providence. Still may we offer Thee the *heave offering*, which is the lifting up of the heart in praise, and the rejoicing of the affections before Thee. Though Thou slay us, may we trust in Thee.—And because, through the remembrance of our sorrows, the depth of our cares, the frailty of our nature, and the many infirmities which overwhelm us, we have not always possessed our souls in patience, nor conformed to Thy will, nor obeyed Thy holy precepts, we thank Thee for the revelation of the mercy which assureth us, that "Thou knowest our frame, and rememberest that we are but "dust." "If Thou, Lord, shouldest be extreme to mark what is done amiss, O Lord, who may abide it? But there is forgiveness with Thee; therefore shalt Thou be feared." O pardon the iniquity of our holy things. Pardon the coldness of our hearts, the wanderings of our thoughts, the negligences of our services, and the ignorances of our devotion. As Thou didst pardon the wanderings of the thoughts of thy servant Aaron, when he neglected the ordinances of Thy law, in his deep and bitter grief; so pardon the defects and the remissness of our prayers and services before Thee. Thou knowest our necessities before

we ask, and our ignorance in asking. We beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, not for our own sake, but for the worthiness of Thy Son Jesus Christ our Lord. In his Name, and in His words, we call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the sin and punishment of Nadab and Abihu* (ver. 1, 2).

Two things are to be considered with reference to the case of Nadab and Abihu; the peculiar character of their sin, and the nature of their punishment. Their sin is said, by most commentators, to have consisted in burning the incense with the fire with which the flesh of the sacrifices was boiled, instead of the fire which (chap. ix. 24) had descended from heaven, and "consumed the burnt offering, with the fat." Other expositors are of opinion, that they sinned in presuming to offer incense, an office which belonged to their father Aaron alone on this day (chap. xvi. 12, 13); others think that they used common incense, and not that so solemnly commanded (Exod. xxx. 34—38); others, again (grounding their opinion upon ver. 8, 9), think that they had been indulging in strong drink, and had offered incense while they were in a state of inebriety. This last conjecture does not seem likely. It would appear from ver. 1, that they were punished for doing something which "the Lord commanded them not;" and the whole difficulty lies in determining what that was. That this sin is set forth in this verse, I have no doubt: but several actions are ascribed to them here; and the question is, whether they were punished for one of those actions, or for some of them, or for all of them together. By the expression "strange fire," may be meant, their incense in a state of combustion: but whether this was condemned because they neglected to use the sacred fire, or the enjoined incense, or both, are questions which I do not attempt to decide.

There is less difficulty respecting the nature of their punishment. Chazkuni observes, "Measure for measure; by fire they sinned, and with fire they are punished." It was a fire by which they were suddenly struck dead, but which neither consumed their bodies, nor their linen garments (ver. 5). The fire may have proceeded from the mercy-seat, or from the altar of incense, or of burnt offering; as it is expressly said, that it "went out from the Lord." God makes those sinners feel the power of that fire which they contemned. How soon does the Aaronical priesthood evince its imperfection; and how signally is this act of disobedience punished! In the infancy of the Jewish, as in that of the Christian Church, God shows that disobedience must not go unpunished; and the fate of Ananias and Sapphira (Acts v. 1—11), for lying to the Holy Ghost—that newly descended fire—is strikingly parallel to that of Nadab and Abihu. There is a remarkable correspondence between the *moral*, if I may so call it, of each of those solemn warnings! "Then Moses said unto Aaron, This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. AND AARON HELD HIS PEACE," ver. 3. Compare this with the words of St. Luke, respecting the case of Ananias and Sapphira: "And great fear came upon all the Church, and upon as many as heard these things." Acts v. 11.

SECTION CXXXIII. LEVITICUS XVI.

TITLE.—*Heaven itself would be polluted by the presence of sinful, though pardoned men, if it were not purified by the blood of the Saviour, who pardons. Christ entered into heaven with His own blood, as the high priest entered into the Holy of Holies upon earth, with the blood of the sacrifices for himself, the Church, and people. The command to Aaron to go up once every year to the Holy of Holies. The object of the atonement and intercession of Christ is*

explained by the sin offering of the two goats; one of which is slain as a victim, and the other, laden with the sins of the people, is sent away from the presence of the avenging fire, which had slain Nadab and Abihu.

INTRODUCTION.—One of the peculiar privileges of the disembodied spirit, which shall be admitted, by God's mercy through Christ, after the death of the body, into the better state of existence which is promised to the believer, we may well suppose to be,—the power of contemplating, in one view, the vastness and magnificence of the dispensations of God. The whole system of redemption, the whole value of God's ordinances, and the whole meaning of the written revelation of God's truth, will probably be then so developed, that, as God sees the end from the beginning, so the reason and understanding of man, purified from all unworthiness, and elevated above all the fogs, mists, and darknesses of controversies and prejudices, will survey the scheme of God's government of the whole race of men; from the portion of eternity when the counsels respecting him began, to that portion of eternity when the mystery of God shall be completed, after the destruction of the earth, and the gathering together of the elect Church in the future state of our existence. The student of Scripture, too, may be said to commence this happiness even in the present state. By considering the interpretation of this portion of the Levitical law, given in the New Testament, he may learn the twofold object of the atonement and intercession of Christ, both in preparing heaven for man, and man for heaven. To understand the true meaning of this Section, we must take into consideration these two circumstances,—its connexion with the history which precedes it, and the interpretation of the chief part of its contents by St. Paul, in the Epistle to the Hebrews. By this means we shall be enabled to perceive that the ordinance commanding Aaron to go up once only every year unto the Holy of Holies, together with the enactment respecting two goats as one sin offering, will explain the whole scheme of redemption from first to last, and thus give to us the commencement of that view of God's dispensations, which shall be an object of our contemplation in the world beyond the grave. To connect it with the history which precedes it, we must read the Section as a continuation of the narrative contained in the last Section, of the death of Nadab and Abihu. Those two sons of Aaron were destroyed by fire from the altar of burnt offering, or of incense; from the mercy seat; or from the pillar of cloud and of fire. After the events of that fearful day; after the two chief persons in the camp of Israel, next to Moses and Aaron, had been struck with death because they presumed to approach to God with strange, and, therefore, with unhallowed incense; the command was given to Aaron,—that not even he, the high priest himself, was to approach at all times in the year to the mercy-seat in the Holy of Holies, but that once only in every year he was to go up to that holy place to worship (Lev. xvi. 1, 2). When he did thus go up, he was commanded not to put on his robes of honour as the high priest, but, after having washed in water, to put on the usual linen robes of the common priest; and then to take the blood of a bullock and of a ram, and sprinkle that blood *upon* the mercy-seat, and *before* the mercy-seat,

which was in the Holy of Holies, that part of the tabernacle which was the type of heaven. We should not understand the meaning of this command unless it had been revealed to us in the New Testament. St. Paul, in the Epistle to the Hebrews, (chap. ix.) informs us that, as the high priest went up thus once every year, into the Holy of Holies with the blood of animal victims, to purify the Holy of Holies, which was the type of heaven, from the sins of himself, the Church and the people of Israel (ver. 7); so did Christ go up once for all into heaven, free from sin, in His human nature, with His own blood, to purify the heaven of heavens themselves from the imperfections and sins of those for whom His intercession was made, and thus to prepare a place for His prepared people. And as the manner in which His people were thus prepared for heaven was not sufficiently represented by the offering of the blood of the bullock and of the ram, it was yet further made plain to us by an ordinance, which can only be understood when it is regarded as an illustration of the merciful objects of the atonement and intercession of Christ in the true Holy of Holies.—Those objects are two. The first is the expiation of sin; the second is the pardon of sin, as the result or accepted consequence of that expiation. To represent these two objects, Aaron was commanded to take one *sin offering*, which did not, however, consist of one victim only, as in all other cases, but of two victims, that the double object of the ascent of the high priest into the Holy of Holies might be more clearly represented. Two kids of the goats were commanded to be brought to the door of the tabernacle. One of these was to be killed for the people (ver. 15), and the blood was to be sprinkled upon and before the mercy-seat, in the same manner as the blood of the bullock had been sprinkled. Aaron thus made an atonement for the holy place, because of the transgressions and sins of the people; and Christ, by offering His own blood, made a better atonement. This slaying of the first goat denoted, therefore, that the sin of man was expiated and pardoned. The other goat was not killed. After the high priest had confessed the sins of the people, by placing his hands on the head of the animal, and thus putting those sins on him, or imputing those sins to him, the goat was carried away alive by an appointed person into the wilderness, from the presence of the pillar of fire and cloud. The two circumstances must be considered together. As the flame of fire from the pillar of fire and cloud may be regarded as the type of the future punishment of those to whom their offended God was a consuming fire; so the being sent away from the presence of that fire, might denote that the sins which God pardons, because of the sacrifice of Christ, shall so escape the fire of His wrath. The confession of the high priest's own sin implied that he was deserving of punishment. His dismissal into the wilderness, or into that place where the angry fire from the holy place would not punish him, implied that the sins which had been expiated would not be punished. This, however new the interpretation, appears to be the most obvious one of an ordinance, the full explanation of which is rendered exceedingly difficult by the uncertainty that attends the interpretation of the word which is translated "scape-"goat." When the two goats were brought to the door of the tabernacle, lots were commanded to be cast to enable the high priest to decide which should be

killed, and which should be sent away. One lot was said to be "for Jehovah," and "one for the scape-goat," or, as it is in the Hebrew and the margin, "one "for Azazel." Because the designs of casting the two lots are thus contrasted with each other, as well as for other reasons, it has been said, that, as one lot was for Jehovah, the other must be for the evil spirit; and, therefore, that the goat which was released must be considered as devoted, or as sacrificed, to Satan. Some interpret the expression as typically denoting that Christ was delivered over to Satan to be tempted, as the bruising of the heel of the promised seed. Some interpret it as signifying the mountain, or mountainous country to which the goat was sent; others, that it was derived from an Arabic word, which signifies "removal," and, therefore, that our common translation, "the scape-goat," is right. All these opinions shall be considered in the Note. Suffice it now to say, that the most obvious sense appears to be that which is here given. That sense is confirmed by the remainder of the ordinances. After the goat had been sent away, the high priest put off the common dress of the priest, (which he had worn when he had slain one goat,) and put on the more appropriate and glorious apparel of the high priest. He then came forth and closed the solemn ceremonial by blessing the people. He had gone up alone into the Holy of Holies, and now he returned to bless the people, whose sins were expiated and pardoned. So it was with Christ. With His own blood, in His human nature, He has gone up into heaven to intercede for man, to atone for man, to present His own prayers, and their prayers, as incense before the mercy-seat. "Of the people there are none with Him," as partakers of His work of mercy, or as rivals in the glory of the salvation He accomplished. He shall return from heaven. He shall come again with glory in the glorified human nature; and those who have escaped the consuming fire which shall devour His adversaries, shall go up, with expiated sins and pardoned souls into the Holy of Holies. The Church on earth shall hear His sacred words, "Come ye blessed of My Father;" and they shall return with Him to the true Holy of Holies in heaven, there to understand these glorious topics better, and to dwell for ever with His Father and our Father, with His God and our God.

LEVITICUS XVI.

[Omit from verse 23 to verse 28, and from verse 30 to verse 34.]

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses after [a] the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he [b] come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for [c] I will appear in the cloud upon the mercy seat.

3 Thus shall Aaron [d] come into the holy *place:* [e] with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on [f] the holy linen coat, and he shall

[a] ch. 10. 1, 2.

[b] Exod. 30. 10. ch. 23. 27. Hebr. 9. 7. & 10. 19.

BEFORE CHRIST 1490.

[c] Exod. 25. 22. & 40. 34. 1 Kings, 8. 10, 11, 12.

[d] Hebr. 9. 7, 12, 24, 25.

[e] ch. 4. 3.

[f] Exod. 28. 39, 42, 43. ch. 6. 10. Ezek. 44. 17, 18.

BEFORE CHRIST 1490.

have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore [g] shall he wash his flesh in water, and *so* put them on.

5 And he shall take of [h] the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and [i] make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the † scapegoat.

9 And Aaron shall bring the goat upon which the LORD's lot † fell, and offer him *for* a sin offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make [k] an atonement with him, *and* to let him go for a scapegoat into the wilderness.

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

BEFORE CHRIST 1490.

12 And he shall take [l] a censer full of burning coals of fire from off the altar before the LORD, and his hands full of [m] sweet incense beaten small, and bring *it* within the vail:

13 [n] And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the [o] mercy seat that *is* upon the testimony, that he die not:

14 And [p] he shall take of the blood of the bullock, and [q] sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15 ¶ [r] Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood [s] within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

16 And he shall [t] make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that † remaineth among them in the midst of their uncleanness.

17 [u] And there shall be no man in the tabernacle

g Exod. 30. 20. ch. 8. 6, 7.

h See ch. 4. 14. Numb. 29. 11. 2 Chron. 29. 21. Ezra 6. 17. Ezek. 45. 22, 23.

i ch. 9. 7. Hebr. 5. 2. & 7. 27, 28. & 9. 7.

† Heb. *Azazel.*

† Heb. *went up.*

k 1 John 2. 2.

l ch. 10. 1. Numb. 16. 18, 46. Rev. 8. 5.

m Exod. 30. 34.

n Exod. 30. 1, 7, 8. Numb. 16. 7, 18, 46. Rev. 8. 3, 4.

o Exod. 25. 21.

p ch. 4. 5. Hebr. 9. 13, 25. & 10. 4.

q ch. 4. 6.

r Hebr. 2. 17. & 5. 2. & 9. 7, 28.

s ver. 2. Hebr. 6. 19. & 9. 3, 7, 12.

t See Exod. 29. 36. Ezek. 45. 18. Hebr. 9. 22, 23.

† Heb. *dwelleth.*

u See Exod. 34. 3. Luke 1. 10.

BEFORE CHRIST 1490.

of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out unto the altar that *is* before the LORD, and [x] make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and [y] hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of [z] reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, [a] putting them upon the head of the goat, and shall send *him* away by the hand of † a fit man into the wilderness:

22 And the goat shall [b] bear upon him all their iniquities unto a land † not inhabited: and he shall let go the goat in the wilderness.

[23 And Aaron shall come into the tabernacle of the congregation, [c] and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, [d] and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And [e] the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, [f] and bathe his flesh in water, and afterward come into the camp.

27 [g] And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.]

29 ¶ And *this* shall be a statute for ever unto you: *that* [h] in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at

BEFORE CHRIST 1490.

[x] Exod. 30. 10. ch. 4. 7, 18. Hebr. 9. 22, 23.

[y] Ezek. 43. 20.

[z] ver. 16. Ezek. 45. 20.

[a] Isai. 53. 6.

† Heb. *a man of opportunity.*

[b] Isai. 53. 11, 12. John 1. 29. Hebr. 9. 28. 1 Pet. 2. 24.

† Heb. *of separation.*

[c] Ezek. 42 14. & 44. 19.

[d] ver. 3, 5.

[e] ch. 4. 10.

[f] ch. 15. 5.

[g] ch. 4. 12, 21. & 6. 30. Hebr. 13. 11.

[h] Exod. 30. 10. ch. 23. 27. Numb. 29. 7. Isai. 58. 3, 5. Dan. 10. 3, 12.

BEFORE CHRIST 1490.

all, *whether it be* one of your own country, or a stranger that sojourneth among you:

[30 For on that day shall *the priest* make an atonement for you, to [i] cleanse you, *that* ye may be clean from all your sins before the LORD.

31 [k] It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 [l] And the priest, whom he shall anoint, and whom he shall † [m] consecrate to minister in the priest's office in his father's stead, shall make the atonement, and [n] shall put on the linen clothes, *even* the holy garments:

33 And [o] he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 [p] And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins [q] once a year. And he did as the LORD commanded Moses.]

[i] Ps. 51. 2. Jer. 33. 8. Ephes. 5. 26. Hebr. 9. 13, 14. & 10. 1, 2. 1 John 1. 7, 9.

[k] ch. 23. 32.

[l] ch. 4. 3, 5, 16.

† Heb. *fill his hand.*

[m] Exod. 29. 29, 30. Numb. 20. 26, 28.

[n] ver. 4.

[o] ver. 6. 16, 18, 19, 24.

[p] ch. 21. 31. Numb. 29. 7.

[q] Exod. 30. 10. Hebr. 9. 7, 25.

PRAYER.—LET US PRAY, *that, having boldness to enter into the Holy of Holies, by the blood of Christ, we may draw near to our reconciled God with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and the service of our bodies directed by the ordinances of His Church; that our sins be expiated, and our souls pardoned; that we depend on Christ alone for salvation; and earnestly long for the day of His appearing, for rest in heaven, and perpetual improvement in the knowledge of God.*

ALMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed, against Thy Divine Majesty; provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings. The remembrance of them is grievous unto us, the burthen of them is intolerable. As Nadab and Abihu, in the olden time, were smitten with sudden death in the courts of the Lord's house, so we confess, that we deserve to be smitten with Thy sorest judgments; and that Thou shouldst plague us with divers diseases and sundry kinds of death. There is no health in us. We have no help of ourselves, to help ourselves; nor to render our spirits, and souls, and bodies, sanctified for Thy presence; nor fit, nor worthy to come before Thee. Yet, O Lord God, for Thy Son our Lord Jesus Christ's sake, forgive us all that is past; and so grant us the influence and power of Thy Holy Spirit, that not only ever hereafter we may serve and please Thee in newness of life; but that we may rejoice to approach Thee, in the name of the great High Priest, Thy Son our Lord; whom Thou hast appointed over the house of our God. We praise and bless Thy Holy Name, that Thou dost not accept us because of our own sinlessness, our own perfection, or our own right-

eousness; but that the new way of salvation has been opened to us, through Him who liveth for ever, and who giveth life to all who come to Thee in that, Thine own appointed way. We thank Thee for the way to heaven, which Christ hath consecrated for us, through the rending of the veil, the sacrifice of His flesh. We thank Thee for the discovery of Thy mercy, which permits, invites, and commands us to draw near to Thee, as our God and Father, reconciled to Thine erring children by the blood and the righteousness of their brother and their friend, their Intercessor and Saviour Jesus Christ; and we pray to Thee for the grace of Thy Holy Spirit to be so imparted to us, that we may ever have boldness and confidence, with perseverance and humility, to draw near the throne of grace; as our duty and our privilege, our best happiness, and our highest glory. With hearts full of sincerity and love, free from guile and wilful sin, and from all the leaven of malice towards man, or hypocrisy towards God, may we delight to come up to the Holy of Holies, in the name of Christ. With the fulness of the grateful assurance that our faith shall be accepted, may we rejoice to come before Thee in Thy holy place. With hearts sprinkled by the blood of Jesus Christ, the one only Sacrifice for sin, from all pollutions of conscience, and from all the fears, and pangs, and sting of the bitter remembrances which the conscience brings before us, in the secret and inward reflections of the sins we have committed, and the punishment we have deserved; may we come before Thee, in the holy place, rejoicing in humble hope, and happy in the consciousness of peace with God. Accept our thanks and praises for Thy love. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, in thus graciously opening to us, by that new and living way, the Holy of Holies, where we may always, at all times, approach to our God and Father, and delight in the sense of His presence, and repose in the consciousness of His love. And because the day of our death, and the glories of the Holy of Holies, which shall be more fully revealed to us after death, have not yet arrived; so give us Thy grace, that not only in the retirement of our chambers, and in the thoughts of our hearts, we may meditate on Thy tender mercies through Christ, to our souls; but that we delight in the ordinances of Thine house, the place where Thine honour dwelleth. May we rejoice in the public worship, the administered Sacrament, the preaching of Thy word, the calmness of Thy Sabbaths, and the peace of God, which attendeth all. As our bodies have been washed with the waters of baptism, when the love of our parents dedicated their children to Thee, so may our bodies, as well as our souls, be ever found in the ways of the Lord, and delighting in the works of His commandments. As the high priest, in the days of Thine early law, went up into the Holy of Holies, with the blood of the earthly sacrifices, to purify the holy place, that the sins of Thy people might not banish them from God; so may the blood of the great High Priest, His own blood, purify the mercy-seat for us, that our sins be not imputed to us, to banish our souls from Thy presence. As the sins of the people were laid upon the sacrifice, so may the punishment of our offences be borne by Him upon whom Thy mysterious will hath laid the transgressions of us all. As the sins of the people were laid upon the head of the victim, which was commanded to be sent away to the land of distance and strangeness, from the presence of God; so may our sins and our offences be banished for ever from our own souls, which shall still abide with Thee. So may they be banished from Thy presence. According to the multitude of Thy tender mercies, blot out our transgressions. Hide Thy face from our sins. Blot out our iniquities. Give us the comfort of Thy help, and the joys of Thy salvation. Pardon our sins, and sanctify and bless our souls. As Thy servant the High Priest, in

Thine early law, when the sacrifices for the sins of the people had been offered and accepted, came forth in his robes of glory to bless Thy people, whose sins were pardoned, and whose services were accepted; so may we wait, and long for, and earnestly expect the day, when the true High Priest shall come down from heaven to bless His people, and to receive us to Himself. So may our souls, pardoned by the accepted sacrifice of His blood, and sanctified by the power of Thy free Spirit, now rejoice in the hope of our perfect consummation and bliss, both in body and soul. At the day of His coming, may we hear the blessing upon Thy people. Keep us stedfast in Thy faith, that we depend on Christ alone for our salvation and redemption. Grant us the rest and peace, the perpetual improvement, and the sinless holiness, which remain for the people of God; that we may ever be partakers of the Divine nature, and dwell with Thee our Father, as Thy children, for ever. Hear our imperfect petitions, which we offer, not in our own name, but in the Name, and for the sake of Jesus Christ our only Mediator and Advocate. In His Name and words we, as Thy reconciled children, address Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the scape-goat.* Lev. xvi. 8.

Some expositors hold, that for the "expression "scape-goat" in the text, we ought to substitute the Hebrew word עֲזָאזֵל, Azazel, which our Translators have placed in the margin. But here a difficulty arises. Who, or what, was Azazel? Some maintain that the word signifies a rugged mountain, or precipitous cliff in the wilderness, near Mount Sinai; others are of opinion, that it means "separation," or "secession," and that it refers to the "land not inhabited," or the "land of separation," mentioned in the 22nd verse of this chapter; others, again, regard the word as a designation of Satan. The question is a difficult one, and will justify a circumstantial statement of its various bearings. The two goats are spoken of as *one* offering—"two kids of the goats for a sin-offering." ver. 5. One of them was to be slain: and the selection of that goat was a matter of such solemnity, that it was determined by lot. "Aaron shall cast lots upon the two goats, one lot for the Lord, and the other lot for a scape-goat." Nothing can be more striking than the grammatical parallelism between these two clauses as they stand in the Hebrew;—

"One lot for Jehovah,
And one lot for—לַעֲזָאזֵל."

At first sight it would naturally occur to any reader, that if one lot assigns one of the goats to a person, the other lot assigns the second goat to a person also. But, according to our Translators, while the former goat is allotted to Jehovah, the latter is assigned to—itself! If we would retain our version here, and render לַעֲזָאזֵל "a scape-goat," we must do violence to the grammatical structure of the sentence, and give to the ל which is prefixed to לַעֲזָאזֵל, a meaning altogether different from that which the same letter bears, as a prefix to יְהוָה.

"One lot *for* Jehovah;
And one lot *to be used as* a scape goat."

Such are the difficulties which attend the interpretation of the Hebrew. Another question remains.—Whom did the goats respectively typify? No doubt seems to be entertained respecting the goat which was allotted "to Jehovah." It is universally held to be a type of our Lord, who was slain as an expiation for human guilt. But the great question which has long tasked the sagacity of expositors is, Of whom was the scape-goat a type? Some say, of Barabbas; others, of Antichrist; others, of Christ, in His Divine nature; others, of the soul, or spirit of Christ; others, of Christ risen from the dead; and others, of the sinner, or the congregation. I own that, after much consideration, I incline to the last-mentioned opinion, which appears to me to fall more readily in with the design of that solemn and memorable fast—the day of Atonement. This view of the subject is also taken by Bishop Horsley, who says, "The live goat personated the congregation, whose sins were atoned by the sacrificed goat, and the other piacular offerings [1]. I do not pretend that this exposition is free from difficulties; one of the strongest of which is, that the two goats are said in the 5th verse to be taken "for a sin-offering." But I apprehend that a careful examination of all that is said in this chapter respecting the two goats, will satisfy

[1] Biblical Criticism, vol. i. p. 74.

the reader that this is an objection which lies against every other explanation of the ceremony; and that the two goats must be taken together when considered as a "sin-offering;" and that, as only one of them was slain, it is no valid objection to my view of the typical significancy of the other, to say, that it is said to be "a sin-offering." I regard the two goats as one offering, exhibited in two points of view—in itself, and in its efficacy, or effects. That this interpretation is not forced, is plain from ver. 15, where the slain-goat is expressly called "the goat of the sin-offering;" and from ver. 20, where Aaron is commanded to "bring the live goat," after "he hath *made an end* of reconciling the holy place, and the tabernacle of the congregation, and the altar." Here it is plain, that the whole Atonement was completed before Aaron proceeded to do any thing whatever with the goat, upon which the lot had fallen for a scape-goat. This goat set forth, as I believe, the efficacy of the other's death. If the second goat had been a victim for sin, it must have been slain; seeing, that "without shedding of blood there is no remission" for sin. But it is not only not slain, it is dismissed; it is not merely let loose, it is suffered altogether to escape beyond the reach of re-capture. All this supports the notion, that this goat represented the efficacy of the atonement, which had been made by the shedding of the blood of the other. It is snatched from the fire which consumed the burnt-offering, ver. 24. Against the opinion which is now put forward, it has been alleged, that the person who carried the live goat into the wilderness was commanded to wash his clothes, and bathe his flesh in water, before he came into the camp, ver. 26; and that this implies, contrary to my view of the case, that the scape-goat, which I regard as a type of the ransomed sinner, is still so unclean, as to pollute the person who was charged to carry it into the wilderness. This objection, however, assumes that this ceremony of cleansing implies previous defilement. But why may it not rather be a type of the spiritual cleansing, obtained by the expiation that had just taken place! And when we bear in mind the present temper of the people, awe-struck by the terrible example of Divine vengeance recently exhibited in the sudden cutting off of Nadab and Abihu by "fire from the Lord," may we not discern in this total removal of the live goat from the camp of Israel, a type of the complete withdrawal of the pardoned sinner, from the same avenging fire!

Regarding this scape-goat as a type of the sinner, whose guilt has been expiated by the blood of the Atonement, I view the "fit man," אִישׁ עִתִּי, as it is rendered in the margin, "a man of opportunity [2]," as a type of the Apostles, and preachers of the Gospel, whose office it is to remove the sinner from the fire of the Divine wrath, through "the ministry of reconciliation."

Another interpretation of this ceremony of the two goats, viewing them, as I do, as forming one sacrifice, considers them as being typical of our Lord under two aspects of His mediatorial character—as a victim for human sin, and as a successful combatant of that wicked spirit by whose agency sin was brought into the world. From the beginning of the Bible to the end of it, we are perpetually reminded of these two things—the mighty contest in which our great Surety engaged, in "the wilderness" (Matt. iv. 2. Mark i. 12. Luke iv. 1), into which He was led immediately after His baptism, and, if we may believe the probable conjecture of some eminent divines, on this very day of expiation. R. Menahem interprets Azazel of Samael, "the angel of death," the devil, the prince that hath the power over desolate places. This view is also taken by several Christian writers, as Origen, Cocceius, Witsius, and Spencer, who think, that by these two goats is signified the twofold respect of Christ our Mediator, one to God, as a Judge to whom He made satisfaction by His death; the other to the devil, the enemy with whom He conflicted in life, who, according to the prophecy, was to be delivered up to Satan to have His heel bruised by him; and who was to come, and did come, into the wilderness of this world, and when Jerusalem was a desert, and become a Roman province. Foiled in the wilderness, the baffled tempter watched his opportunity, and returned again to the combat with tenfold fury at the very time typified on this great day of Atonement, when he once more assailed our Lord in the garden of Gethsemane, where the agony of His conflict forced Him to sweat, as it were, drops of blood; and still more in the last mortal struggle, when he embittered His final anguish on the cross, when He bore the sins of all His people, and so made an end of them, that they were seen no more, but removed them "as far as the east is from the west," and out of the sight of divine, inflexible, avenging justice (ver. 21, 22. Isa. liii. 12. 1 Pet. ii. 24. Zech. iii. 9. Ps. ciii. 12. Jer. l. 20). To the wilderness of Zuch, and the mountains of Beth Chadure (or Chadudo), about twelve miles from Jerusalem, the scape-goat was carried, according to the testimony of the Jewish rabbins, by "a fit man," one that knew the wilderness, and the way to it—a man of years and understanding, and of a disposition suitable for such a service.

Another opinion, put forward by Tholuck, Winer, and some other scholars of modern Germany, regards עִתִּי as, in its first ele-

[2] LXX. ἄνθρωπος ἕτοιμος. Vulg. "homo paratus."

ment, an apocopated form of the verb אָזַל, "to remove," and as signifying "a complete removal; an utter separation." But this derivation excludes the word "goat" altogether; an essential element of the compound according to the very best translators and interpreters.

Some expositors regard both goats as types of the people, or congregation, who die with the slain goat because of sin, and live with the released one because of remission consequent upon the sacrifice. They say, that the ordinance of the cleansing of the leper speaks the same language with its slain and its emancipated bird; in the one, expiatory suffering, in the other, the attendant forgiveness. The analogy, they add, is so obvious, that Spencer might well say, they are intimately connected with each other: "Animum non raro subit opinari, legem nostram de duobus hircis, legi de duobus passeribus lucem afferre, et ex eâ mutuam accipere, potuisse, modo hæc vel illa paulo clarius intelligeretur [3]."

Dr. Hengstenberg, professor of theology at Berlin, has recently put forward, in his "Die Bücher Moses und Aegypten," an interpretation of the offering of the scapegoat, which for its ingenuity is deserving of notice. He regards עֲזָאזֵל as a name of Satan; and, observing that the Hebrew root עָזַל compounds to the Arabic عزل, semovit, dimovit, removit, descivit; in the passive, "remotus, depositus fuit," he renders עֲזָאזֵל, "the apostate" (from God) or "the separate one." "The doctrinal significance of the symbolic action," he says, "so far as it has reference to Azazel, is this, that Satan, the enemy of the people of God, cannot harm those forgiven by God; but they, with sins forgiven of God, can go before him [Satan] with a light heart, deride him, and triumph over him." He cites, in confirmation of this view, Zech. iii. and Rev. xii. 10, 11; xviii. 2. Matt. xii. 43. Luke viii. 47. Hengstenberg, pursuing the theory which has been so elaborately followed up by Spencer, contends that the scapegoat had reference to the Egyptian worship of Typhon, the author of evil, who inhabited the desert. "In opposition," says he, "to the Egyptian view, which implied the necessity of yielding respect even to bad beings generally, if men would ensure themselves against them, it was intended by this rite to bring Israel to the deepest consciousness that all trouble is the punishment of a just and holy God, whom they through their sins have offended, that they must reconcile themselves only with Him; that when that is done, and the forgiveness of sins is obtained, the bad being can harm them no further."

Some learned writers are of opinion, that by the scapegoat, which did not fall to Jehovah by lot, the rebellious and unbelieving Jews were prefigured; the banished animal being a fit emblem of those over whom impended the curse in Deut. xxix. 21: "And Jehovah shall separate him unto evil out of all the tribes of Israel." There is more likelihood in the interpretation of Witsius: "The whole of this sacred expiation consisted of two parts: first, the slaying of the one goat, whose blood was shed to expiate the sins of the people; and then the sending away of the other goat which took away the sins which were laid upon it by virtue of the sacrifice just offered." The whole subject is thus admirably stated by Turrettin: "Scio mysterium hoc duorum hircorum diversimodo exponi, dum alii *duas* hic *naturas* Christi, alteram humanam quæ affligitur, alteram divinam quæ impatibilis cum sit libera manet et vivit in æternum, connotari contendunt; quod visum Theodoreto, Isychio, et Cyrillo: Alii *duos status* ejusdem indicari ante et post resurrectionem, Christum in cruce morientem et in resurrectione viventem; immolationem unius hirci testatam esse in morte Christi satisfactionem pro peccatis quærendum esse: Alterius autem vivi discessum ostendisse Christum ex quo pro peccatis oblatus est et hominum maledictionem sustinuit, vivum tamen manere superstitem; quod Augustino, Procopio, et aliis placuit: Alii denique duplicem σχίσιν significari arbitrantur, quam sustinere Christus Mediator debuit ad opus Redemptionis exequendum, primam erga Deum Judicem, cui satisfaciendum fuit per potentiam vitæ. Respectu prioris jaciebatur sors ad Azazel in hircum emissarium, ut princeps ille tenebrarum experiretur quid posset cum eo qui omnium peccatis erat onustus, quemadmodum in plenitudine temporis in desertum traductus est, ut ab eo ibidem tentaretur. Sed quod antea retuli videtur simplicius ut duo hirci nihil aliud notet quam perfectam expiationem à Christo factam, qui non tantum tulit peccato moriendo, sed et abstulit resurgendo; non modo satisfecit per sui oblationem, sed et satisfactionis veritatem demonstravit per sui dimissionem, quâ certiores facti sumus peccata nostra à nobis in ipsum translata procul abacta evanuisse; ita ut nulla sit amplius condemnatio iis qui sunt in Christo, Rom. viii. 1, et impleatur illud Pauli, 'Traditum esse propter peccata nostra, et suscitatum propter nostri justificationem,' Rom. iv. 25.

[3] De Legibus Heb. Ritualibus, Lib. iii. Diss. viii. cap. 4.

SECTION CXXXIV. LEVITICUS XI. 1—28.

TITLE.—*Though the peculiar precepts of the Mosaic law are abolished in the letter, because every nation, and not one only, is now invited to become a part of the Church of God; yet the spiritual reasons for their enactment, whenever they can be discovered, are still binding on the conscience. The laws, and the possible, or probable reasons of their enactment, concerning the beasts, the fishes, and the fowls, which might be eaten, or not eaten by the Israelites. As industry was taught by the ant, the properties of other animals pointed out the vices to be shunned, and the virtues to be practised.*

INTRODUCTION.—The objects and designs of revealed religion, in all its parts, whether relating to the law of Moses, or the Gospel of Christ, may be said to be uniformly the same. The only difference between the two great divisions of revelation relates to the manner in which the truths common to both are taught to the Church. In the former they were taught by types and emblems; in the latter they were taught more plainly, and more distinctly. As the shadows and the substances of things are but the counterparts of each other, so the types and shadows of the law, and the simple intelligible truths of the Gospel, illustrate and explain each other. Now the objects and designs of revelation may be summed up in these four.—Revelation is *first* granted, to inform us of the wonderful history of the mercy, offices, and work of Christ, from that portion of eternity in which His mysterious Atonement began, to that portion of eternity in which the same Atonement shall be ended, when the kingdom of the Mediator shall be resigned. Its *second* object is, to assure us of future happiness. Its *third* is, to make the Church different from the world, in its worship and ordinances, as a peculiar society. Its *fourth* is, to render each individual of that Church personally holy. The *first* of these objects is set forth in the types which we have now considered, respecting the removal of sin by the sacrifices, and the ordinances of the priesthood, the tabernacle, and the Holy of Holies. The *second* is taken for granted in the law, but is not made the sanction of the Mosaic covenant. It is only rendered certain by the Gospel, and is made the sanction to enforce its enactments. The *third* object is effected by the peculiar discipline of the Churches under the law, and now under the Gospel. The *fourth* object of revelation,—to make the individual personally holy,—is effected in the Christian dispensation by the spiritual and simple teaching, of which the exhortations of John the Baptist, the Sermon on the Mount, the Gospels, and the Epistles, are alike instances. But as the Jews, in the days of Moses, were not able to receive the spiritual doctrine regarding the offices and work of Christ, the nature of the future happiness, and the Spiritual Church of the Gospel dispensation, so were they unable to receive the moral precepts, which were intended to inculcate personal holiness. As children are taught the facts of Scripture before they can read, by pictures, and emblems; so were the Jews

taught the moral, spiritual, and mental discipline of the soul by the permission, or prohibition, of meats and food. And the pious Israelite, by studying the various properties, habits, characteristics, and actions, of the animals he was permitted or prohibited to eat, might infer the will, and therefore the command of God, as to his own biases, temper, actions, and inward self government. If this was so, then are we justified in affirming that, in one sense, the law of Moses never has been, and never can be, abolished. If we can discover the spiritual and moral reason for the original establishment of any seemingly arbitrary law, which is designed only for a temporary object, we may believe in its certain abolition in the letter, and still consider the reason of the law to be a discovery of the Divine will; and, therefore, to be of perpetual obligation in its spirit. If the properties of the animals prohibited bear any analogy to the vices prohibited, and if the properties of the animals permitted bear analogy to the virtues which are commanded, then we may infer that morality and spirituality were enforced upon the Israelites by the laws now to be considered in this Section. The reasons for ordaining the original laws will be still binding; and in this sense, the law of Moses, as Christ declares, is not destroyed, but fulfilled, by the dispensation which commands us to serve God in the spirit of His law, though we neglect it in the letter. Let us interpret the seemingly strange, obscure, and, to an infidel, unmeaning laws enumerated in the Section before us, on this plan, as many most pious, holy, and learned men have done; and we shall be both astonished and delighted by their paraphrase, at the spiritual instruction they afford us.—Aaron was now fully consecrated, and appointed to his office as high priest, with Moses. God, therefore, as we here for the first time read, spake from the Holy of Holies to him. Now the very first precepts, which we may believe the God of heaven would impart to the heart of man, would be the union of obedience of life with spirituality of heart; and if the commands respecting animals have any reference to such precepts, we shall find that the very first command would be capable of this interpretation. We find, accordingly, that this is, in fact, the case. Obedience of life is the orderly, surefooted, regular following an appointed way. Spirituality of heart is the result of the constant contemplation and meditation on the law, and will, and revelation of God. The properties of no animal so fully, so clearly, though emblematically, describe this union, as that which blends the cloven hoof with the chewing of the cud. Animals with the cloven hoof, and which chew the cud, are more inoffensive, more surefooted, more observant of a leader, more steady in walking in the same beaten paths, than any other animals; and the ox, but more especially the sheep, are, therefore, uniformly selected in all parts of revelation to represent both the sacrifices which God accepts, and the characters which the pious Israelite, and the faithful Christian, are ever commanded to exhibit, as the people of the Most High, and the sheep of His pasture. Let us then consider this mode of interpretation, with many of the best and greatest of the fathers of the Christian Church, as undoubtedly correct; and apply the reasoning it suggests to the animals prohibited, as they are here enumerated. Ye shall eat of the ox, and of the sheep;—ye shall walk holily, and spiritually

before Me. Ye shall unite outward holiness and inward spirituality together; and therefore ye may eat of that, which unites the cloven hoof with the chewing of the cud. But ye shall not separate knowledge from practice, nor practice from knowledge; and therefore ye shall not eat of the camel, the coney, and the hare; which, though they chew the cud, do not divide the hoof; neither shalt thou eat of the swine, which, though he divides the hoof, and thus resembles those who are capable of being taught, does not chew the cud, but is wholly unspiritual, sensual, grovelling, and caring only for the filth and vileness of its earthly nature (ver. 7, 8). Ye shall not eat of their flesh, ye shall not touch their carcases when dead. Ye shall not, that is, imitate their example, nor partake of their death of trespasses and sins (ver. 8). And as the prohibition of the flesh of beasts thus teaches you My will, so also that will is further made known by the permission or the prohibition of the fishes, which I have created (ver. 9). Whatsoever hath fins and scales, ye may eat, for they do not grovel in the mire, but rise up to the surface of the water, and rejoice in the light, and breathe the air; so let My people despise the base, the mean, the grovelling, and let them ever rise to the light of heaven, breathe the air of heaven, and ascend God-ward, Christ-ward, and heavenward, as the Spirit of their Creator permits them. All other fish shall be avoided and hated by My people (ver. 10—12). And, as it is with the *beasts* of the field, and with the *fishes* of the sea, so also shall it be with the *fowls* of the air. Ye shall not thirst for blood as the eagle doth; and ye shall not therefore eat of the *eagle*, in token of your remembrance of My will. Ye shall not be violent and luxurious, as the *ossifrage*, which breaketh the bones of its prey on the rocks, to eat up the marrow within them. Ye shall not be fierce, as the *ospray;* nor rapacious, as the *vulture;* nor cruel, as the *kite* (ver. 13, 14). Ye shall not be as the *raven*, which preferreth the carcases of the dead, to the ark of the law (ver. 15). Ye shall not be as the *ostrich*, destitute of natural affection; nor as the *night hawk*, which hateth the light; nor as the *cuckoo*, the injurer of another. Ye shall not be swift to destroy, as the *hawk* (ver. 16); nor love the darkness and vile food of the *owl;* nor be gluttonous, as the *cormorant;* nor ravenous, as the *greater owl;* nor proud and angry, as the *swan;* nor voracious and destructive, as the *pelican;* nor relentless, as the *gier eagle* (ver. 18), nor deriving nourishment from evil and forbidden things, as the *stork* from the reptile, and the serpent. Ye shall not be furious, as the *heron;* nor unclean and detestable, as the *lapwing;* nor loathing the light, as the *bat* (ver. 19). All these birds of the air are forbidden to you as food; that ye may be mindful of My will, and of My law. And as it is with the *beasts*, and the *fishes*, and the *birds*, so shall it be also with the creeping things. Whatever creepeth with its legs on the earth, ye shall not eat; that ye may be mindful of the law which commands My people to rise, and soar, and live above the earth, which is only their brief abode, and neither their portion nor their home; but the *locust*, and its family, which leaps above the ground, and thus appears to escape from the grovelling of those that creep upon the earth, may be eaten; for it is the emblem of the repentance which mourns its tendencies to earth, and desires to rise to a better state. Such seems to have been the kind of

instruction which was intended by the Giver of revelation, when He commanded these seemingly strange laws. As industry was taught by the ant, gentleness by the sheep, and patience by the ox, so also might the properties of the forbidden animals be designed to instruct us. It is impossible, in the great diversity of opinion and of interpretation among the deeply learned men who have written on this Section, to arrive at certain and undoubted conclusions: but as we may be assured that the commands of God must have had spiritual objects, as well as a spiritual source, we are justified in endeavouring to discover that object; and, without any positive assertion of the justness of our conclusions, to be content, in the absence of undeniable proof, to affirm what is possible or probable;—what is most undoubtedly consistent with the analogy of faith, and profitable for instruction and improvement.

LEVITICUS XI. 1—28.

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, [a] These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

[a] Deut. 14. 4. Acts 10. 12, 14.

3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

[b] 2 Mac. 6. 18. & 7. 1.

7 And [b] the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; [c] he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; [d] they *are* unclean to you.

[c] Isai. 65. 4. & 66. 3, 17.

[d] Isai. 52. 11. See Matt. 15. 11. 20. Mark 7. 2, 15, 18. Acts 10. 14, 15. & 15. 29. Rom. 14. 14, 17. 1 Cor. 8. 8. Col. 2. 16, 21. Hebr. 9. 10.

9 ¶ [e] These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

[e] Deut. 14. 9.

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an [f] abomination unto you:

[f] ch. 7. 18. Deut. 14. 3.

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ [g] And these *are they which* ye shall have in abomination among the

[g] Deut. 14. 12.

BEFORE CHRIST 1490.

fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; [h] the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

[h] Matt. 3. 4. Mark 1. 6.

BEFORE CHRIST 1490.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them [i] shall wash his clothes, and be unclean until the even.

[i] ch. 14. 8. & 15. 5. Numb. 19. 10, 22. & 31. 24.

26 *The carcases* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

PRAYER.—LET US PRAY, *that, as God has created the angels in heaven, and the animals on earth, and enabled us to derive instruction from contemplating their natures and their properties, we may ever be mindful of the day when, no longer on earth among the animals, we having been made "partakers of the Divine nature," shall be companions of angels; that we obey the commandments of God, in the letter of the Christian Gospel, and in the spirit of the Mosaic law, by the union of holy lives and spiritual contemplation; and that our tempers, wills, thoughts, and motives, as well as our conduct and actions, be directed and governed by the will and command of God.*

O GOD, who upholdest all things in heaven and earth, and who hast created the angels of heaven and the animals of the earth, and enabled us to look up to

heaven and contemplate the ministering spirits who rejoice to do Thy will; and to look round about us upon earth, and contemplate the natures and the properties of the beasts of the field, the birds of the air, the fishes of the sea, and the creeping things upon the face of the earth; give us, we beseech Thee, such grace and wisdom, that, as Moses, Thy servant, was directed to discern between the clean and the unclean—and as our Lord and Saviour Jesus Christ, when He visited man upon the earth, deduced instruction from the ravens which Thy bounty sustained, and from the sparrow which Thy providence permitted to fall to the ground, even so we also, contemplating the creatures which Thou hast made, may learn our present duties and our future greatness. Thy mercy and Thy wisdom have planted immortal souls within us, and made us higher than the beasts that perish, and a little lower than the angels of heaven; that we may learn to do Thy will, and to rise higher and higher, among the Cherubim and Seraphim of the world that is now to us invisible, till we partake of that glory and honour which Christ the Lord partakes, who is the head over all their principalities and powers; till the glorified human nature, which we possess in common with the Son of God, shall assume its appointed inheritance. Make us ever, we beseech Thee, mindful of our present dignity, as members of the Universal Church, partakers of the everlasting covenant, children of the living God, and brethren of the Holy One of Israel. Make us ever, we beseech Thee, mindful of our future dignity, when we shall walk with God in the courts of the Lord's house in heaven; when we shall experience the fulness of joy, and the pleasures for evermore, which Thou hast promised to them that love Thee and fear Thy holy name. Make us ever, we beseech Thee, mindful that the Angels which stand before Thee, shall be then in heaven, as now upon earth, ministering spirits to the heirs of Thy salvation; and never, never, permit us to become lower than we now are before the angels of heaven; never, never permit us to sink lower, lower still, by imitating, and therefore spiritually partaking of the uncleanness and of the unworthiness of the beasts of the field, and of the creeping things that move on the face of the earth. With angels, and with archangels, and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising Thee, and saying, Holy, holy, holy, Lord God of Hosts! We praise Thee, we bless Thee, for the discovery of that great mercy, which, by the precious bloodshedding of Thy Son our Lord, opened to us the Holy of Holies, and gave us boldness to draw near to Thee, as the reconciled Father, and friend of sinners. We beseech Thee to give us Thy grace, so to value that most inestimable blessing, that now, even now, we may live as in the presence of God, on the mercy seat of love; and that we may hereafter live with Thee in that holy place, where is the innumerable company of angels, Jesus the Mediator of the new covenant, the spirits of the just who are sanctified and perfected by Thy grace, and God the Judge of all. As Thy word pronounced those animals of the field to be clean, which divided the hoof and chewed the cud, and accepted the sacrifice of such on Thy sacred altar; so enable us to walk in Thy holy ways, to meditate on Thy holy word, and to avoid all evil, that we may ever in body, and soul, and spirit, be holy, living, and acceptable sacrifices unto Thee. Keep us from the inconsistency and wickedness of knowing Thee, but not serving Thee. Keep us stedfast in the path of Thy commandments, in all truth and sincerity of heart; avoiding all inward hypocrisy, when we profess to do Thy will, and to walk in Thy ways. As the *fishes* of the sea, which Thou didst command Thy servant to pronounce acceptable, as the food of Thy people, rose to the light and air, and crept not on the sand, nor buried themselves in the darkness, and in the deeps of the ocean;

so enable us to love the light of Thy truth, to rejoice in the breathings of the prayers which Thy Holy Spirit shall teach us to utter, and to avoid the hidden things of darkness, the grovelling, the impurity, the unworthiness of all sin, and of all uncleanness. Teach us to avoid, and hate, the violence and rapacity, the gluttony and the vileness, the covetousness and the selfishness, which degrade the men of the world below the rank of the beasts that perish, and prevent alike the sacrifice of the soul to God, and the blessedness of charity and benevolence to their fellows. So keep us by Thy grace, that we obey Thy commandments, both in will and deed. May holiness of life, in the observance of our outward duties, be united with the calmness of spiritual contemplation, the serenity of spiritual hope, and the patient expectation of the accomplishment of all Thy promises to the soul. Govern our tempers, that we be not angry, nor impatient, nor hateful, nor hating one another. Govern our wills, that we hate that which Thou hast forbidden, and love that which Thou hast commanded. Govern our thoughts, that, under the inspiration of Thy Holy Spirit, we may inwardly and perfectly love Thee. Govern our motives, that Thy glory may be our end and aim, that we may regard the salvation of our souls as the one thing needful; and that our conduct and actions before the Church, and the world, be directed and governed by Thy revealed will. Keep us stedfast, we beseech Thee, in our outward obedience. Enable us to walk in all the statutes and ordinances of Thy law. Dwell in us, that we may dwell with Thee. Make life the preparation for death, and death the gate of heaven; that we now, even now, ever live in the possession of that inward, spiritual, perfect happiness of soul, which is the beginning, the foretaste, and the earnest of the full possession of the state, where sin, and temptation, and sorrow, shall be no more. Forgive the imperfections of our prayers. Guide us till death, and through death, and beyond death, till our aspirations of hope be ended in the possession of immortal glory. For Christ's sake alone, in Christ's Name alone, and in the words which Christ Himself hath taught us to utter, we offer all our petitions to the God of our salvation, and call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

SECTION CXXXV. LEVITICUS XI. 29—47. XII.

TITLE.—*As the stars in the heavens are the works of God, unaffected by the changes in astronomical theories, while new discoveries are perpetually being made of their beauties, and their wonders; so it is that the Holy Scriptures, as the word of God, are unaffected by the changes in theological theories; while new discoveries are perpetually made of the wisdom and the goodness of God in the sacred pages. The probable cause of the enactments respecting uncleanness from the contact of insects; and the reasons for blending the laws respecting the purification of women with the prohibition to touch loathsome and creeping reptiles.*

INTRODUCTION.—We have seen, in the last Section, the probable moral and spiritual reasons for the prohibition of certain beasts, fishes, and fowls, for the food of man; and very numerous quotations might be adduced from the ancient

Fathers, and from many other writers, to prove the correctness of this mode of interpreting the Levitical laws respecting them. It has, however, been objected to this system, that the commentator often discovers more in the enactments of the legislator, than such legislator either understood or intended. The reader, or the student, who rightly considers the plan on which the early part of revelation was written, will not be prevented by this objection from adopting the interpretation of the Fathers, and of wise and learned men, who have followed them; neither will he be prevented from endeavouring to apply their principles of ascertaining the meaning of Scripture to other passages, which they may not have illustrated. The plan on which a great part of revelation was written, is related in the New Testament by St. Peter. It is not only that "holy men spake as they were moved," or borne away by a divine power; but after they had so spoken words which were not of their own imagining, but which were presented, or suggested, to them by the holy influence which moved them, they did not themselves fully comprehend them. They inquired, they thought, they studied; they searched diligently into the time, the purport, the object, of the ideas which were thus imparted. The inference we deduce from this representation of St. Peter is, that, as all Scripture is to be interpreted consistently with itself, with all known truths, and with the analogy of faith; and as the sober and thoughtful inquirers into the meaning of Scripture are always elucidating its truths, or discovering fresh wonders in its holy pages; so it may be, that Moses, like the prophets who succeeded him, did not fully understand the object and design of the laws, which he was commanded to give to his people. He did not speak them of himself. He uttered them under a divine influence; and we are to receive them not as if the Scriptures declared that Moses spake; but as we really find the declaration to be, "The Lord spake," —Jehovah, the self-existent and eternal God, who knoweth the end from the beginning, and has given a law which is designed in all ages to be a discovery of His will; and He has so constructed that law, that through it there shall be perpetual developments of His wisdom, power, and goodness. It is true, that this plan on which revelation has been written may be made the source of various fanciful and unreasonable theories; and we must be careful, therefore, to be guided by the severest, and most uniform, and most rigid adherence to the rule of judging every interpretation of the figurative or mystical passages of Scripture,—by its consistency with the context in which it appears, with the whole design of revelation, and with the strictest criticism of the peculiar text, or passage, we are interpreting. When all this care is taken, we may believe that it will be in theology, as it is in astronomy. The God of nature is the God of revelation. In contemplating the works of nature, more especially the stars of heaven, the students of astronomy, in various ages, have taught the several theories of the Ptolemaic, the Copernican, and the Newtonian systems. The stars shone brightly, whatever were the explanations of their motions and beauties by the astronomers of former or of later days; while new discoveries of the wonders and glories of the firmament were continually increasing the common knowledge. So also has it been in theology. The interpreters of Scripture have taught us

to understand the sacred pages allegorically, or literally, or according to this or that system. The eternal truth remained the same. The learning of one age added to the Scriptural illustrations discovered in the ages before it; till we have obtained the possession of the accumulated knowledge, which adorns our commentaries in all languages, and in all Churches: while the still inquiring students in humble or in higher life, in the active ministrations of the country parish, or in the learned retirement of the university, or college, or cloister, are ever adding to the knowledge, and therefore to the confirmation of the believer in the revelation of God. As we have seen in the last Section the application of this reasoning to the prohibition of certain animals, not by the law of Moses only, considered as a human legislator, but by the God of Moses, of the Christian, and of the Universal Church; so also in this Section we are presented with a continuation of those laws, of the enactment of which it is, in many cases, exceedingly difficult to discover the reasons. The animals whose names are rendered as "the weazel," "the mouse," "the tortoise," "the ferret," and the various kinds of "lizards," or "the snail," and "the mole" (ver. 29—31) might be unclean, and, therefore, make every thing unclean which was touched by them, for the reasons enumerated in the Fathers,—that they represented certain base and evil qualities, which were dishonourable to any worshipper, or believer in the true God. There is, however, such peculiar enforcement of one ordinance in this part of the divine enactments, that we are, I think, justified in believing that some very impressive lesson is intended to be enforced by it: and though it may appear new, I shall not hesitate, for the reasons I have now mentioned, to submit it to the inquirer. In the days of St. Paul, the translation of the Bible common to the people was the Greek version, usually called the Septuagint, from the LXX translators, who are said to have rendered the Hebrew into Greek, at the request of Ptolemy Philadelphus, king of Egypt. When St. Paul was writing to the Corinthians on the glory of the Gospel, and of the ministry entrusted to him, he says, "We have this treasure in earthen vessels" (1 Cor. iv. 7), *i. e.* in frail and perishing human bodies. The "earthen vessels" are the bodies of men. Now, the expression in this Section "earthen vessel," ("every earthen vessel on which any creeping thing doth fall, shall be broken," xi. 33,) is precisely the same in the Greek Version, with that used by St. Paul: and in endeavouring, therefore, to discover the figurative or mystical interpretation of the enactment, we are justified in considering the "earthen vessels" as the bodies of men, to whom the law was given. But these bodies were made unclean by touching any creeping thing;—"Every creeping thing that creepeth on the earth," (says ver. 4,) "shall be an abomination; and also whatsoever goeth upon the belly." On referring to the Hebrew of this expression, we find it to be precisely the same with that word used in Genesis to describe the curse upon the serpent that tempted Eve. Now this temptation was the cause of all the moral evil, which has afflicted the human race. If, therefore, the expression "earthen vessel" denote the bodies of men; the other expression, "whatsoever creeping thing, that goeth upon the belly, shall be an abomination," may be interpreted according to the supposition that moral qualities are intended by the

prohibition of certain beasts, fishes, and fowls; and we may consider it applicable to the Satanic influence, "which now," as well as at the beginning, "worketh in the children of disobedience," and possesses the bodies, as well as the souls of men. The power of Satan, the infidelity, pride, hatred of God, and false reasoning which perverts the truth to the encouragement of evil,—all of which are the peculiar characteristics of that power, if not restrained by the higher influence of the Holy Spirit of God,—defile and destroy the "earthen vessels"—the bodies, the men,—to whom the treasure of God's truth is entrusted. And this view of the uncleanness contracted by the touching of any "creeping thing, that goeth upon the belly," explains the cause why the enactments respecting the purification of women after childbirth should be subjoined to the ordinance respecting loathsome, unclean, and creeping reptiles. The last part of the command regarding these insects was, "Ye shall therefore be holy, "for I am holy." The only cause of unholiness was the influence of the serpent; the loathsome, creeping reptile, which tempted Eve at the beginning. The effect of this influence was the corruption of the whole race of mankind, so that the very children were born in that original sin, which consists in the direct bias of their nature to depart from God's law. Two things, therefore, are necessary to begin to remove the consequences of that original sin. The one is, the mercy which takes the child into covenant with God: the other is, the early instruction of the mother, who is the first divinely-appointed guardian of the soul of the child. Therefore it was that immediately after the command, "Be "ye holy, for I am holy!"—be ye holy, by escaping from the evil influence of the tempter, and destroyer of the "earthen vessels," the bodies and souls of men —the ordinances were appointed for the circumcision of the child, when it was taken into covenant with God, and so protected by the Holy Spirit from the spirit of evil: and also, of the purification of the woman, that the mother might contemplate the cause of all evil, the duty of rightly educating the child, and escaping herself from the consequences of the fall. Whether this is the meaning of the expression, "she shall be saved in childbearing," that is, the faith in herself, the charity to others, and the holiness in herself, which results from thus considering the ordinances of God, I know not. This, however, is certain, that the view which has been here given of the blending the command both to circumcise the child, and to purify the mother, with the ordinance concerning the touch of the reptile "that goes upon the belly," with the impurity, and breaking of the earthen vessels, is consistent with the analogy of faith, with every known truth, with the whole system of revelation, and with all the solemn lessons elsewhere derived from the same fact, to which allusion has been made. The seeming novelty, therefore, of the interpretation of the passage, cannot be deemed a sufficient reason for its rejection.

LEVITICUS XI. 29, TO THE END.

BEFORE CHRIST 1490.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the

[a] Isai. 66. 17. weasel, and [a] the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done,

[b] ch. 15. 12. [b] it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and

ch. 6. 28. & 15. 12. [c] ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

BEFORE CHRIST 1490.

36 Nevertheless a fountain or pit, † *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

† Heb. *a gathering together of waters.*

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

40 And [d] he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

[d] ch. 17. 15. & 22. 8. Deut. 14. 21. Ezek. 4. 14. & 44. 31.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever † hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

† Heb. *doth multiply feet.*

BEFORE CHRIST 1490.

43 [o] Ye shall not make your † selves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and [f] ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 [g] For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: [h] ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 [i] To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

[o] ch. 20. 25.
† Heb. *souls.*
[f] Exod. 19. 6. ch. 19. 2. & 20. 7, 26. 1 Thess. 4. 7. 1 Pet. 1. 15, 16.
[g] Exod. 6. 7.
BEFORE CHRIST 1490.
[h] ver. 44.
[i] ch. 10. 10.

LEVITICUS XII.

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a [k] woman have conceived seed, and born a man child: then [l] she shall be unclean seven days; [m] according to the days of the separation for her infirmity shall she be unclean.

3 And in the [n] eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

6 And [o] when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb † of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.

8 [p] And if † she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: [q] and the priest shall make an atonement for her, and she shall be clean.

[k] ch. 15. 19.
[l] Luke 2. 22.
[m] ch. 15. 19.
[n] Gen. 17. 12. Luke 1. 59. & 2. 21. John 7. 22, 23.
[o] Luke 2. 22.
† Heb. *a son of his year.*
[p] ch. 5. 7. Luke 2. 24.
† Heb. *her hand find not sufficiency of.*
[q] ch. 4. 26.

PRAYER.—LET US PRAY, *that as we have the treasure of the Gospel, and grace of God, in the "earthen vessels" of frail, perishing, dying bodies, we be preserved by His Holy Spirit, from the temptations, the power, and the influence, of the evil one; that we remember the mercy which receives us into covenant at the beginning of our mortal lives, and which has promised to preserve us to the end; and that the Christian mothers of children be ever mindful that they are the first divinely-appointed guardians of the souls of their children.*

O GOD and Father of the spirits of all flesh, who hast declared to us in Thy holy word, that the power of the evil spirit, which first brought death and sin among the sons of men, still worketh in the hearts of the children of disobedience; we praise and bless Thy holy Name for the knowledge of our danger, for the promise of the grace, and for the continued assistance and presence of that good Spirit, which can alone change the heart of man from the love of evil to the love of good; and enable the believer in Thy truth to become partaker of Thy glory, and servant of Thy will. Yet, because we possess this knowledge of Thy truth, and this holy power of Thy grace, in the "earthen vessels" of these frail and mortal bodies, so enable us, we pray Thee, to "work out our own salvation with fear and trembling," by the right use of the Divine and gracious gifts of the influences of Thy Holy Spirit, which worketh within us; that we never be deceived by the subtilty of "the old serpent, the devil," which tempted our first parents at the beginning; never be led captive at his will; never grieve, nor quench, nor resist Thy holy Spirit, by which alone we "are sealed unto the day of our redemption." O Father of the souls of men, ever enable us by the same power of Thy Blessed Spirit, that weak, and frail, and sinful as we are, we wrestle not against the temptations of our own nature of flesh and blood alone, but that we also contend against the principalities and powers of darkness, against the spiritual wickedness of the world which is now to us invisible. If the Holy Spirit of our God and Saviour be withdrawn from us, we have no power of ourselves to help ourselves; we have no remaining strength to conquer evil; we have no might in the inner man. All our strength, as all our hope, is from Thee. So guide, and direct, and strengthen the powers of our reason, that no false arguments, no vain doubts, no weak suspicions of the possibility of error in Thy holy word ever influence our minds to follow the example of our first parents. Never may we believe that the knowledge of sin is wisdom,—that the transgression of Thy law can be happiness;—or that Thou hast spoken Thy judgments upon sinners, but that they "shall not surely die," though they sin wilfully and presumptuously after they have received the knowledge of Thy truth. Save us alike from the snares of the infidel, who denies Thy truth; from the self-excuses of the wavering and inconsistent, who hold that truth in unrighteousness; and from the fearful terrors which shall ever, both in this world and in the world to come, await that miserable sinner, whose soul is the possession, and home, and dwelling-place, of wicked spirits who have fallen from Thee. Save, O save us from the condemnation of those miserable beings, who looked up to Christ, and said, "What have we to do with Thee? art Thou come to torment us before the time?" Save, Lord, and deliver us from the sentence of damnation which begins in this life, by the union in one wicked soul of the clear knowledge of Thy revelation with continued love of evil, with resolute hatred of Thy power, and with deep despair of Thy pardon. Save us from all the powers of our spiritual enemy. May we remember the wretched Demoniacs, whose example and con-

dition are recorded in the pages of Thy holy Evangelists; and tremble at the contemplation of that wicked state of heart, which united in one act of blasphemy against Thee, and Thy Son Jesus, knowledge and wickedness, hatred of God and agonizing despair of His pardon. In all assaults of the devil may Thy holy arm protect us. From all the wiles of the devil may Thy heavenly wisdom guard us. In all the temptations of the deceivers of the souls of men, hold Thou us up; and then shall we be safe. Hear us, O King of heaven, when we call upon Thee; that no craft nor subtilty of the spirits of evil persuade us to deny Thee, or to depart from Thee, or to sin presumptuously against Thee, in thought, word, and deed. Keep us ever by Thy grace from all things hurtful, and lead us to all things profitable to our salvation. Put upon us the whole armour of God, that we be able to stand against the wiles of the devil; and quench upon the shield of faith all the fiery darts of the wicked one. And, that we may be more stedfast in our fear of falling, more sensible of our danger, and more humble in the conviction of our own weakness, make us, we pray Thee, constantly mindful of the holy covenant which we made with Thee, when we were admitted into the fellowship of Christ's religion, and received into the Church of Thy Son, our Lord and Saviour. Make us ever mindful, that when we were baptized into Thy Son's Name, we renounced the tempter, and all his works of pride, presumption, and hatred of God and His truth. We offer to Thee the prayer which was offered for us. May we have strength to have victory and to triumph over the devil, as well as over the world and the flesh. We thank Thee that we have been made partakers of Thy covenant. We implore Thee, for Christ's sake, our only Mediator and Advocate, so to send down into our hearts the Spirit which proceedeth from the Father and the Son, that we may live, and die, and remain for ever and for ever, under the saving power of that blessed Spirit. May He become our defence against evil in life, our comfort and consolation in death, and our friend and indwelling God for ever. And because the children of the holy parents, who are members of Thy Church, and partakers of Thy covenant, are born in sin, and the children of wrath; and because the first dawnings of thought, and the first efforts of human reason, are directed not to spiritual, but to human objects; so give Thy grace, we pray Thee, to Christian mothers, who understand and value the blessings of the Christian covenant, that they may not only dedicate, devote, and consecrate their children to Thee, in the holy baptism of the new covenant, which has taken the place of the ancient ordinance, by which even Christ Himself fulfilled the law to Thy glory; but that they may direct the first thoughts of the infant mind, the first bendings of the infant knee, the first claspings of the infant hand, and the first lispings of the infant lips, to the throne of Him, from whom proceed the wisdom that instructs, and the grace that saves the soul. God of the families of the earth, who hast ordained that the mothers of infants should in sorrow bring forth their children, grant Thy grace, grant the influence and power of Thy Holy Spirit, to such mothers, that they may remember their children are in danger of worse pains, and worse desolation, and worse sorrows, than those which they themselves have endured; and that they may, therefore, pray and resolve that they will so use Thy grace and power vouchsafed to them, that they never be guilty of neglecting the religious education of their children. May they so bring them up in the nurture and admonition of the Lord, that they be enabled to say, "Behold Thine handmaid, and the children which Thou, O God, hast given me." May the voice of God so be heard, "Take this child, and nurse it for God;" that if it should be, that the mother be separated from the child in the great day

of account, the conscience of the Christian mother may be free from the reproach, that the dedication of the child to God, and the education of the child in the faith and fear of Christ, have been neglected by that mother. So bless, we beseech Thee, the fathers, the mothers, the children, and the friends, who desire to honour and praise Thee, that, as we meet round one altar of affection, of friendship, and of Christian devotedness to Thee on earth, we may all be reunited in one bond of holy love, and peace, and grateful affection in heaven; and for the sake, not of our own merits, but for His sake, who is alike the brother, the friend, the Saviour, and the Redeemer of all who trust in His holy Atonement, and depend on His unfailing mercy. In His Name, for His sake, and in His commanded words, we call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

SECTION CXXXVI.

LEVITICUS XIII. XIV. XV.

To Heads of Families, or Students of Scripture.

Memorandum.—The Church of England, with that wise moderation which so generally characterizes its decisions, does not presume to follow the example of the Church of Rome, and say to its people, "I *permit* you to read the Holy Scriptures;" neither does the Church of England follow the example of the Presbyterian and Dissenter, and say to its people, "I expect you to read the Holy Scriptures;" but it interweaves the sacred volume in its services, and thus with holy compulsion requires its people to become acquainted with the word of God. Because, however, some portions of that word may seem strange, and may not, therefore, without more consideration and study than the generality can give to them, appear to be useful; the Church has omitted them in the order of its daily, or its Sunday services. The chapters of Leviticus before us are among those which are thus omitted: and it certainly does not seem advisable, whatever may be the instruction which the thoughtful may deduce from the account in this Section of the details of the leprosy, or from the laws to which no allusion is ever permitted in modern Christian society, to bring before servants and children the various expressions to be found in the 13th, 14th, and 15th Chapters of Leviticus. They may not, however, be entirely omitted. I have consequently placed in brackets those portions which may be left out, namely, Levit. xiii. 4—6, 12—17, 21—28, 31—41, because these verses relate to diseases which did not exclude the Israelite from society, and which cannot, therefore, be considered as typical of that sinfulness which should banish him from the communion of God and his Church. I omit also, from ver. 47—59, the leprosy in garments; and in chap. xiv. 21—32, the cleansing of the poor man from the leprosy; and ver. 33—57, the leprosy in houses, because of the repetitions; and the whole Chapter xv. for obvious reasons. I have retained Chapter xiii. (ver. 1—3, 7—11, 18—20, 29, 30, 42—46), because these verses give the symptoms and proofs of the leprosy, with the law of the incurable leper; and Chapter xiv. 1—20, because these verses relate the ceremonial law of the incurable leper, and they all abound with instructions relative to it.

TITLE.—"*By the law is the knowledge of sin.*" *As the diseases and infirmities of mankind are the consequences of sin alone, therefore the Scriptural account*

of the SYMPTOMS *and* PROOFS, *the* CURES *and* CONTINUANCE *of leprosy, the worst disease of man, together with the Scriptural commands relating to the bodily infirmities both of men and women, explain to us the depth of the sinfulness of man, and therefore enforce the necessity of the constant remembrance of the causes and the cure of moral evil.*

INTRODUCTION.—There are few doctrines of revelation which so much excite the contempt or anger of the unfortunate persons who misunderstand, undervalue, or reject it, as that on which the whole system is founded,—namely, that the heart of man, by the nature with which man is born into the world, is more inclined than disinclined to love that which God forbids, and to hate that which God commands. The identity of the will of man with the will of God, constitutes the only true religion, and the only acceptable virtue. At the beginning, this union of the Divine and human wills was perfect, and therefore Adam, as well as Christ, was called "the son of God." The one great object of revelation is the restoration of this sonship to the soul. To grant the earnest of this object, it pleased God to admit the Jewish child into covenant by one rite, and the Christian child into covenant by another. It sometimes, however, has so happened, both to the Jew in the old, and to the Christian in the new dispensation, that the covenants of circumcision and of baptism have been alike despised or forgotten; and that the human will has so determinedly continued to resist the Divine will, that there arises within the soul of man an absolute impossibility of communing with God, and of fitness for Scriptural enjoyments. The human will continues hostile to the Divine will till its holy power is nearly destroyed.—And there is not, and there never has been, one member of the Church of God, either among Jews or Christians, who has not been conscious of that inward struggle and contest within his soul, which is described by St. Paul in the expression, "When I would do good, evil is present to prevent me." Now this inward feeling is called by Solomon, in his beautiful prayer at the dedication of the temple, "*the plague of the heart;*" and the same Hebrew word, which is there used to describe the inward disease of the soul, is used in this Section to describe the inward disease of the body; and the marks and characteristics of the leprosy are so singularly descriptive of that inward wilfulness of sin in the soul, that the Fathers, the Reformers, and the best commentators of every Church and every age, have uniformly regarded the leprosy of the body as the emblem of the sin of the soul. I shall, consequently, adopt this view of the disease. "By the law," says St. Paul, "is the knowledge of sin;" that is, not only do we learn from the precepts of the law, which teach us our duty, the knowledge of what is right, and, therefore, the extent of our obedience and disobedience; but because there would have been no disease and no infirmity if there had been no sin, therefore do we learn, as we shall now see, the *symptoms* and the *proofs* by which every member of the Church of God may discern the depth and nature of the leprosy within him; and we learn also the *consequences of the leprosy* remaining uncured—that they are, banishment from the presence and people of God, together with the blessed and peaceful *effects of its cure* in

the restoration of the healed leper to the service and sanctuary of God. If the law of Moses be indeed intended, as I believe it is, to reveal to us the everlasting results of our accepting or rejecting the mercy of the Son of God, and the powers of the Holy Spirit of God, then the law and the narrative in this Section concerning the leper may be regarded as one of the most important portions of the whole word of God. We begin, then, with the *symptoms* and *proofs* of the leprosy. Not every spot or diseased appearance in the skin was declared by the priest to be the proof of leprosy. Three *symptoms* or *proofs* were declared to be necessary to decide the question. The *first* was, that the appearance of disease on the surface of the body, whether it was a rising, a scab, or a bright spot (Lev. xiii. 1), was deeper than the skin (ver. 3). The *second* was, that it spread abroad on the skin (ver. 7—11); and the *third* was, that if it had been healed, and if in the place of the boil that was healed, there returned a new change in the flesh deeper than the skin, and altering the appearance in the flesh that was near it, then also the disease was declared to be the leprosy (ver. 18—20). Now these may be said to present to us the three chief proofs, that the sin of our nature, not being subdued by the blessing of God on the right use of the means of grace, but being continued within the soul, has become the leprosy of deliberate wilful sin. Was the *first* symptom the manifestation of the infirmities which were deeper than the skin?—The sin which results from the fall of man, is deep, deep, within. It is the secret, silent indulgence of the thoughts and desires which ruin religious contemplations, destroy the inward peace, and banish private prayer. Was the *second* symptom of the leprosy, the spreading of the disease, and the discolouration of the hair and skin, near to which it had appeared?—O the apostasy which begins within, by banishing the comforts of God from the soul, and driving the sinner from his bended knees in private communion with the Father of spirits, soon appears in the levity of conduct, folly of life, and possible gradual submission to the power of the worst temptations which can debase and degrade the Christian!—Was the *third* symptom of the leprosy the relapsing of the boil that was healed into a more confirmed leprosy?—So it is that the *third* and last great proof of the continuance of the leprosy of sin in the soul is the backsliding in heart, and the returning, with renewed ardour, to the sins which had been for a time forsaken with the appearance of sincere though momentary repentance. *Wherever these three sins meet,*—wherever the sin of our nature becomes the "plague of the heart" deeper than the original stain, spreading and extending itself from the secret apostasy which neglects private prayer, to the open godlessness of the world, and to the impossibility of ceasing from sin, which is the last stage of corruption,—there the leprosy is deep, deep in the soul—and the second death, the spiritual death of the spirit of man, has begun. The *consequences* of this leprosy are no less evident.—The disease of the leprosy appeared in the forehead, and the priest declared the leper to be unclean, and the leper was cast out of the camp of Israel.—He was rendered unfit and unable to go up to the worship of the God of Israel, and he was condemned, with rent clothes and bare head, to put a covering on his upper lip, and to cry, "Unclean! unclean!" that the people

might avoid his touch, or tremble at his fate, and rejoice in their own deliverance (ver. 42—46). So it is with the victim of the second death. The leprosy of the heart breaks forth in the shamelessness of the forehead, in the presumptuous scorning of the laws of God. The priests of God pronounce the leper to be unworthy of the consolations of the Gospel. The leper, like Uzziah with the leprosy in his forehead, is thrust out, and thrusts himself out, by his self-excommunication, from the presence and worship of God. He becomes an outcast from the visible and spiritual Church by his infidelity and apostasy of heart. His *clothes* of holy profession are rent—his *head* is bare of the mitre, on which was once written "Holiness to the Lord." The *voice* of conscience, if it is ever heard, calls within, "Unclean! unclean!" unfit, unfit for heaven! And he is lost for ever, unless the greater Healer of leprosy take compassion on him, and befriend, before it be too late, the spiritual suicide, who is intent on his own endless destruction. Some event, through Providence, appeals to the leper. He hears the voice of the great Physician, and is astonished at His doctrine. He begins with fear to worship Him:—"Lord, if Thou wilt, Thou canst make me clean." "I will; be thou clean," says the voice which the now conscious leper seems to hear without the camp; and immediately the leper is cleansed. The leper, under the law, was pronounced to be clean when the priest had taken two living birds, with cedar wood, and scarlet, and hyssop, and slaying one of the birds over running water, he dipped the other in its blood; and dipping also in the same blood the cedar, the scarlet, and the hyssop, he let go the living bird; then the leper having cleansed himself in water, and offered two lambs for a sacrifice, with fine flour and oil, the priest took of the blood and the oil of the offering, and anointed the right ear, the right hand, and the right foot of the leper, and pronounced him to be clean of the leprosy (Lev. xiv. 1—20). So it is with the cure of the leprosy of sin. The cleansed, the pardoned leper, dipping the soul, which flies toward heaven, in the blood which is the life of the Saviour now sacrificed to God over the water, which represents the cleansing and purifying influences of the Holy Spirit of God. He united with this the *cedar*, the type and hope of immortality; the *scarlet*, the emblem of the removal of the whiteness of the leprosy, and the restoration of the blood to its healthy condition again; and the *hyssop*, the emblem of the fragrance of the accepted service. He is cleansed by the power of God's Holy Spirit, and offers the sacrifice of his faith in the great Atonement, and the sacrifice of praise for his restoration. His *ear*, his *hand*, his *foot*, are anointed with the blood of Christ that purifies, and the oil of the Holy Spirit that sanctifies; and thus he becomes able to hear once more, with joy and peace, the comforts and consolation of the Gospèl; and with holy hands to do God's work, to walk in God's ways on earth, in God's courts and Church, with God's people; and so to go on, cleansed and freed from the leprosy of the second death, to heaven. Blessed and happy are those who are thus delivered from the leprosy of habitual sin; whose *garments* are not spotted, and whose houses are free from evil!

LEVITICUS XIII.

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1 And the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a ‖ rising, [a] a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; [b] then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

[4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he [c] shall wash his clothes, and be clean.].

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 [d] And the priest shall see *him:* and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* † quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

[12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pro-

‖ Or, *swelling.*

[a] Deut. 28. 27. Isai. 3. 17.

[b] Deut. 17. 8, 9. & 24. 8. Luke 17. 14.

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[c] ch. 11. 25. & 14. 8.

[d] Numb. 12. 10, 12. 2 Kings 5. 27. 2 Chron. 26. 20.

† Heb. *the quickening of living flesh.*

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nounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.]

18 ¶ The flesh also, in which, *even* in the skin

[c] Exod. 9. 9. thereof, was a [c] boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

[21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

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23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* † a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

† Heb. *a burning of fire.*

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning,

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and the priest shall pronounce him clean: for it *is* an inflammation of the burning.]

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

[31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

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36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose † hair is fallen off his head, he *is* bald; *yet is* he clean.

† Heb. *head is pilled.*

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.]

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy ap-

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peareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall [f] put a covering upon his upper lip, and shall cry, [g] Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; [h] without the camp *shall* his habitation *be*.

47 ¶ [The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any † thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* [i] a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, † *whether* it *be* bare within or without.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt burn that wherein the plague *is* with fire.

58 And the garment,

[f] Ezek. 24. 17, 22. Mic. 3. 7.
[g] Lam. 4. 15.
[h] Numb. 5. 2. & 12. 14. 2 Kings 7. 3. & 15. 5. 2 Chron. 26. 21. Luke 17. 12.
† Heb. *work of.*
† Heb. *vessel*, or, *instrument.*
[i] ch. 14. 44.
† Heb. whether *it* be *bald in the head thereof, or in the forehead thereof.*

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either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.]

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LEVITICUS XIV.

1 And the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He [k] shall be brought unto the priest:

[k] Matt. 8. 2, 4. Mark 1. 40, 44. Luke 5. 12, 14. & 17. 14.

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed two ‖ birds alive *and* clean, and [l] cedar wood, and [m] scarlet, and [n] hyssop:

‖ Or, *sparrows.*
[l] Numb. 19. 6.
[m] Hebr. 9. 19.
[n] Ps. 51. 7.

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

[o] Hebr. 9. 13.

7 And he shall [o] sprinkle upon him that is to be cleansed from the leprosy [p] seven times, and shall pronounce him clean, and shall let the living bird loose † into the open field.

[p] 2 Kings 5. 10, 14.

† Heb. *upon the face of the field.*

8 And he that is to be cleansed [q] shall wash his clothes, and shave off all his hair, [r] and wash himself in water, that he may be clean: and after that he shall come into the camp, and [s] shall tarry abroad out of his tent seven days.

[q] ch. 13. 6.
[r] ch. 11. 25.
[s] Numb. 12. 15.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day [t] he shall take two he lambs without blemish, and one ewe lamb † of the first year without blemish, and three tenth deals of fine flour *for* [u] a meat offering, mingled with oil, and one log of oil.

[t] Matt. 8. 4. Mark 1. 44. Luke 5. 14.
† Heb. *the daughter of her year.*
[u] ch. 2. 1. Numb. 15. 4, 15.

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

12 And the priest shall take one he lamb, and [x] offer him for a trespass offering, and the log of oil,

[x] ch. 5. 2, 18. & 6. 6, 7.

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and [y] wave them *for* a wave offering before the LORD:

13 And he shall slay the lamb [z] in the place where he shall kill the sin offering and the burnt offering, in the holy place: for [a] as the sin offering *is* the priest's, *so is* the trespass offering: [b] it *is* most holy:

14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* [c] upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: [d] and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer [e] the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

[21 And [f] if he *be* poor, and † cannot get so much; then he shall take one lamb *for* a trespass offering † to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 [g] And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

23 [h] And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 [i] And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

25 And he shall kill the lamb of the trespass offering, [k] and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand,

[y] Exod. 29. 24.
[z] Exod. 29. 11. ch. 1. 5, 11. & 4. 4, 24.
[a] ch. 7. 7.
[b] ch. 2. 3. & 7. 6. & 21. 22.
[c] Exod. 29. 20. ch. 8. 23.
[d] ch. 4. 26.
[e] ch. 5. 1, 6. & 12. 7.
[f] ch. 5. 7. & 12. 8.
† Heb. *his hand reach not.*
† Heb. *for a waving.*
[g] ch. 12. 8. & 15. 14, 15.
[h] ver. 11.
[i] ver. 12.
[k] ver. 14.

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and upon the great toe of his right foot:

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of [l] the turtledoves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get [m] *that which pertaineth* to his cleansing.]

[33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 [n] When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were [o] a plague in the house:

36 Then the priest shall command that they ‖ empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

41 And he shall cause the house to be scraped within round about, and they shall pour out the

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[n] Gen. 17. 8. Numb. 32. 22. Deut. 7. 1. & 32. 49.

[o] Ps. 91. 10. Prov. 3. 33. Zech. 5. 4.

‖ Or, *prepare.*

[l] ver. 22. ch. 15. 15.

[m] ver. 10.

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dust that they scrape off without the city into an unclean place:

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* [p] a fretting leprosy in the house: it *is* unclean.

[p] ch. 13. 51. Zech. 5. 4.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest † shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

† Heb. *in coming in shall come in, &c.*

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49 And [q] he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

[q] ver. 4.

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and [r] make an atonement for the house: and it shall be clean.

[r] ver. 20.

54 This *is* the law for all manner of plague of leprosy, and [s] scall,

[s] ch. 13. 30.

55 And for the [t] leprosy of a garment, [u] and of a house,

[t] ch. 13. 47.
[u] ver. 34.

56 And [x] for a rising, and for a scab, and for a bright spot:

[x] ch. 13. 2.

57 To [y] teach † when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.]

[y] Deut. 24. 8. Ezek. 44. 23.

† Heb. *in the day of the unclean, and in the day of the clean.*

LEVITICUS XV.

BEFORE CHRIST 1490.

[1 And the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, [a] When any man hath a ‖ running issue out of his flesh, *because of* his issue he *is* unclean.

[a] ch. 22. 4. Numb. 5. 2 2 Sam. 3. 29. Matt. 9. 20. Mark 5. 25. Luke 8. 43.

‖ Or, *running of the reins.*

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every † thing, whereon he sitteth, shall be unclean.

† Heb. *vessel.*

5 And whosoever toucheth his bed shall wash his clothes, [b] and bathe *himself* in water, and be unclean until the even.

[b] ch. 11. 25. & 17. 15.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

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10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the [c] vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

[c] ch. 6. 28. & 11. 32, 33.

13 And when he that hath an issue is cleansed of his issue; then [d] he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

[d] ver. 28. ch. 14. 8.

14 And on the eighth day he shall take to him [e] two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

[e] ch. 14. 22, 23.

15 And the priest shall offer them, [f] the one *for* a sin offering, and the other *for* a burnt offering; [g] and the priest shall make an

[f] ch. 14. 30, 31.

[g] ch. 14 19, 31.

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atonement for him before the LORD for his issue.

16 And [h]if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and [l]be unclean until the even.

19 ¶ And [k]if a woman have an issue, *and* her issue in her flesh be blood, she shall be †put apart seven days: and whosoever toucheth her shall be unclean until the even.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And [l]if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if [m]a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But [n]if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the

[h] ch. 22. 4. Deut. 23. 10.

[k] ch. 12. 2.

† Heb. *in her separation.*

[l] 1 Sam. 21. 4.

BEFORE CHRIST 1490.

[l] See ch. 20. 18.

[m] Matt. 9. 20. Mark 5. 25. Luke 8. 43.

[n] ver. 13.

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LORD for the issue of her uncleanness.

31 Thus shall [o]ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they [p]defile my tabernacle that *is* among them.

32 [q]This *is* the law of him that hath an issue, [r]and *of him* whose seed goeth from him, and is defiled therewith;

33 [s]And of her that is sick of her flowers, and of him that hath an issue, of the man, [t]and of the woman, [u]and of him that lieth with her that is unclean.]

BEFORE CHRIST 1490.

[o] ch. 11. 47. Deut. 24. 8. Ezek. 44. 23.

[p] Numb. 5. 3. & 19. 13, 20. Ezek. 5. 11. & 23. 38.

[q] ver. 2.

[r] ver. 16.

[s] ver. 19.

[t] ver. 25.

[u] ver. 24.

PRAYER.—LET US PRAY, *that as Christ, when He came down from the mountain, healed the leper who prayed to Him, we also may be healed by the Holy Spirit of the leprosy of habitual and wilful sin, from the indulgence of sin in the heart, from the extension of inward evil to the conduct of life, and from the backsliding which ends in presumption, or despair; that we never be confirmed in the leprosy of sin, till we be unfit for the society of the people of God, and be banished from the Church of God, either on earth or in heaven; but that we be so recovered from the dominion of evil, that we rejoice to hear God's truth, to do God's will, and to walk in God's ways, through life, and in death, to heaven.*

ALMIGHTY and everlasting God, whose only Son was revealed to destroy the works of the devil; and who, on His coming down from the mountain, where He spake the blessed words of His early instruction to the world and to the Church, did put forth His hand, and touched the outcast and unclean leper, and said, "I will, be thou clean; and immediately his leprosy was cleansed;"—mercifully look upon, mercifully help, our infirmities; and so send down Thy Holy Spirit from Thy throne of glory, that we, who have no health in us, may be convinced of the sinfulness of our nature, and be so conscious of the loathsomeness of the leprosy of the sin within us, that "the Spirit itself make intercession "within the heart, with the groanings which our unassisted nature could not "utter." "Lord, teach us to pray." In all our dangers and necessities, stretch forth Thy right hand to help us. Thou knowest our necessities before we ask, and our ignorance in asking. So send down Thy Holy Spirit upon us, that Thy power may make clean our hearts within us. To Thee all hearts are open, all desires known; from Thee no secrets are hid. O cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that the cure of our leprosy begin within. Make us conscious of the fearfulness of our disease, the hatefulness of our leprosy, and the plague of our hearts. Change, renew, and bless us. May the very nature of our souls be so converted, that the natural become the spiritual, the earthly become heavenly, the worldly become holy. Make us to love that which Thou hast commanded, and hate that which Thou hast forbidden. Heal the *heart* that never feels; heal the *breath* that never prays; heal the *knees* that never bend; heal the *ears* that never listen to the voice of Thy word, the thunders of Thy judgments, the whispers of Thy promises, the persuasions of Thy Spirit; heal the *hands* that are never lifted to Thee; heal the *feet* that walk in the path to death eternal. May the first *dawning* of the thoughts, the first *meditations* of our hearts, the continued *contemplations* of our understanding, and the lasting *motives* of our conduct, be always acceptable in Thy sight, O

Lord God, our Father; O Son of God, our Redeemer; O Holy Spirit, our strength and our stay, our comfort and our guide in death, our friend and our companion for ever. So heal, O Lord, the leprosy within; so cleanse us, we pray Thee, from the leprosy of the sin of the heart. Save, Lord, and deliver us from the leprosy of a sinful world. Protect us from the influence of temptation, from the lusts of the flesh, the lusts of the eye, and the pride of life. May all who see our conduct bear witness to us that we have prayed as the leper, "Lord, if Thou wilt, Thou canst make us clean." And may all who see our outward demeanour bear witness that the mercy of our God has so been with us, that we have been cleansed alike from the love of money, the love of folly, the desire of unworthy admiration, and all the thirst for that friendship of the world, which is the unhealed leprosy of enmity with God. And because it is not sufficient to have begun well, and to have gone on well, in Thy ways for a time, and then, in the hour of temptation, to fall away; so keep us stedfast under the perpetual influence of Thy healing power, that we fall not again into the sins of which we have repented. Let not the last state of our souls be worse than the first. May we never again be the victims of that worst condition of the soul, when "the backslider in heart shall be filled with his own ways," and when the sins of presumption obtain dominion over us; when despair of Thy mercy shall make us rejoice to harden the heart; and the leprosy which drives us from the comforts of Thy Holy Spirit upon earth, shall banish the very hope of Thy pardon and peace for ever. O may we remember the example of him who was thrust out from Thy holy place when the leprosy rose up in his forehead, and he himself hasted to go out from the place where the presence of God was manifested, and the blood of the sacrifices was accepted. Whether we live or die, may we ever be able to come before Thee with joy in Thy holy place; offering and pleading the blood of the Sacrifice; blessed in the consciousness of the presence of God; with the robe of righteousness unrent; with "Holiness to the Lord" upon our forehead; with praise upon our lips, and with rejoicing in the heart, that we are no longer outcasts from the Church of God, or aliens from the people of God. May we ever rejoice that we are indeed the elect, the chosen, the purified from sin, and the healed from our leprosy! Change the cry of mourning, "Unclean, Unclean," into the voice of grateful praise, for the stupendous mercy which has cleansed us from all sin, washed us in the blood of the Lamb, and made us fit to live with God, as kings and priests for ever. With the blood of Christ, and with the oil of the Spirit, sprinkle and anoint, we pray Thee, every faculty of the souls that are cleansed from their leprosy; that as the *ear*, the *hand*, and the *foot*, were touched and anointed by the blood and the oil; we may hear, and act, and walk through the valley of death to heaven, as the pardoned, redeemed, accepted sinners whom Christ the Lord has forgiven; and whom the Holy Spirit the Comforter has prepared to dwell with the God of holiness. O Lord, hear; O Lord, forgive; O Lord, hearken, and do. In *life* preserve us from sin. In *death* preserve us from despair. Lord, hear our prayer; and let our cry come unto Thee. In the Name, and in the words of Christ our Saviour, we offer up our petitions, calling upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

SECTION CXXXVII. LEVITICUS XVII. XVIII.

TITLE.—*All the religion which the revelation from heaven has taught to mankind, may be said to be summed up in the doctrines relating to the sacrifices which propitiate God's justice, and to the holiness which is acceptable to God's mercy. Three reasons are assigned for the prohibition to eat blood. The pious Israelite looked through the shadows of the law to Christ their substance. The spiritual drinking of Christ's blood is commanded us, that we may remember His atonement, and partake of His grace.*

INTRODUCTION.—In this Section we read of one of the most remarkable, and, at first sight, one of the most inexplicable ordinances of the general law of God. It is the prohibition to eat the blood of the animal that was to be slain either for food, or for sacrifice.—There is scarcely any law given to the universal Church in its three stages of Patriarchism, Judaism, and Christianity, which is enforced with more peculiar earnestness than the precept that "blood was not to be eaten with the flesh." It was commanded to Noah immediately after the deluge. It is repeatedly commanded in the law of Moses, and in the Section before us. When the prophet Ezekiel was consulted by the remnant of the Jews, who had escaped from the sword of the king of Babylon, and remained in their own land, Whether they be permitted to possess the land, as Abraham, when his household was fewer in number than themselves, had done? No; was the answer of the prophet, when he enumerated their offences. He declares, that because of their sins they shall not possess the land, and at the very head of their crimes he places the offence of eating flesh with the blood (Ezek. xxxiii. 25). When, too, the Book of the New Testament was about to be written, and the canon of Scripture closed, the Apostles, at the council of Jerusalem, renewed the law of Noah and of Moses, and commanded the Gentile converts *not to eat blood*. The question is, therefore, *For what reason was this singular precept thus given at* the *beginning*, the *middle*, and at the *close* of revelation? A learned writer has maintained, that the prohibition might have been given to prevent cruelty, to check luxury, and to add strength to the wall of partition which separated the Jew from the heathen. All these objects may have been intended; but they do not seem to be sufficient to account for the earnestness and reiteration with which the command is enforced. We must seek for some more important and solemn reason; and that reason is given in this Section.—After commanding that every animal that is slain shall be consecrated at the door of the tabernacle (xvii. 1—6); and after the reason of this command is given, that they shall no more offer their sacrifices to the heathen representatives of the powers of nature, which he calls "devils;" and after enforcing the command as a perpetual ordinance (ver. 7, 8), the Section proceeds to say, that whoever, whether an Israelite or a proselyte stranger, shall eat blood, shall be destroyed from among the people. Then follow the three reasons of the precept; and those reasons may be said to be the condensation, in one symbolical action, of the whole truth and substance of the

revelation. All the *doctrines*, the *ceremonials*, the *institutions*, whether patriarchal, Jewish, or Christian, which it has pleased God to reveal and enforce upon the Universal Church, may be summed up in these two,—the atonement of Christ, and the consequent sanctification of man; and these two objects of revelation may be said to be always referred to whenever a sacrifice was offered, or blood was shed. The 11th verse of Chap. xvii. may be said to unite the two conclusions of Divine revelation, respecting *atonement* and *holiness*. The FIRST *reason for not eating the blood of the victim was, that its life was in its blood.* That life was the animal life, not the spiritual life; and the worshipper was commanded, therefore, to sacrifice the animal life of the victim, as an atonement or substitute for his own life; and to learn at the same time, that if the animal life of the victim was to be offered, the mere human nature of man, with its natural passions, affections, and actions, was to be regarded as the true sacrifice to God; and thus the doctrines of atonement and sanctification were taught by the first reason of the prohibition. The life was in the blood; and the life was to be offered to God in holiness, as the blood was offered to God in sacrifice. The SECOND *reason* was, that *the blood was given on the altar.* The blood of every sacrifice was placed on the altar as an offering to God. It was there accepted. Having been thus received, it was given back to the worshipper by being sprinkled on him by the priest. The meaning was, that the blood having been consecrated to God, and then being given back in the form of sprinkling to the worshipper, was to be appropriated to that use alone for which it was consecrated at the first, and for which it had been accepted. The sprinkling of the blood was the ratifying of a covenant: but the eating of the flesh took place after the sprinkling of the blood; and they were separate actions. The blood was *offered* as an atonement, or pledge, of a desire on the part of the worshipper to begin or to renew a covenant. It was *placed on the altar*, as a pledge of the faith of the worshipper that the blood was accepted, and the covenant made. It was *sprinkled*, as the token that the worshipper was made partaker of the benefits of the covenant. The THIRD reason was, that *the blood*, or the *sacrifice of the blood*, made *atonement for the soul.* But the blood made *this* atonement because the animal life was in it: and as it was impossible that the blood of bulls and of goats could atone for the sins of the soul of man, we must believe that the holy men who obeyed the precept, because it was commanded, and who still inquired and searched diligently what the commandment implied, could not have imagined that the mere shedding of the blood of the animal could expiate the sin of a man; and we must believe, therefore, that the pious Jew, or the pious patriarch, may have reasoned in this manner: "Is my "soul so sinful before God, that an atonement by blood is necessary to avert "the punishment my sins have deserved? And is that atonement the blood of "an unoffending animal? Is the blood, too, of that unoffending animal accepted "as the substitute for my blood, because the life is in that blood?—Surely there "must be some hidden meaning concealed in this ordinance. It is impossible "that my sins can be pardoned because this blood is shed. Some nobler sacri-"fice must be designed; some nobler blood must be shed; some nobler life

" must be offered as the atonement for the sins of the soul. Not only so, but " the blood, or the life, which is thus declared to be the atonement for my sin, " has been dedicated at God's altar, and accepted; and after it has been accepted " by my God, it is expressly declared to be given back to man upon that altar. " What is the meaning of this part of the ordinance? Surely it must be that a " better sacrifice, a better blood, a better life, after it has been offered to God, " and accepted by God, will be so given back to man, that man shall find in " that sacrifice, which has thus been offered upon the altar, the atonement for sin. " Then will I look through the ordinances of the atonement enacted by the law " of Moses, to that better Sacrifice, than the blood and the life of the victim I " slay and offer. It is possible that this Victim may be in some mysterious " manner the long promised Seed of the woman, the Lamb of Abel, the true " Passover, the one Atonement.—On Him, and not on the blood of bulls and " goats of the law, shall my soul depend. The day must come when the " mysterious and peculiar law which prohibits the literal drinking of " the blood of the animal sacrifice, shall be explained in some spiritual " manner. The future worshipper of Jehovah may more fully comprehend the " meaning of the slaying an unoffending animal to please God, and the sprink- " ling of the blood of that animal on the worshipper. The day may come when " the drinking of the blood of the spiritual sacrifice may be commanded, as the " drinking of the blood of the animal sacrifice is forbidden." Some such reflections as these may have been presented to the minds of the Jewish worshippers, who beheld Christ through the shadows and darkness of the law, as the one real Atonement between God and man; and who believed also, at the same time, in the necessity of personal holiness.

LEVITICUS XVII.

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, [a] that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 [b] And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be [c] imputed unto that man; he hath shed blood; and that man [d] shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, [e] which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.

6 And the priest [f] shall

BEFORE CHRIST 1490.

[a] See Deut. 12. 5, 15, 21.

[b] Deut. 12. 5, 6, 13, 14.

[c] Rom. 5. 13.

[d] Gen. 17. 14.

[e] Gen. 21. 33. & 22. 2. & 31. 54. Deut. 12. 2. 1 Kings 14. 23. 2 Kings 16. 4. & 17. 10. 2 Chron. 28. 4. Ezek. 20. 28. & 22. 9.

[f] ch. 3. 2.

BEFORE CHRIST 1490.

sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and [g] burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices [h] unto devils, after whom they [i] have gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, [k] that offereth a burnt offering or sacrifice,

9 And [l] bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ [m] And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; [n] I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 [o] For the life of the flesh *is* in the blood: and I have given it to you upon the altar [p] to make an atonement for your souls: for [q] it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, † which [r] hunteth and catcheth any beast or fowl that may be eaten; he shall even [s] pour out the blood thereof, and [t] cover it with dust.

14 [u] For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

15 [x] And every soul that eateth † that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, [y] he shall both wash his clothes, [z] and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But if he wash *them* not, nor bathe his flesh; then [a] he shall bear his iniquity.

BEFORE CHRIST 1490.

e Exod. 29. 18. ch. 3. 5, 11, 16. & 4. 31. Numb. 18. 17.

h Deut. 32. 17. 2 Chron. 11. 15. Ps. 106. 37. 1 Cor. 10. 20. Rev. 9. 20.

i Exod. 34. 15. ch. 20. 5. Deut. 31. 16. Ezek. 23. 8.

k ch. 1. 2, 3.

l ver. 4.

m Gen. 9. 4. ch. 3. 17. & 7. 26, 27. & 19. 26. Deut. 12. 16, 23. & 15. 23. 1 Sam. 14. 33. Ezek. 44. 7.

n ch. 20. 3, 5, 6. & 26. 17. Jer. 44. 11. Ezek. 14. 8 & 15. 7.

o ver. 14.

p Matt. 26. 28. Mark 14. 24. Rom. 3. 25. & 5. 9. Ephes. 1. 7. Col. 1. 14, 20. Hebr. 13. 12. 1 Pet. 1. 2. 1 John 1. 7. Rev. 1. 5.

q Hebr. 9. 22.

† Heb. *that hunteth any hunting.*

r ch. 7. 26.

s Deut. 12. 16, 24. & 15. 23.

t Ezek. 24. 7.

u ver. 11, 12. Gen. 9. 4. Deut. 12. 23.

x Exod. 22. 31. ch. 22. 8. Deut. 14. 21. Ezek. 4. 14. & 44. 31.

† Heb. *a carcase.*

y ch. 11. 25.

z ch. 15. 5.

a ch. 5. 1. & 7. 18. & 19. 8. Numb. 19. 20.

LEVITICUS XVIII.

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a] I am the LORD your God.

a ver. 4. Exod. 6. 7. ch. 11. 44. & 19. 4, 10, 34. & 20. 7. Ezek 20. 5, 7, 19, 20.

BEFORE CHRIST 1490.

3 [b] After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and [c] after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

[b] Ezek. 20. 7, 8. & 23. 8.
[c] Exod. 23. 24. ch. 20. 23. Deut. 12. 4, 30, 31.

4 [d] Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

[d] Deut. 4. 1, 2. & 6. 1. Ezek. 20. 19.

5 Ye shall therefore keep my statutes, and my judgments: [e] which if a man do, he shall live in them: [f] I *am* the LORD.

[e] Ezek. 20. 11, 13, 21. Luke 10. 28. Rom. 10 5. Gal. 3. 12.
[f] Exod. 6. 2, 6, 29. Mal. 3. 6.

[6 ¶ None of you shall approach to any that is † near of kin to him, to uncover *their* nakedness: I *am* the LORD.

† Heb. *remainder of his flesh.*

7 [g] The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

[g] ch. 20. 11.

8 [h] The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

[h] Gen. 49. 4. ch. 20 11. Deut. 22. 30. & 27. 20. Ezek. 22. 10. Amos 2. 7. 1 Cor. 5. 1.

9 [i] The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

[i] ch. 20 17. 2 Sam. 13 12. Ezek. 22. 11.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

BEFORE CHRIST 1490.

12 [k] Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

[k] ch. 20. 19.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 [l] Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

[l] ch. 20. 20.

15 [m] Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.

[m] Gen. 38. 18, 26. ch. 20. 12. Ezek. 22. 11.

16 [n] Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

[n] ch. 20. 21. Matt. 14. 4. See Deut. 25. 5. Matt. 22. 24. Mark 12. 19.

17 [o] Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

[o] ch. 20 14.

18 Neither shalt thou take || a wife to her sister, [p] to vex *her*, to uncover her nakedness, beside the other in her life *time*.

|| Or, *one wife to another*, Exod. 26. 3.
[p] 1 Sam. 1. 6, 8.

19 [q] Also thou shalt not approach unto a woman to uncover her nakedness, as

[q] ch. 20. 18. Ezek. 18. 6. & 22. 10.

long as she is put apart for her uncleanness.

20 Moreover [r] thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou shalt not let any of thy seed [s] pass through *the fire* to [t] Molech, neither shalt thou [u] profane the name of thy God: I *am* the LORD.

22 [x] Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 [y] Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* [z] confusion.

24 [a] Defile not ye yourselves in any of these things: [b] for in all these the nations are defiled which I cast out before you:

25 And [c] the land is defiled: therefore I do [d] visit the iniquity thereof upon it, and the land itself [e] vomiteth out her inhabitants.

26 [f] Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

28 That [g] the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, [h] that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye [i] defile not yourselves therein: [k] I *am* the LORD your God.]

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[r] ch. 20. 10. Exod. 20. 14. Deut. 5. 18. & 22. 22. Prov. 6. 29, 32. Mal. 3. 5. Matt. 5. 27. Rom. 2. 22. 1 Cor. 6. 9. Hebr. 13. 4.
[s] ch. 20. 2. 2 Kings 16. 3. & 21. 6. & 23. 10. Jer. 19. 5. Ezek. 20. 31. & 23. 37, 39.
[t] 1 Kings 11. 7, 33. Called, Acts 7. 43, *Moloch*.
[u] ch. 19. 12. & 20. 3. & 21. 6. & 22. 2, 32. Ezek. 36. 20, &c. Mal. 1. 12.
[x] ch. 20. 13. Rom. 1. 27. 1 Cor. 6. 9 1 Tim. 1. 10.
[y] ch. 20. 15, 16. Exod. 22. 19.
[z] ch. 20. 12.
[a] ver. 30. Matt. 15. 18, 19, 20. Mark 7. 21, 22, 23. 1 Cor. 3. 17.
[b] ch. 20. 23. Deut. 18. 12.
[c] Numb. 35. 34. Jer. 2. 7. & 16. 18. Ezek. 36. 17.
[d] Ps. 89. 32. Isai. 26. 21. Jer. 5. 9, 29. & 9. 9. & 14. 10. & 23. 2. Hos. 2. 13. & 8. 13. & 9. 9.
[e] ver. 28.

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[f] ver. 5, 30. ch. 20. 22, 23.
[g] ch. 20. 22. Jer. 9. 19. Ezek. 36. 13, 17.
[h] ver. 3, 26. ch. 20. 23. Deut. 18. 9.
[i] ver. 24.
[k] ver. 2, 4.

Prayer for the Sacrament.

PRAYER.—LET US PRAY, *that as the life of Christ was offered, and the blood of Christ was shed for us, we may offer ourselves, our souls and bodies, as living sacrifices unto God; that as the offered sacrifice of Christ was accepted as the one Atonement for our sins, we also may be accepted, who have no other hope of pardon but that Atonement; and that, being accepted, we may so spiritually eat the flesh of Christ, and drink His blood, that we may dwell in Him, and He in us,—that we may be one with Him, and He with us.*

ALMIGHTY GOD, Father of the spirits of all flesh, giver to man of the Revelation which can alone direct Thine unworthy and sinful creatures to obtain the pardon of their sins, and the sanctifying of the heart, with peace in death, and the hope of glory in heaven; we humbly praise and bless Thy holy Name, that whereas

Thy worshippers in the olden time were commanded to approach Thee with "the blood of bulls and of goats, which could never take away sin," we have been directed by Thy mercy to come before Thee with the blood of that great, and true, and only Sacrifice, which hath been shed for many for the remission of sin. O Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time have grievously committed by thought, word, and deed, against Thy Divine Majesty; provoking most justly Thy wrath and indignation against us. The remembrance of them is grievous unto us; the burthen of them is intolerable. Thou in Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption. In the fulness of time He appeared on earth "to do Thy will, O God." Complete, in mercy, the work of mercy, to give His life a ransom, and to shed His most precious blood; to make upon the Cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. Lord, we believe; help Thou our unbelief. O Lord and heavenly Father, we entirely desire Thy fatherly goodness to increase our faith; that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church, may obtain remission of our sins, and all other benefits of His passion. As Christ was offered for us to be the true and living sacrifice, so enable us, we pray Thee, to follow His *example*, as well as to believe in His *Atonement*. Bless us now with the spiritual blessings which descend from the heavenly places, where Christ, the Lamb that is slain, ever liveth to make intercession for us. Bless us in the hour of death with the comforts of Thy Holy Spirit, which proceedeth from the Father and the Son. Bless us for ever with the everlasting blessings, which the blood of Christ alone could purchase; which surpass all that the ear hath heard, all that the tongue can express, and all that the heart can conceive. For Christ's sake bless us with joy unspeakable and full of glory. And that we may have now, even now, in this our earthly pilgrimage, the beginning and the earnest, the pledge and the assurance, of the future blessings, which the blood of the Redeemer hath restored to the souls He hath redeemed, guide, O guide us now, before the day of death shall come, to the green pastures, where the Shepherd of souls causeth us to rest; and to the still waters, where the Lord the restorer of souls shall guide and lead His people. So grant us the penitent heart, and lively faith, that both when we go up to Thy table and altar, or when we commune with our God in our public worship, or in our private prayer, we may know, and feel, and understand, what it is spiritually to eat the flesh of Christ, and spiritually to drink His blood. Give to our hearts and souls that hunger and that thirst, which the flesh of Christ and the blood of Christ alone can satisfy. May that "bread of heaven" be the food of our souls, to nourish, strengthen, and maintain the spiritual life within us. As Christ the Lord partook of our nature, so may we, through Him, become partakers of the Divine nature. As the branch abideth in the vine, so may our souls abide in Christ, to receive from Him alone our nourishment, and food, and strength. May we bear the fruit of love to man, holiness of heart, and union with God the Father, with Christ the Saviour, and with the Holy Spirit the Sanctifier. O dwell with us; abide with us; come down from heaven and bless us. Make us one with Thee, O Father, Son, and Holy Ghost. Possess and occupy Thy best throne in the hearts of sinful man. Send forth the rod of Thy power in the souls which believe in Christ, and hope in His mercy; so shall we not go back to the world, and permit that other lords shall have dominion within us. Pardon the weakness of our prayers. Teach us how to pray. Accept our imperfect petitions.

Not in our own name, but in the Name and for the sake of Jesus Christ our Lord, we ask all, and call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

SECTION CXXXVIII. LEVITICUS XIX. XX.

Memorandum.—The laws of Moses are generally classed under the heads of the *moral*, the *ceremonial*, and the *civil*. The *moral* law comprises those enactments which are of universal obligation, in all codes of morality, and in all systems of religion. The *ceremonial* law relates to the priests, the tabernacle, the sacrifices, and to all those religious enactments, by which the Jews were separated from the surrounding nations, as the peculiar people of God, till the time arrived when the necessity of that ceremonial law had ceased, by the coming of the Messiah, and the introduction of a better worship. The *civil* law comprised those enactments which related to property, manners, customs, and political government. All the laws emanated from one Divine source. They are not, however, separated, or classified under their several heads, but are mixed up together. They were ordained (with the exception of the Ten Commandments, which may be called the foundation of all law,) according to the circumstances of the Israelites at the period of their enactment. As the laws of England in any particular session of Parliament are passed according to the political changes, the criminal excesses, the ecclesiastical necessities, or the legal experience, of the country, without reference to any class, or division of laws, while they all rest on the one foundation,—the power and authority of the legislature; so it seems to have been with respect to the Jewish law in the sojourning in the wilderness. The laws were commanded, as events and times required. To render the Pentateuch, therefore, in which these laws are recorded, useful to the young and unlearned, who cannot thoroughly comprehend the modes in which Israel was separated from the idolatrous nations,—it will be advisable to distinguish between the precepts which are no longer in force, which allude to topics no longer, for obvious reasons, to be discussed in families, societies, and churches; and those commandments, statutes, and judgments, which are of universal utility, and for this cause, as well as for their Divine authority, are binding on the consciences of all. On considering the manner in which these several classes of laws are thus intermingled, and the manner also in which they were ordained, at various times and at various encampments, during the wanderings of the people in the wilderness, I have thought it best not to arrange them under their peculiar heads, and thus to codify them as Beza and Archbishop Laud have done; but to preserve as much as possible the order in which they were delivered; and to place in brackets those passages which many would deem unadvisable for family, or social reading. I have followed this plan in the Section before us. By continuing the intermediate passages in their places, the student will be, perhaps, enabled to discern more clearly the connexion between the several laws, where that connexion is not discernible by the less attentive reader.

TITLE.—*Revelation has not been given to mankind merely to instruct them in true and sublime thoughts of God, nor to enforce only their religious duties, nor to elevate their thoughts with lofty contemplations, nor to impart to them merely the knowledge of their own state beyond the grave; it is given to instruct them also in those virtues which the world esteems to be the character of the true gentleman,—generosity, integrity, disinterestedness, highmindedness, courtesy,*

justice, and honour, founded upon love to God, and regard to His revealed religion.

INTRODUCTION.—One of the most eloquent of the orators and authors of the last century, when speaking of the principle of chivalry and honour, which was the characteristic of the great and noble, rather than of the poor and lowly born, remarks of it, among other descriptions of its supposed or real excellences, that it "felt a stain like a wound." However applicable this remark may be to the principle of chivalry as a motive to honourable action, it is much more applicable to Christianity. "A Christian," says the poet Young, "is the highest style of man." To be a true Christian is to be that true and only real gentleman, who establishes within himself the courage of the hero, the courtesy of the prince, the humility of a student conscious of the limited extent of human knowledge, and the kindness of an affectionate friend. There are many persons who seem to imagine, that to speak of their lesser duties of candour and patience, of moderation and endurance, as a result of the knowledge of the Gospel, is to lessen the glory and greatness of the system of Redemption. They would seem to confine the excellences and elevations of Christianity to the sublime representations in Scripture of the omnipresence and omnipotence, the unchangeableness and eternity, the infinity, and other attributes of God; to the mysteries of His existence as the Father, the Son, and the Holy Spirit; or to the wonderful discoveries of His power in the visible creation, and His condescension to the children of men. Others devote their thoughts to their religious duties, which they justly believe should follow the faith which welcomes the magnificent truths of revelation. They dwell on the duty of fear, and love, and confidence, and hope; on the surrender of the heart to the God they believe in; and the resolution to promote His glory, both in the Church and in the world. Others are pleasingly and delightfully lost in the lofty contemplations which raise the thoughts and gratify the intellect, —on the height and depth, the length and the breadth of the love "which passeth knowledge." They love to contemplate how the height extends to heaven, and the depth to earth; how the length is from eternity to eternity; and the breadth of the love of God from one end of the earth to the other, till the utmost part of the globe become the promised inheritance of Christ. Others dwell with delight and rapture, after their first and natural fears of death are conquered by their faith in the religion and Gospel of the Son of God, on the glowing metaphors, the lovely descriptions, the superhuman developments of the world beyond the grave. They ponder in the silence, which is their best companion, and in the meditation, which is their highest happiness, on the metaphors of the golden harps of harmony, the golden crowns of royalty, the unfading palms of victory, and the white robes of their endless and sinless purity. They reflect on the descriptions of the river of life, which proceeds from the throne of God, making glad the heavenly Jerusalem. They rejoice in the anticipation of the continued development of the powers of the soul in the future state, which is implied in the words, "They rest from their labours;" they rest from their temptations to sin, and their possibilities of falling; but they rest not day and night, as the

angels in the Apocalyptic visions rest not, in those perpetually increasing discoveries of the wisdom, and greatness, and lovingkindness of God, which compels the song of praise, "Holy, holy, holy, Lord God Almighty." All, all these topics of Christian thought are the proper employment, privilege, and blessedness, which is the anticipation of the future happiness of Christians. But the solemn and higher duties both to God and man do not constitute the whole of religion. It is as inconsistent in a Christian to be unkind or ill-tempered, selfish, or unjust, or uncourteous, or revengeful, or slanderous, or guilty of any unsocial faults, as it is to be guilty of robbery or murder, if such faults proceed from the habitual neglect of self-control or self-government, or of that systematic watchfulness over the heart, which is as certainly a duty to God and to ourselves, as any of the other and more express and commanded actions. When St. Paul describes perfect Christianity in his account of charity, he tells us that it is observed of all these lesser duties,—"Charity suffereth long, and is kind; "charity envieth not; charity vaunteth not itself, is not puffed up, doth not "behave itself unseemly, seeketh not her own, is not easily provoked, thinketh "no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all "things, believeth all things, hopeth all things, endureth all things. Charity "*never* faileth." So it is also in the Section before us. After Moses has repeated to the people the general command upon which all the religion both of Moses and of Christ is equally founded, "Be ye holy (xix. 1—5), be ye sepa-"rated from all evil; for I the Lord your God am holy;" he proceeds, under the Divine power, to give them certain commands which should not only make the Israelites a distinct people from the heathen nations around them, but those precepts also which in all ages and in all countries make the spiritual believer in the religion which God has revealed, separate and distinct in motive, temper, and conduct, from a cold, selfish, and unfeeling world. He commands the *generosity* and *kindness* to the poor, which should leave to the gleaner the corner of the field in the harvest, and the scattered grapes of the vintage (ver. 9, 10). He commands *the love of truth*, which abhors a lie (ver. 11, 12); the *integrity* of the heart, which neither keeps back nor lessens the wages of the labourer (ver. 13); the *justice*, which takes no advantage of the misfortunes of the deaf, the blind, and the poor (ver. 14, 15). He forbids alike the *flattery*, which honours the mighty for their rank and wealth (ver. 15); and the *slander*, the *revenge*, the *hatred*, and the *contempt* of our neighbours, which renders society itself intolerable, and which are hostile at once to the highmindedness of the individual, and to the comfort and peace of a neighbourhood (ver. 16—18). After some repetitions of former laws, and some enactments which were peculiarly applicable to the times in which Moses lived, he goes on to command the observance of the courtesies and honours which are due to old age,—"Thou "shalt rise up before the hoary head, and honour the face of the old man" (ver. 32). He commands not only courtesy, but attention and affection to strangers. They were to love the stranger as themselves. All are children of the same God, and partakers of the same blood; though Israel as well as the Christian was the more peculiar favourite of the Almighty Father (ver. 33).

Justice in the common transactions of life in buying and selling are commanded (ver. 34—37). They are directed to observe these seemingly common duties in remembrance of the God who commanded higher duties. The Jew, like the Christian, was to aim at perfection. He was not to be merely *outwardly* the servant of God, and the professor of that true religion in the ceremonial and ritual service of the tabernacle; but *inwardly* and *spiritually*: and all these common, every day duties, courtesies, and observances, were equally placed upon the foundation of the remembrance that the "Lord was their God;" and that they were to be, therefore, in lesser as well as in greater things, holy and separate from all who had not the same knowledge and fear of the holy God. They were to place all on this one solid basis—of the government of the heart, of the temper, of the motives, and of the actions; and to feel the stain of the least disobedience as a wound to the soul, and as a breach of the commandment. He who wilfully offended in one point, even in the duties of kindness or courtesy, was guilty of the violation of the whole commandment; because he offended against the sovereignty and majesty of the Ruler of Israel (chap. xix. 37; xx. 7, 8. 22. 24. 26), and the general law may be said to have been the same with that which Christ spake to the Pharisees: "These higher duties ought ye to have done; "and not to have left undone the lesser duties of courtesy and kindness."

LEVITICUS XIX.

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, [a] Ye shall be holy: for I the LORD your God *am* holy.

[a] ch. 11. 44. & 20. 7, 26. 1 Pet. 1. 16.

[b] Exod. 20. 12.

3 ¶ [b] Ye shall fear every man his mother, and his father, and [c] keep my sabbaths: I *am* the LORD your God.

[c] Exod. 20. 8. & 31. 13.

[d] Exod. 20. 4. ch. 26. 1. 1 Cor. 10 14. 1 John 5. 21. [e] Exod. 34. 17. Deut. 27. 15.

4 ¶ [d] Turn ye not unto idols, [e] nor make to yourselves molten gods: I *am* the LORD your God.

[f] ch. 7. 16.

5 ¶ And [f] if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

[6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

BEFORE CHRIST 1490.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.]

[g] ch. 23. 32. Deut. 24. 19, 20, 21. Ruth 2. 15, 16.

9 ¶ And [g] when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for

BEFORE CHRIST 1490.

the poor and stranger: I *am* the LORD your God.

11 ¶ [h] Ye shall not steal, neither deal falsely, [i]neither lie one to another.

12 ¶ And ye shall not [k] swear by my name falsely, [l] neither shalt thou profane the name of thy God: I *am* the LORD.

13 ¶ [m] Thou shalt not defraud thy neighbour, neither rob *him*: [n] the wages of him that is hired shall not abide with thee all night until the morning.

14 ¶ Thou shalt not curse the deaf, [o] nor put a stumblingblock before the blind, but shalt [p] fear thy God: I *am* the LORD.

15 ¶ [q] Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ¶ [r] Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou [s] stand against the blood of thy neighbour: I *am* the LORD.

17 ¶ [t] Thou shalt not hate thy brother in thine heart: [u] thou shalt in any wise rebuke thy neighbour, ‖ and not suffer sin upon him.

18 ¶ [x] Thou shalt not avenge, nor bear any grudge against the children of thy people, [y] but thou shalt love thy neighbour as thyself: I *am* the LORD.

[19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: [z] thou shalt not sow thy field with mingled seed: [a] neither shall a garment mingled of linen and woollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman, that *is* a bondmaid, ‖† betrothed to an husband, and not at all redeemed, nor freedom given her; ‖† she shall be scourged; they shall not be put to death, because she was not free.

21 And [b] he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be † holy [c] to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield

BEFORE CHRIST 1490.

[h] Exod. 20. 15. & 22. 1, 7. 10. Deut. 5. 19
[i] ch. 6. 2. Ephes. 4. 25. Col. 3. 9.
[k] Exod. 20. 7. ch. 6. 3. Deut. 5. 11. Matt. 5. 33. Jam. 5. 12.
[l] ch. 18. 21.
[m] Ecclus. 10. 6. Mark 10. 19. 1 Thess. 4. 6.
[n] Deut. 24. 14, 15. Mal. 3. 5. Tob. 4. 14. Jam. 5. 4.
[o] Deu. 27. 18. Rom. 14. 13.
[p] ver. 32. ch. 25. 17. Gen. 42. 18. Eccles. 5. 7. 1 Pet. 2. 17.
[q] Exod. 23. 2, 3. Deut. 1. 17. & 16. 19. & 27. 19. Ps. 82. 2. Prov. 24. 23. Jam. 2. 9.
[r] Exod. 23. 1. Ps. 15. 3. & 50. 20. Prov. 11. 13. & 20. 19. Ezek. 22. 9.
[s] Exod. 23. 1, 7. 1 Kin. 21. 13. Matt. 26. 60, 61. & 27. 4.
[t] 1 John 2. 9, 11. & 3. 15.
[u] Ecclus. 19. 13. Matt. 18. 15. Luke 17. 3. Gal. 6. 1. Ephes. 5. 11. 1 Tim. 5. 20. 2 Tim. 4. 2. Tit. 1. 13. & 2. 15.
‖ Or, *that thou bear not sin for him*: See Ro. 1 32. 1 Cor. 5. 2. 1 Tim. 5. 22. 2 John 11.
[x] 2 Sa. 13. 22. Prov. 20. 22. Rom. 12. 17, 19. Gal. 5. 20. Ephes. 4. 31. 1 Pet. 2. 1. Jam. 5. 9.
[y] Matt. 5. 43. & 22. 39. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.

[z] Deut. 22. 9, 10.
[a] Deut 22. 11.

‖ Or, *abused by any*.
† Heb. *reproached by*, or, *for man*.
‖ Or, *they*.
† Heb. *there shall be a scourging*.

[b] ch. 5. 15. & 6. 6.

† Heb. *holiness of praises to the LORD*.
[c] Deut. 12. 17, 18. Prov. 3. 9.

BEFORE CHRIST 1490.

unto you the increase thereof: I *am* the LORD your God.

[d] ch. 17. 10, &c. Deut. 12. 23.

26 ¶ [d] Ye shall not eat *any thing* with the blood: [e] neither shall ye use enchantment, nor observe times.

[e] Deut. 18. 10, 11, 14. 1 Sam. 15. 23. 2 Kings 17. 17. & 21. 6. 2 Chron. 33. 6. Mal. 3. 5.

27 [f] Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

[f] ch. 21. 5. Jer. 9. 26. & 48. 37. Isai. 15. 2.

28 Ye shall not [g] make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

[g] ch. 21. 5. Deut. 14. 1. Jer. 16. 6. & 48. 37.

29 ¶ [h] Do not † prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

[h] Deut. 23. 17.

† Heb. *profane.*

30 ¶ [i] Ye shall keep my sabbaths, and [k] reverence my sanctuary: I *am* the LORD.

[i] ver. 3. ch. 26. 2. [k] Eccles. 5. 1.

31 ¶ [l] Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.]

[l] Exod. 22. 18. ch. 20. 6, 27. Deut. 18. 10. 1 Sam. 28. 7. 1 Chron. 10. 13. Isai. 8. 19. Acts 16. 16.

32 ¶ [m] Thou shalt rise up before the hoary head, and honour the face of the old man, and [n] fear thy God: I *am* the LORD.

BEFORE CHRIST 1490.

[m] Prov. 20. 29. 1 Tim. 5. 1.

[n] ver. 14.

33 ¶ And [o] if a stranger sojourn with thee in your land, ye shall not ‖ vex him.

[o] Exod. 22. 21. & 23. 9.

‖ Or, *oppress.*

34 [p] *But* the stranger that dwelleth with you shall be unto you as one born among you, and [q] thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.

[p] Exod. 12. 48, 49.

[q] Deut. 10. 19.

35 ¶ [r] Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

[r] ver. 15.

36 [s] Just balances, just † weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

[s] Deut. 25. 13, 15. Prov. 11. 1. & 16. 11. & 20. 10.

† Heb. *stones.*

37 [t] Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

[t] ch. 18. 4, 5. Deut. 4. 5, 6. & 5. 1. & 6. 25.

LEVITICUS XX.

[1 And the LORD spake unto Moses, saying,

[u] ch. 18. 21.

2 [u] Again, thou shalt say to the children of Israel, [x] Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

[x] ch. 18. 21. Deut. 12. 31. & 18. 10. 2 Kings 17. 17. & 23. 10. 2 Chron. 33. 6. Jer. 7. 31. & 32. 35. Ezek. 20. 26, 31.

[y] ch. 17. 10.

3 And [y] I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to [z] defile my sanctuary, and [a] to profane my holy name.

[z] Ezek. 5. 11. & 23. 38, 39.

[a] ch. 18. 21.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and [b] kill him not:

[b] Deut. 17. 2, 3, 5.

BEFORE CHRIST 1490.

5 Then [c] I will set my face against that man, and [d] against his family, and will cut him off, and all that [e] go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And [f] the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.]

7 ¶ [g] Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 [h] And ye shall keep my statutes, and do them: [i] I *am* the LORD which sanctify you.

[9 ¶ [k] For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; [l] his blood *shall be* upon him.

10 ¶ And [m] the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 [n] And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 [o] And if a man lie with his daughter in law, both of them shall surely be put to death: [p] they have wrought confusion; their blood *shall be* upon them.

13 [q] If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 [r] And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 [s] And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 [t] And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 [u] And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath † discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be

[c] ch. 17. 10.
[d] Exod. 20. 5.
[e] ch. 17. 7.
[f] ch. 19. 31.
[g] ch. 11. 44. & 19. 2. 1 Pet. 1. 16.
[h] ch. 19. 37.
[i] Exod. 31. 13. ch. 21. 8. Ezek. 37. 28.
[k] Exod. 21. 17. Deut. 27. 16. Prov. 20. 20. Matt. 15. 4.
[l] ver. 11, 12, 13, 16, 27. 2 Sam. 1. 16.
[m] ch. 18. 20. Deut. 22. 22. John 8. 4, 5.
[n] ch. 18. 8. Deut. 27. 23.
[o] ch. 18. 15.
[p] ch. 18. 23.
[q] ch. 18. 22. Deut. 23. 17. See Gen. 19. 5. Judg. 19. 22.
[r] ch. 18. 17. Deut. 27. 23.
[s] ch. 18. 23. Deut. 27. 21.
[t] ch. 18. 9. Deut. 27. 22. See Gen. 20. 12.
[u] ch. 18. 19. See ch. 15. 24.
† Heb. *made naked.*

BEFORE CHRIST 1490.

cut off from among their people.

19 [x] And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: [y] for he uncovereth his near kin: they shall bear their iniquity.

20 [z] And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 [a] And if a man shall take his brother's wife, it *is* † an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.]

22 ¶ Ye shall therefore keep all my [b] statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, [c] spue you not out.

23 [d] And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and [e] therefore I abhorred them.

24 But [f] I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, [g] which have separated you from *other* people.

[25 [h] Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: [i] and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that ‖ creepeth on the ground, which I have separated from you as unclean.]

26 And ye shall be holy unto me: [k] for I the LORD *am* holy, and [l] have severed you from *other* people, that ye should be mine.

[27 ¶ [m] A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: [n] their blood *shall be* upon them.]

[x] ch. 18. 12, 13.
[y] ch. 18. 6.
[z] ch. 18. 14.
[a] ch. 18. 16.
† Heb. *a separation.*
[b] ch. 18 26. & 19. 37.
[c] ch. 18. 25, 28.
[d] ch. 18. 3, 24, 30.
[e] ch. 18. 27. Deut. 9. 5.
[f] Exod. 3. 17. & 6. 8.
[g] ver. 26. Exod. 19. 5. & 33. 16. Deut. 7. 6. & 14. 2. 1 Kings 8. 53.
[h] ch. 11. 47. Deut. 14. 4.
[i] ch. 11. 43.
‖ Or, *moveth.*
[k] ver. 7. ch. 19. 2. 1 Pet. 1. 16.
[l] ver. 24. Tit. 2. 14.
[m] ch. 19. 31. Exod. 22. 18. Deut. 18. 10, 11. 1 Sam. 28. 7, 8.
[n] ver. 9.

PRAYER.—LET US PRAY, *that holiness be united with knowledge; that as we have the knowledge of God and His attributes, as well as of our religious duties to the Father, the Son, and the Holy Ghost, and as we enjoy also the power of contemplating the greatness and goodness of God, and the blessedness of the state beyond the grave, we may be so careful to walk worthy of our inestimable privileges, that we commend the holy religion we profess to the favour of all men, by kindness and by courtesy, by gentleness and patience, by justice and highmindedness, by blessing those who curse us, and doing good to those who hate us.*

WITH angels, and archangels, and with all the company of heaven, we laud and magnify the holy Name of the Lord our God, the Father, the Son, and the Holy Ghost. We praise and bless the Providence of God, which has granted to us the power to elevate our thoughts to Thee, and to know and understand the

Godhead, whose attributes we begin only to comprehend in the present life; but which shall be more fully made known and manifested to our ever improving understanding in the world beyond the grave. We thank Thee for the knowledge of God the Creator, who has made the soul immortal, and promised to it the glories of heaven. We thank Thee for the knowledge of God the Redeemer, who by His own precious bloodshedding on the Cross, when He had taken on Himself the fashion of a man, brought back to man the heaven which man had lost. We thank Thee for the knowledge of God the Sanctifier, who prepares the soul, and makes fit the soul, for "the inheritance of the saints in light." We thank Thee for the command that we honour Thee by obedience to the commands of the Father, by faith in the message of His Son, and by submission to the influences of the Holy Spirit of God. Our souls do magnify the Lord; and our spirits rejoice in God our Saviour. O prepare us for the day when these rejoicings for Thy greatness, and contemplations of Thy goodness, which begin on earth, shall be increased and continued for ever in the world beyond the grave. Prepare us for Thy more manifested presence in the true Holy of Holies, in the world to come. Now, even now, we humbly pray Thee, prepare us for that world to come. Graft in our hearts the love of Thy Name; increase in us true religion. nourish us with all goodness; and of Thy great mercy keep us in the same. Clothe our souls with the white robe of holiness. O clothe our souls with the righteousness of Christ our Lord. Place Thou on our heads the golden crown of the royalty of spirit, which rules over the passions of the heart, and the rebellion of the soul within us. Give to our hands the palm of triumph over all the power of the enemy. Make us perfect in every good word and work. Suffer us not, we pray Thee, to be contented with the knowledge of our higher privileges; with the consolations of our remembrances of Thy promises; nor with the anticipations of our future and glorious advancement in that ever progressive improvement, when we shall unite with the angels and archangels of heaven in praising without ceasing Thy mercy and Thy love; but so send down the graces of Thy Holy Spirit upon our hearts, and our wills, our affections, and our tempers, that in all the common transactions of this mortal life, we may be blameless in our conduct to men, while we are holy in our souls to Thee. Give us the religion which shall govern our daily conduct, and go down with us from the sanctuary to the world. May all who see us, be able to bear witness that we converse with Thee. May we be kind to all, and courteous to all. May we be patient under sufferings, and gentle under reproaches. May we never render evil for evil, nor railing for railing, but contrariwise blessing. Conquer within us the pride of heart which alike alienates the reason from God, and prevents sympathy for thy suffering and sorrowing creatures. May we never reproach the poor for their poverty; nor the unfortunate for their distress. Take away from us the injustice which condemns rashly, and censures hastily, and insults bitterly. Teach us to hate the base and unworthy comparing of ourselves with others; and which makes us think highly of ourselves, and lowly of others. Give us the true highmindedness, which imitates the mind of Christ, who made Himself of no reputation, and humbled Himself to the endurance of undeserved contempt, and to the shame and disgrace of the death of the Cross. Of Him may we be followers, of Him may we be imitators, who, when He was reviled, reviled not again; and threatened not when He most deeply and unjustly suffered. Ever give us the grace to be mindful of the Christian name we bear; that we grieve not, by any unchristian bitterness of temper, that Holy Spirit of gentleness and comfort, "by which we are sealed unto the day of redemption." May all bitterness of feeling, all violence of anger, all animosity of spirit, all clamorous

contention, all injurious expressions, and every harsh and unchristian disposition, be taken from us. May we be sympathizing with each other's calamities, and forgiving each other their trespasses, as Thou, O God, for Christ's sake, we hope and trust, hast forgiven us. We have no hope of mercy, but in Thine undeserved mercy. As Thou, O Father, makest the sun to shine upon the evil and upon the good, and sendest rain upon the just and upon the unjust, so may we, as Thy children, and as the brethren of Christ our Saviour, love our enemies, bless them that curse us, and pray for those which despitefully use us. Make us Thy *children on earth*, by the imitation of Jesus Christ. Make us Thy *children in heaven;* that, as we believe and imitate Christ crucified on earth, we may live and reign with Christ glorified in heaven. Hear our imperfect petitions, which we offer to Thee, not in our own name, but in His Name, the name of Christ; and in His words we call on Thee, saying,

Our Father, &c.

The grace of our Lord, &c.

SECTION CXXXIX. LEVITICUS XXI. XXII.

		Read	Omit
LEVITICUS XXI.	ver.	1— 5	6— 9
		10—12	13—15
		16—17	18—20
		21—24	
LEVITICUS XXII.			1— 9
		10—13	14—20
		21—25	26—33

TITLE.—*The perfection required of a Christian is well illustrated by a right understanding of the Levitical law. Every Christian must consider himself as a sacrificer, and as a sacrifice; and in both respects he must be blameless. But Christ alone is the sinless Priest, and the spotless Victim; and the Christian, therefore, must be saved by faith in Christ, leading to the love which longs and prays to be enabled to imitate His perfections both as the Sacrificer and the Sacrifice. The law of blamelessness in priests and sacrifices.*

INTRODUCTION.—There is, perhaps, no one topic—connected with the Christian religion—which the Deist, the sceptic, or the mere man of the world, derides so severely, or so continually, as the exceedingly minute regulations and enactments of the Levitical law; though there is no more certain and philosophical proof of the Divine origin of that law, than this very minuteness. The chief object of human laws is, avowedly and professedly, the benefit of civil society. To effect this object, it takes notice of actions only; and omits to lay down regulations for the government of thoughts and motives. One of the chief maxims of human law is, that it takes no notice of lesser and smaller affairs. If a man, for instance, does not commit an actual injury to, or murder his neighbour, the law

of human origin will never recognize, and never punish, the mere thoughts of envy, hatred, malice, or revenge, which may destroy inward peace, and produce perpetual misery. The principal object of the Divine law, on the contrary, is the future happiness of man, founded on his present holiness; and that holiness cannot consist in the morality, which is alike common to the heathen and to the Christian, and which aims only at the peace of society; it is the government of the thoughts, the motives, the desires, the will, and the affections; that the present and the future happiness may be the result of inward perfection.—As human law legislates with great care on all points respecting property; and nothing, in spite of its own maxims, is deemed trivial, which accomplishes its legal objects: so does the Divine law legislate with great care on all points, which accomplish its spiritual and Divine objects; and, by commanding the most minute perfection, it lays the foundation of the most perfect happiness. Both the Christian and the Levitical portions of the one Revelation command, therefore, this extreme and minute perfection. The Christian code commands us to be "perfect, as our Father in heaven is perfect." The Levitical code, in types and figures, gives us the same precept. It so ordains perfection, that it compels the believer to discern between the actions of the soul, and the spirit; and to inquire into the thoughts and intents of the heart. As the innermost part of the joints and the marrow of the sacrifices was open to the inspection of the sacrificer, so the thoughts and intents of the heart, the soul, and the spirit, are open to "Him, with whom we have to do;" and the utmost perfection is required in them all. This perfection, then, is peculiarly pointed out in the details of the Levitical law. That law contains precepts and enactments, referring to circumstances to which no allusion is ever now permitted, even in the most religious families. The object of them all, however, is to make us remember that the God of heaven knows the secrets of the nature of man; and that there is another and a better nature, with which the soul shall be clothed when the body of its present humiliation shall be exchanged for the body of its future glory; in which there shall be no uncleanness, nor blemish, nor any such thing. The present Section is distinguished above others, for the command, that neither in the priests who sacrifice, nor in the sacrifices which they offer, shall there be any blemish, any imperfection whatever. But the law is not to be limited merely to the circumstances of the Israelites. It is to be interpreted spiritually; and the Christian, in discovering that interpretation, and applying it to himself, will remember that he is required always to consider himself in the two points of view,—as both the sacrificer and the sacrifice, which are equally required to be without blemish. This is expressed by St. Paul; "I beseech you, brethren, by the mercies of God, that ye," as sacrificers, and in this one sense as sacrificing priests before God, "present your bodies as living sacrifices, holy," as set apart, "to God," and "acceptable," as without blemish before Him. The same command is embodied in the Sacramental Services of the Church. "Here we," as sacrificers, "present and offer unto Thee, O Lord, ourselves, our souls and bodies, "to be a reasonable, holy, and living sacrifice unto Thee." And as the sacrificer and the sacrifice, under the law of Moses, were both required to be perfect, how

much more are we, whose knowledge is greater, required to be perfect, blameless, holy, and free, in heart, soul, and spirit, from all sins as sacrificers, and from all blemish as sacrifices! The minute enactments of the law give us the rule of this perfection, and the knowledge of our sin if we do not attain to it. Let us now suppose that we know this law of God to the utmost. We perceive that it demands the greatest inward perfection; and then the question arises,—How is it possible that this knowledge of the perfect blamelessness which the law of God requires of us, can contribute to our happiness? Does it not rather speak misery? Does it not only convince us that we deserve death? If no sacrificer can be permitted to offer, who is not blameless;—if no sacrifice can be accepted, which is not blameless, spotless, blemishless;—how is it possible that we can be welcomed, whose souls and spirits, as sacrificers, are polluted with inward evil; and whose thoughts, and motives, and words, and actions, as sacrifices, are utterly imperfect, and full of blemishes? Has God imparted the knowledge to mock us; and to require from us a perfection which is unattainable? No; is the answer of reason, which receives Revelation. The same law, which thus gives the knowledge of the sinfulness of man, both as to the sacrificer and the sacrifice, is the schoolmaster, also, to lead the believer who is thus convinced, to a perfect Sacrificer and to a spotless Sacrifice. It leads him to Christ, as the great High Priest, who was in all points tempted in our nature, yet without sin. It leads him to Christ, as the only Sacrifice, "the Lamb of God," without spot or blemish. Having thus been led by the law of God itself to the discovery of the perfect Sacrificer and the perfect Sacrifice, the believer in revelation then begins to perceive the manner in which the certainty of happiness is identified with the command of perfection. He obeys the simple command—"Believe on the Lord Jesus Christ," as the Sacrificer, the High Priest, the perfect Mediator, the holy and prevailing Intercessor. Believe, also, on the Lord Jesus Christ, as the Sacrifice, the perfect Victim, the holy Lamb, the spotless, sinless, blameless Son of God. He is convinced of the one great truth, that the misery which results from the certainty of the impossibility of his own perfection is removed by the acceptance of the Sacrificer, who prays for his blessedness; and by the acceptance of the Sacrifice, which has made the atonement for the believer's imperfections and sins. His happiness begins by understanding the perfection of the sacrificer and the sacrifice, as they are set forth in the demands of the law. His "faith worketh by love." And with happiness in his soul, and love in his heart, he now goes on to aim at the perfection described in this Section. As the spiritual priest, who desires to sacrifice himself, his soul, and his body—he will not sorrow as men without hope, "for the dead among his people," whoever they may be—(chap. xxi. 1) "nor make any "baldness on the head," nor give other tokens of grief, which were or are common to the heathen, or worldly men around him (ver. 5), nor indulge even the tokens of sorrow, which might be permitted to those of his own "brethren, upon whose head the anointing oil" had not been so spiritually shed. His belief in God's providence was always to keep his soul as in the "sanctuary of God" (ver. 10—12). In his most intimate relationships he will avoid the evil of the

world. In his approaching to God's altar and table, to offer or to partake of the bread of his God, he will desire and pray to be without any blemish. His eye will not be blind to God's glory, nor his understanding darkened by doubts and difficulties. His feet will not be lame, so that he walk unevenly or irregularly. He will be free from all deformity or deficiency, from all ungracefulness and inferiority (ver. 16, 17); to use the language of an Apocryphal Book, "when he goeth up to the holy altar, he will make the garment of holiness honourable." And as he thus prays to be free from blemish, as the sacrificer of himself; so will he desire to be free from blemish as the sacrifice. While the stranger, the hireling, or the priest's daughter, who has left her father's home for the husband that is a stranger to Israel (ver. 10—13), may not partake of the altar; he will offer himself free from the blemishes of wilful deformity. His sacrifice ofttimes will be the best period of his life, so that he will not give the dregs and dross of his days to God. It will be the best of his understanding, of his talents, of his judgment; so that he seeks his improvement, his employment, and his happiness, in the service, the love, the fear, and the knowledge of God. He was created for happiness; and he seeks it, and he finds it, where alone it can be found,—in following the guidance of that holy Revelation, which first convinces him of sin, because of its perfection, then directs him to the sinless Mediator, and the spotless Sacrifice.

LEVITICUS XXI.

The portions in brackets not to be read in families.

BEFORE CHRIST 1490.

1 And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, [a] There shall none be defiled for the dead among his people:

[a] Ezek. 44. 25.

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

|| Or, *being an husband among his people, he shall not defile himself* for his wife, &c. See Ezek. 24. 16, 17.

4 *But* || he shall not defile himself, *being* a chief man among his people, to profane himself.

[b] ch. 19. 27, 28. Deut. 14. 1. Ezek. 44. 20.

5 [b] They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

BEFORE CHRIST 1490.

[6 They shall be holy unto their God, and [c] not profane the name of their God: for the offerings of the LORD made by fire, *and* [d] the bread of their God, they do offer: therefore they shall be holy.

[c] ch. 18. 21. & 19. 12.

[d] See ch. 3. 11.

7 [e] They shall not take a wife *that is* a whore, or profane; neither shall they take a woman [f] put away from her husband: for he *is* holy unto his God.

[e] Ezek. 44. 22.

[f] See Deut. 24. 1, 2.

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: [g] for I the LORD,

[g] ch. 20. 7, 8.

BEFORE CHRIST 1490.

which sanctify you, *am* holy.

h Gen. 38. 24. 9 ¶ h And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.]

i Exod. 29. 29, 30. ch. 8. 12. & 16. 32. Numb. 35. 25. 10 i And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and k that is consecrated to put on the garments, l shall not uncover his head, nor rend his clothes;

k Exod. 28. 2. ch. 16. 32.

l ch. 10. 6.

m Numb. 19. 14. See ver. 1, 2. 11 Neither shall he m go in to any dead body, nor defile himself for his father, or for his mother;

n ch. 10. 7. 12 n Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for o the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

o Exod. 28. 36. ch. 8. 9, 12, 30.

p ver. 7. Ezek. 44. 22. [13 And p he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

15 Neither shall he profane his seed among his people: for q I the LORD do sanctify him.]

q ver. 8.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not r approach to offer the ‖ bread of his God.

BEFORE CHRIST 1490.

r ch. 10. 3. Numb 16. 5. Ps. 64, 4.

‖ Or, *food*. ch. 3. 11.

[18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing s superfluous,

s ch. 22. 23.

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or ‖ a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or t hath his stones broken;]

‖ Or, *too slender*.

t Deut. 23. 1.

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to u offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

u ver. 6.

22 He shall eat the bread of his God, *both* of the x most holy, and of the y holy.

x ch. 2. 3, 10. & 6. 17, 29. & 7. 1. & 24. 9. Numb. 18. 9.

y ch. 22. 10, 11, 12. Numb. 18. 11.

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that z he profane not my sanctuaries: for I the LORD do sanctify them.

z ver. 12.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

LEVITICUS XXII.

[1 And the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they a separate themselves from the holy things of the children

a Numb. 6. 3.

BEFORE CHRIST 1490.

of Israel, and that they [b] profane not my holy name *in those things* which they [c] hallow unto me: I *am* the LORD.

[b] ch. 18. 21.
[c] Exod. 28. 38. Numb. 18. 32. Deut. 15. 19.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, [d] having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

[d] ch. 7. 20.

4 What man soever of the seed of Aaron *is* a leper, or hath [e] a † running issue; he shall not eat of the holy things, [f] until he be clean. And [g] whoso toucheth any thing *that is* unclean *by* the dead, or [h] a man whose seed goeth from him;

[e] ch. 15. 2.
† Heb. *running of the reins.*
[f] ch. 14. 2. & 15. 13.
[g] Numb. 19. 11, 22.
[h] ch. 15. 16.

5 Or [i] whosoever toucheth any creeping thing, whereby he may be made unclean, or [k] a man of whom he may take uncleanness, whatsoever uncleanness he hath;

[i] ch. 11. 24, 43, 44.
[k] ch. 15. 7, 19.

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he [l] wash his flesh with water.

[l] ch. 15. 5. Hebr. 10. 22.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because [m] it *is* his food.

[m] ch. 21. 22. Numb. 18. 11, 13.

8 [n] That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

[n] Exod. 22. 31. ch. 17. 15. Ezek. 44. 31.

9 They shall therefore keep mine ordinance, [o] lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.]

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[o] Exod. 28. 43. Numb. 18. 22, 32.

10 [p] There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

[p] See 1 Sam. 21. 6.

11 But if the priest buy *any* soul † with his money, he shall eat of it, and he that is born in his house: [q] they shall eat of his meat.

† Heb. *with the purchase of his money.*
[q] Numb. 18. 11, 13.

12 If the priest's daughter also be *married* unto † a stranger, she may not eat of an offering of the holy things.

† Heb. *a man a stranger.*

13 But if the priest's daughter be a widow, or divorced, and have no child, and is [r] returned unto her father's house, [s] as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

[r] Gen. 38. 11.
[s] ch. 10. 14. Numb. 18. 11, 19.

[14 ¶ [t] And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

[t] ch. 5. 15, 16.

15 And [u] they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

[u] Numb. 18. 32.

16 Or ‖ suffer them [x] to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

‖ Or, *lade themselves with the iniquity of trespass in their eating.*
[x] ver. 9.

17 ¶ And the LORD

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spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, [y] Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

19 [z] *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 [a] *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.]

21 And [b] whosoever offereth a sacrifice of peace offerings unto the LORD [c] to accomplish *his* vow, or a freewill offering in beeves or ‖ sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 [d] Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make [e] an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a ‖ lamb that hath any thing [f] superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither [g] from a stranger's hand shall ye offer [h] the bread of your God of any of these; because their [i] corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

[26 ¶ And the LORD spake unto Moses, saying,

27 [k] When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ‖ ewe, ye shall not kill it [l] and her young both in one day.

29 And when ye will [m] offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave [n] none of it until the morrow: I *am* the LORD.

31 [o] Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 [p] Neither shall ye profane my holy name; but [q] I will be hallowed among the children of Israel; I *am* the LORD which [r] hallow you,

33 [s] That brought you out of the land of Egypt, to be your God: I *am* the LORD.]

[y] ch. 1. 2, 3, 10. Numb. 15. 14.
[z] ch. 1. 3.
[a] Deut. 15. 21. & 17. 1. Mal. 1. 8, 14. Ephes. 5. 27. Hebr. 9. 14. 1 Pet. 1. 19.
[b] ch. 3. 1, 6.
[c] ch. 7. 16. Numb. 15. 3, 8. Deut. 23. 21, 23. Ps. 61. 8. & 65. 1. Eccles. 5. 4, 5.
‖ Or, *goats*.
[d] ver. 20. Mal. 1. 8.
[e] ch. 1. 9, 13. & 3. 3, 5.
‖ Or, *kid*.
[f] ch. 21. 18.
[g] Numb. 15. 15, 16.
[h] ch. 21. 6, 17.
[i] Mal. 1. 14.
[k] Exod. 22. 30.
‖ Or, *she goat*.
[l] Deut. 22. 6.
[m] ch. 7. 12. Ps. 107. 22. & 116. 17. Amos 4. 5.
[n] ch. 7. 15.
[o] ch. 19. 37. Numb. 15. 40. Deut. 4. 40.
[p] ch. 18. 21.
[q] ch. 10. 3. Matt. 6. 9. Luke 11. 2.
[r] ch. 20. 8.
[s] Exod. 6. 7. ch. 11. 45. & 19. 36. & 25. 38. Numb. 15. 41.

PRAYER.—LET US PRAY, *that we learn from the perfection and spirituality of the law of God, the purity and the holiness which God demands of His people, as the priests who offer themselves, their souls and bodies, as living sacrifices unto God; that the knowledge of our own unworthiness lead us to Christ, the great High Priest without sin, and to Christ the true Sacrifice, without spot or blemish; that we so believe, and hope, and love the Saviour and Redeemer of man, that we become more and more perfect in thought, motive, will, and affection, as the sacrificers of ourselves; and more and more perfect also in action and conduct, as the living sacrifices to God.*

ALMIGHTY GOD, Father of the spirits of all flesh, who hast implanted in these our bodies of humiliation and corruption, of infirmity and disease, a fallen, yet immortal soul, which is capable of immortal communion with Thee in another and better world; pardon the insensibility of these our sinful souls to the present means of grace, to the hope of future glory, and to all the inestimable privileges which Thou hast promised to them who fear and love Thy holy Name. O give us a deeper sense of Thy great mercy, and of our own unworthiness. We thank Thee for the knowledge of the perfection of Thy law, that we may understand what Thou requirest of us in thought, word, and deed. We thank Thee for the knowledge of the spirituality of Thy law, that we may understand the holiness of affection and motive, of desire and will, which Thine all-seeing eye demands of those who would attain to the kingdom of God. O send Thy Holy Spirit into our hearts, that we may examine and compare the demands of Thy perfect law with the imperfect and miserable obedience we pay to Thee; and so convince us of our wretchedness, and our sinfulness, that we never presume to come before Thee, "trusting in our own righteousness, but in Thy manifold and "great mercies." In heart and soul, in word and deed, in thought and action, from the days of our youth to the years of our age, we have deeply and presumptuously sinned against Thee; and we have no hope of attaining to the privileges of acceptance and communion with Thee, but in that way which our reason could not have discovered, which our exceeding corruption has not merited, but which Thy wisdom alone has imparted in pity and compassion to the children of men. Thou hast commanded us to sacrifice to Thee, as our reasonable service, ourselves, our souls and bodies. We pray for Thy grace to enable us to obey Thy blessed will. We know and feel their unfitness to be Thy sacrifices; but we approach in the name of Him, Thy Son our Lord. May the remembrance of the plague of our own hearts, the consciousness of our actual transgressions, and the still remaining hope of the accomplishment of Thy promised mercy, enable us by Thy grace to approach to the throne of Thy glory. In His Name we pray, who came forth from Thee, to take our nature upon Him, and to be touched with the feeling of our infirmities—to be tempted like unto us, yet to obey Thy law in its perfection and spirituality—to be without sin—and then to return to Thee, to live with Thee for ever. God, we thank Thee, that where Jesus Christ is, there He inviteth us to be. There, O Lord God, may we, sinful and unworthy as we are, for ever, ever be! In the name of Christ, as the great High Priest, who offereth up the prayers of His people, we pray Thee for present peace, the pledge and earnest of future glory. In the name of Christ, as the one only Sacrifice, spotless, blameless, innocent, the fulfiller of Thy holy, Thy perfect, Thy spiritual law, we approach to Thee for the pardon of our sins, and the removal of our infirmities and corruptions. We pray Thee for the fulfilment of all Thy promises. We have no hope but in Him;

neither is there present salvation from the power of evil, neither is there future salvation from the consequences of evil, in any other. Pour forth, we beseech Thee, the power of Thy Holy Spirit on our hearts, that we may more and more, from henceforth, devote ourselves, in heart, in will, and affection, in spirit, and in life, to Thy glory, and to the work of our own salvation. Enable us to obey in spirit and in truth the commands which Thou didst give to Thy priests, in the law of Thy servant Moses. Never may the living soul within us be defiled by the corruption and the folly of the spiritually dead. So pour forth the anointing oil of Thy Holy Spirit upon our heads—so clothe ourselves with the robes of the righteousness which Christ, the great High Priest, assumes before Thee—that the thoughts and the imaginations, which are merely of the earth, earthy, may not absorb the minds of those whose conversation should be in heaven. Let not the habits and customs of a sinful world be to us as the spots on the white robe of our glory, the stains on the garments of righteousness and salvation. May we ever live before Thee as the priests, who are honoured with Thy commands, that they go not forth from the presence and from the sanctuary of their God. So make us free from evil, that our lives be consistent with our knowledge, our resolutions, and our prayers. Take away from us all the vain and foolish compliances with the world, which proceed from a wavering mind, and an irresolute heart; and which render us the spots and the blemishes of the Church of Christ. Sanctify us wholly both in body and soul. May the *tongue* love to speak of Thee; may the *ear* love to hear of Thee; may the *heart* love to dwell in Thee; may the *head* love to think of Thee. So may we offer to Thee, ourselves, our souls and bodies, the reasonable, holy, and living sacrifice to God. We give ourselves to God—to the Father who pardons us, to Christ the brother, who redeems us, to the Holy Spirit who sanctifies, and enables us now, even now, to receive in our pardoned souls the earnest of that inheritance, which Christ has died to restore to us. So may we prove to the world—to our friends—to our neighbours, that our *knowledge* is not useless, that our *faith* is not in vain, that our *hope* is founded upon the Rock of ages. As the hart panteth for the water brooks, so long our souls for the inward perfection, which Thy holy law has commanded; and for the immortal and sinless blessedness which Thy holy Gospel has promised. O guide us through life to death, and after that receive us to Thy glory. We ask all in the Name, and for the sake, of Jesus Christ, our only Lord and Saviour; and in His words we call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

SECTION CXL. LEVITICUS XXIII.

TITLE.—*The Scriptures can only be rightly understood, when they are received as written with reference to the happiness of an immortality anticipated and illustrated by events, forming one progressive system of Providence, and by institutions directing the mind to the same immortality. In Christianity, privileges are duties, and duties privileges. The seven great objects of all the Jewish and all the Christian revelation are illustrated and described by the seven great festivals and chief institutions commanded in this Section.*

INTRODUCTION.—Two systems of Scriptural interpretation are beginning to divide asunder the Church and the world. The first may be called Theology. This is the old and only right system, which is common, in its first principles and ancient foundations, to the Jews, the primitive Church, the Church of Rome, the Church of England, the Greek Church, and to all the sects and parties who believe that the Creator impressed supernaturally, and thus inspired, the minds of men. The other, which may be called Neology, is common to the Deists of England, the Rationalists of Germany, the philosophers of anti-christian France, and to infidelity in all its forms, at all times, and in all places, and which despises this doctrine of inspiration. The *first* is founded on the principle, that God, having created man, rules him and teaches him by un-uniform as well as by uniform laws. The *second* is founded on the principle, that God, having created man, left him to find his way from the merely animal to the better intellectual life, without Divine assistance; by necessity guiding him to society; and by sorrow, care, and danger, gradually leading him to experience, and to the arts and comforts of the life of civilization. If man had been so created, that he should have been neither a religious nor immortal being; if conscience had not been within him, as certainly a component part of his nature as the power of comparing, reflecting, and anticipating; or if he had been so created, that his mind could have been contented with all that this world could afford him of honour, wealth, or pleasure, then there might have been some solid basis for the truth of Neology. When, however, we compare the nature of man with the nature of the animals around him, and believe that God has ordained the laws of mental happiness to the beast, the bird, the fish, and the meanest insect, according to the nature and to the place in creation which His creating power has assigned to them; we are compelled to believe that He would give to a being capable of religion and immortality, some law of guidance and direction to happiness, according to his nobler nature and higher rank in creation. Theology, therefore, or the belief in an interfering God, is much more reasonable, philosophical, or worthy of reception, than any theory, however seemingly defensible, which represents the Creator of the world as slumbering after the creation, or ruling by an organized or passive providence, which having, as it were, wound up the clock of the universe, left it to go on for ever of itself. We cannot believe that the world is so governed; and if we are required, by the very

nature and constitution of man, to believe that his Creator would guide and direct him to the only true happiness which his mind solicits, then we must believe also, that such guidance and direction would be granted, according as the human race demanded the Divine interference. The conclusion, that is, of the true philosopher who compares the nature of man with the benevolence of God, would be expressed in the well known words, "God at sundry times "and in divers manners spake unto" His world; that is, God provided for the present religious happiness, and for the future immortal happiness of His creatures, by events such as the revelation of His creation, the punishment of the deluge, the separation of the chosen family, and the impartation of prophecy. To enable men also to remember those events, He ordained institutions which, while they contributed to the present happiness of man, directed his attention to the future and better happiness. By thus contemplating the chief institutions of the Old Testament, as contributing to the felicity of the people to whom they were given, and by considering the ultimate object of those institutions to be the more complete instruction of man as to the future, we reconcile much of the reasoning by which Neology is defended, with the more important object for which Theology may be said to be revealed. The present Section, for instance, informs us of the institution of seven great commemorations of events to be observed by the Jews. The rejecter of the spiritual Theology of Scripture may say of some of these, that they were common, before the time of Moses, to the patriarchs, who celebrated the ingathering of the harvests, and the seasons for sowing and reaping; and he may say, with Michaelis and others, that the Passover, Pentecost, and the Feast of Tabernacles[1], promoted internal commerce and great political union amongst the tribes of Israel. All this doubtlessly is true: but neither the early commemoration of the gifts of the Creator, nor the temporal felicity of the tribes, can be compared in importance with such objects as the believer in the uniform providence of God, leading His creature man, in all ages, to a better than political or commercial happiness, can discover in their institution. *Seven* observances are mentioned in this Section; and they all respectively correspond in the most remarkable manner with those *seven* great objects of all true religion which most intimately relate to man as a religious and immortal being, and which we may believe, therefore, that the Creator would design to enforce by events and by institutions. These *seven* objects are—the remembrance of God as the Creator; the knowledge of God as a Saviour; gratitude to God, founded upon that remembrance and that knowledge; the necessity of the Divine assistance, that these three sources of thought be rendered influential; the consciousness of the flight of time; the nature of that deep feeling of repentance, which may be said to be the unavoidable suggestion of the natural but enlightened conscience; and the inward change from the natural to the spiritual, which results from all. These *seven* gradations of the spiritual life are respectively indicated by the *seven* institutions which are here commanded; and we cannot imagine, therefore, that the coincidence was undesigned, and that the Giver of

[1] Michaelis, Law of Moses, &c. iii. 186.

revelation requires them to be regarded merely as ancient usages, useful only for temporary union and temporary political advantage. The *seven* institutions are the Sabbath (ver. 3), the passover (ver. 4—8), the offering of the first-fruits (ver. 9—14), Pentecost (ver. 15—22), the feast of trumpets (ver. 23—25), the fast of atonement (ver. 26—32), and the feast of tabernacles (ver. 33—44). The command of the *Sabbath* was given to commemorate the creation. The *feast of the passover* was designed to point out the only mode in which sinful man could be reconciled to his Creator. The *offering of the first-fruits* was the expression of gratitude for the fruits of the earth, in its original meaning; but it was received in after-ages, on the interpretation of St. Paul, as the type of the resurrection of Christ, after He had completed the atonement which reconciled man to God. The *feast of Pentecost* instructed the Church in the necessity of Divine assistance to serve God rightly. The *feast of trumpets* was observed on the first day of the ancient seventh month, which was now commanded to be regarded as the commencement of the new year; and reminded the people, therefore, of the flight of time. The *fast of the atonement*, which required the afflicting of the soul for the errors and the faults committed in that lapse of time, explained the nature of repentance: while the observance of the *feast of tabernacles*, the last of the great institutions which were commanded to be observed, no less represented the joy of the deliverance of the Israelite from Egypt, than of the Christian from the world. The rest in the wilderness afforded the earnest of that better "rest which remaineth for the people of God," which was formerly beyond the wilderness, and which is now beyond the present life. The feast of tabernacles has been generally interpreted as the emblem of the birth of Christ, who tabernacled in this life. It is so;—but its better interpretation, as the seventh and last, and, therefore, the most perfect of these institutions, which are all capable of personal application, seems to be, that it typified that perfection of the spiritual principle, which is called "*Christ in us, the Hope of glory*"—the earnest and foretaste of our spiritual felicity; and the portion which the religious and immortal soul shall attain from the Creator of the world, and the God of the passover. Such is the way in which the *seven* great spiritual wants of man seem to be provided for by the seven institutions related in this Section; and I only add—that as it is the duty of man to labour, and the privilege of man to cease from labour, the observers of these seven institutions were uniformly required to cease from labour during their observance. Their duty to abstain from labour was their privilege. Their privilege became their duty. Our observance of God's laws, our gratitude to the Son of God, and our anticipation of our immortal destiny, are at once both our bounden duty, and our best privilege.

LEVITICUS XXIII. 1—8.

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* [a] the feasts of the LORD, which ye shall [b] proclaim *to be* holy convocations, *even* these *are* my feasts.

3 [c] Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

4 ¶ [d] These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 [e] In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 [f] In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

[a] ver. 4, 37.

[b] Exod. 32. 5. 2 Kings 10. 20. Ps. 81. 3.

[c] Exod. 20. 9. & 23. 12. & 31. 15. & 34. 21. ch. 19. 3. Deut. 5. 13. Luke 13. 14.

[d] ver. 2. 37. Exod. 23. 14.

BEFORE CHRIST 1490.

[e] Exod. 12. 6, 14, 18. & 13. 3, 10. & 23. 15. & 34. 18. Numb. 9. 2, 3. & 28. 16, 17. Deut. 16. 1—8. Josh. 5. 10.

[f] Exod. 12. 16. Numb. 28. 18, 25.

LEVITICUS XXIII. 9, TO THE END.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [g] When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ‖†sheaf of [h] the firstfruits of your harvest unto the priest:

11 And he shall [i] wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

[12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 [k] And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.]

15 ¶ And [l] ye shall count

[g] Exod. 23. 16, 19. & 34. 22, 26. Numb. 15. 2, 18. & 28. 26. Deut. 16. 9. Josh. 3. 15.

‖ Or, *handful.*

† Heb. *omer.*

[h] Rom. 11. 16. 1 Cor. 15. 20. James 1. 18. Rev. 14. 4.

[i] Exod. 29. 24.

[k] ch. 2. 14, 15, 16.

[l] ch. 25. 8. Exod. 34. 22. Deut. 16. 9.

BEFORE CHRIST 1490.

unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number [m] fifty days; and ye shall offer [n] a new meat offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* [o] the firstfruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice [p] one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of [q] peace offerings.

20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: [r] they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations.

BEFORE CHRIST 1490.

22 ¶ And [s] when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, [t] neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the [u] seventh month, in the first *day* of the month, shall ye have a sabbath, [x] a memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 [y] Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

[29 For whatsoever soul *it be* that shall not be afflicted in that same day, [z] he shall be cut off from among his people.

[m] Acts 2. 1.
[n] Numb. 28. 26.
[o] Exod. 23. 16, 19. & 22. 29. & 34. 22, 26. Numb. 15. 17. & 28. 26. Deut. 26. 1.
[p] ch. 4. 23, 28. Numb. 28. 30.
[q] ch. 3. 1.
[r] Numb. 18. 12. Deut. 18. 4.
[s] ch. 19. 9.
[t] Deut. 24. 19.
[u] Numb. 29. 1.
[x] ch. 25. 9.
[y] ch. 16. 30. Numb. 29. 7.
[z] Gen. 17. 14.

BEFORE CHRIST 1490.

30 And whatsoever soul *it be* that doeth any work in that same day, [a] the same soul will I destroy from among his people.

[a] ch. 20. 3, 5, 6.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye † celebrate your sabbath.]

† Heb. *rest.*

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [b] The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

[b] Exod. 23. 16. Numb. 29. 12. Deut. 16. 13. Ezra 3. 4. Neh. 8. 14. Zech. 14. 16. 1 Esdr. 5. 51. John 7. 2.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein.*

36 Seven days ye shall offer an offering made by fire unto the LORD: [c] on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a † [d] solemn assembly; *and* ye shall do no servile work *therein.*

[c] Numb. 29. 35. Neh. 8. 18. John 7. 37.

† Heb. day of *restraint.*

[d] Deut. 16. 8. 2 Chron. 7. 9. Neh. 8. 18. Joel 1. 14. & 2. 15.

[e] ver. 2, 4.

[37 [e] These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

BEFORE CHRIST 1490.

38 [f] Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the LORD.

[f] Numb. 29. 39.

39 Also in the fifteenth day of the seventh month, when ye have [g] gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.]

[g] Exod. 23. 16. Deut. 16. 13.

40 And [h] ye shall take you on the first day the † boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; [i] and ye shall rejoice before the LORD your God seven days.

[h] Neh. 8. 15.

† Heb. *fruit.*

[i] Deut. 16. 14, 15.

41 [k] And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

[k] Numb. 29. 12. Neh. 8. 18.

42 [l] Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

[l] Neh. 8. 14. 15, 16.

43 [m] That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

[m] Deut. 31. 13. Ps. 78. 5, 6.

44 And Moses [n] declared unto the children of Israel the feasts of the LORD.

[n] ver. 2.

PRAYER.—LET US PRAY, *that we ever delight in the contemplation of the plans of Providence, which begin with the past eternity, embrace the present time, and extend to an infinite future; that we reject every system of opinion which banishes an ever-acting Deity from the government of His own world; that our duty to God be our happiness, and our happiness be our duty; that while we set God always before us, we more especially commemorate the seven principal acts of His mercy, which relate personally to us all—our creation on the Sabbath; the redemption on Good-Friday; our resurrection at Easter; our sanctification at Whitsuntide; the flight of time on the New Year's-day; our future judgment on our birthdays; and the hope of resting with Christ on the return of the festival of the Nativity of our Lord; that we may dwell in Christ, and Christ may dwell in us for ever.*

O IMMORTAL GOD, who hast mercifully granted to Thy creature man the powers of intellect, which demonstrate to him in the hours of his thoughtfulness the possession of a nature which never dies, and which is capable of improving for ever and ever in the knowledge, and, therefore, in the love of Thee; give us, we pray Thee, such grace, that we be not guilty of rejecting the holy revelation of Thyself, Thy works, Thy will, Thy ways, which Thou hast been mercifully pleased at "sundry times, and in divers manners," to bestow upon the intellectual and reasoning man. Enable us, we pray Thee, to remember in all our mental pursuits, and in all our aspirations after the more perfect knowledge of Thee, that we are not created for this world alone; but that progression, and not perfection, is the law of the mind and soul which Thou hast created; and that what we know not now, in the generation in which we live, we may know, and shall know hereafter, in the improvement and in the progress of the soul, which is immortal. Let no vain speculations, no short-lived difficulties, drive us from the conviction, that Thou didst impart Thy will to man, as man was able to receive it; but let Thy revelation be at once the guide to our feet in our way to a better life; and the lamp of our path in our wanderings through the theories of science, the mysteries of the past, the controversies of the present, and the anticipations of the future. When we reflect on the *past*, may we see God the Creator ordering all things according to His own pleasure; obedient neither to necessity, nor chance, nor fate, nor destiny, nor to any other power, than His own will and His own most wise decree. When we reflect on the *present*, may we believe that the same God, who created the world, still rules the world He made; that the greatest are not exempted from His government, nor the least exempted from His care; and that the Providence which hangeth the earth upon nothing, which upholdeth the sun in the firmament, and the moon in its orbit; which feedeth the raven, and clothes the flower with beauty and fragrance; must, and does, and will ever continue to govern us. May we obey Thy will; and trust where we cannot trace; and walk by faith, and not by sight. When we reflect on the *future*, may we be comforted by the remembrance, that the blessedness of immortality will compensate the Christian for the afflictions of mortality; that sorrow is the beaten road to heaven; and that the Captain of our salvation was perfected through sufferings. So may we set God always before us. So may we have no God but One—the omnipresent, and the omniscient God; the Father of our Lord Jesus Christ. Before Him may we ever walk, in humble obedience to His will, and in the lowly admiration of the greatness of His power, and all the wonders of His dominion. The longer we live, the more may we know Thee, and the better may we serve Thee. In

all the discoveries of science, in all the events of life, in all the collisions of society, in all the facts and deeds which day by day are added to the history of the past, may we see Thy providence, and believe Thy presence. And because Thou hast so formed the minds of man, that our best happiness is ever found in the observance of the duties which Thou hast commanded; and because the path of duty is the certain path to inward peace and blessedness; enable us, we pray Thee, to set apart from the days of the years which are so rapidly bearing us onward to the immortality before us, those portions of our time which shall ever remind us of Thy greatness in the *past*, of Thy mercy over our own souls at the *present*, and of Thy glorious promises to our immortal spirits in the *future*. Not only in the morning and in the evening of every returning day, may we rejoice to thank Thee for Thy goodness, to praise Thee for Thy protection, and to pray to Thee for Thy continued mercy, and grace, and love; but on the one day of the week, Thine own day, the Lord's day, may we evermore especially commemorate, as Thou hast ordained, the power which created the world, the love which redeemed the soul, and the bounteous merciful provision which Thou hast made in the Scriptures and in the Church for the spirits of those who have entered into covenant with God. O may we love the Sabbath of earth as the earnest of the better "Sabbatism which remaineth for the people of God."—When the Church on earth requires us to commemorate the death and passion of Thy Son our Lord, who redeemed us by His precious blood, and brought back for us the heaven for which we were created, with holy gratitude and with humble faith may we then remember the agony of Gethsemane and the death of the cross.—When we lift the song of praise at the celebration of the conquest over the grave, and the death of death, O by Thy special grace within us, may good desires spring up in our hearts and souls, that there be no room for any thought or any desire that shall partake of the spiritual death, which was once the curse of the soul.—When Thy holy Church shall command us to remember the outward proof of Thine inward presence with the hearts of Thy people, in the rushing mighty wind and the cloven tongues of fire; enable us to look up to the ascended Saviour. Give us grace in heart and soul with Him continually to dwell. Give right judgments to our minds, and implant the comforts of the Holy Spirit in our souls; that wisdom, peace, and happiness, may be granted to us as the earnest and the beginning of our future heaven.—When the first day of the year returns, may we solemnly devote and dedicate anew to Thee ourselves, our souls and bodies; that we may in all things obey Thy blessed will.—When the return of our birthdays reminds us of the flight of time, and of our certain accountableness for the days and years, the talents and opportunities, which Thou hast committed to our trust; so may we meditate upon the way Thou art now leading us, and hast long led us through the wilderness of life—that every step of our progress may be a step towards heaven.—And that all these our prayers and supplications may not be in vain, may we so believe and welcome the birthday of Thy Son our Lord, who took our nature upon Him, that we be daily renewed by Thy Holy Spirit, and that we may so dwell in Him, and that Christ may so dwell in us, that, as He who was divine became human, we who are human may become divine. May we be changed into His image from glory to glory, till we even now, upon this earth, be made partakers of the divine nature. May we be the sons and the brethren of Christ. O be Thou our Father; for Thou art His Father! Be Thou our God. Thou art His God! Make us Thy sons. Christ, our Brother, was the Son of God. What eye hath not seen, nor ear heard, nor the heart conceived of spiritual blessedness, grant Thou to us in this our day, as the token and proof that our

faith and our hope are not in vain. For that faith and hope we praise and bless Thee! O make us live more to Thy glory! O give us to die in peace! O receive our souls; that, absent from the body, we may be for ever present with the Lord! Forgive the imperfection of our language. Pardon the weakness of our prayers. Let not our aspirations be vanity—but O accept and bless us! We ask all in the Name and words of our Lord and Saviour Jesus Christ.

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the sacrifices of the Jews.* Lev. xxiii. 8. I subjoin here a Schedule of the Sacrifices of the Jews, compiled principally from Bishop Kidder, Preface to Commentary on Leviticus.

Sacrifices were

1. Bloody.

I. The *Holocaust*, עֹלָה, or whole burnt offering, or "burnt offering," wholly burnt, except the skin, and in some cases that also, Lev. vii. 8. A male without blemish, Lev. i. 3. 10; xxii. 19. Of five living creatures only: out of the herd, the *bullock* only; out of the flock, the *sheep* and the *goat*; from among the fowls, the *turtle-dove*, and the less, or younger *pigeon*.

II. *Sin-offering*, חַטָּאת, a female sometimes allowed. The offerer never partook of it: but the priest did; except it were offered for himself, or for the whole congregation; in which two cases, all of it was burnt *without the camp*, and the blood was brought into the tabernacle, and sprinkled on the horns of the altar. Lev. vi. 30. (None of these were voluntary.)

III. *Trespass offering*, אָשָׁם, a male always, Lev. v. 6. No offering of this sort for the congregation. The blood was always put on the *sides* of the altar; not, as in the case of the sin offering, on the *horns* of the altar. Lev. iv. 7; vii. 2. (None of these were voluntary: and no offerer ever partook of it; but the priest might.)

IV. *Peace offering*, זֶבַח שְׁלָמִים. No fowls were offered; but a bullock, sheep, or kid, male or female, small or great. These offerings were like the "burnt offerings" (holocausts) sometimes voluntary; but they were not "most holy;" *i. e.* they might be eaten by the priest, or offerer, or others, in *a clean place*.

The peace offering was either for

2. Unbloody. The *Mincha*, מִנְחָה, consisting of such things as are of great use to the support of life; flour, oil, wine, salt. [Sometimes the Mincha was offered by itself: and sometimes it accompanied one or other of the bloody sacrifices; and then only was wine used.] A handful was burnt; the rest remained for the sustenance of the priests. The Mincha was probably offered along with every burnt offering. See Numb. xv. 4. 7. 10.

- **Of these there were two sorts:**
  - **1. For the whole congregation** — Of these there were a certain number fixed and stated, and continually offered up year by year. Two were offered up daily; besides the additionals on every sabbath, new moon, and festival, the number of which amounted in a year to 1243 head of the herd and flock. See Numb. xxviii. xxix.
  - **2. For private persons.** Many of these were voluntarily offered.

- **Of these some were**
  - **1. Fixed and determined**
    1. A bullock for the priest, Lev. iv. 3.
    2. A bullock for the congregation, Lev. iv. 14.
    3. A male kid of the goats for a ruler, iv. 23.
    4. One for the common people, a female kid of the goats, ver. 28; Lev. v. 6; or, if he was very poor, two turtle-doves, or two young pigeons, Lev. v. 6.
  - **2. Undetermined.**

- **Of these there were two sorts mentioned by the Jews:**
  - **1. אשם תלוי, offering for a doubtful trespass, Lev. v. 17, 18.**
  - **2. אשם ודאי. For certain known sins,**
    1. For a Nazarite, Numb. vi. 12. 17. (Must be eaten the same day.)
    2. For the leper, Lev. xiv. 12.
    3. For one defiled with a Hebrew bondwoman, Lev. xix. 20, 21.
    4. For one guilty of sacrilege, Lev. v. 16.
    5. For one that failed in a trust, Lev. vi. 2—6.

- **Of these there were three sorts:**
  1. The thanksgiving; must be eaten the same day, Lev. vii. 15.
  2. The vow; this was obligatory; and the victim must be perfect.
  3. The voluntary offering. A less perfect victim would suffice.

- **1. The congregation; in which case the remainder was for the priest.**
- **2. Private persons: in which case the sacrifice was divided into three parts:**
  1. The fat and the kidneys for God, אימורים, burnt upon the altar, or God's table, Lev. iii. 2—6.
  2. The priest's portion; breast and shoulder, with the two jaws and the maw, Lev. vii. 31, 32.
  3. The offerer's portion; three-fourths of the whole, which might be eaten any where in Jerusalem, or in a clean place in the camp.

- **Some were for the whole congregation,**
  1. The waved sheaf, Lev. xxiii. 11.
  2. The two waved loaves, Lev. xxiii. 17.
  3. The shew bread, Exod. xxv. 11.

SCRIPTURAL COMMUNION WITH GOD;

OR, THE

HOLY BIBLE,

ARRANGED IN HISTORICAL AND CHRONOLOGICAL ORDER,

NEWLY DIVIDED INTO SECTIONS,

FOR

FAMILIES AND INDIVIDUALS;

WITH INTRODUCTIONS AND PRAYERS;

AND

NOTES FOR THE STUDENT AND INQUIRER.

BY THE

REV. GEORGE TOWNSEND, D.D.

CANON OF DURHAM;

AUTHOR OF "THE HISTORICAL AND CHRONOLOGICAL ARRANGEMENT OF THE HOLY BIBLE."

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3. PORTION OF SCRIPTURE. NUMBERS x. 33—36. xi. 1—3. 4, to the end.
4. PRAYER. That God would scatter the enemies of the soul, and make the soul His dwelling place. That we never murmur at the dispensations of the Providence which guides us through the wilderness of life. That we never set our hearts on the real or supposed blessings which the wisdom of God has not granted to us. That we seek for grace by observing the means of grace.
5. NOTES. On the ark.—On the prayer at the removal of the ark.—On "And when the people complained, it displeased the Lord . . . and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp."—"And it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease."

SECTION 149.—p. 566.

1. TITLE. Rebellion against government in the States, or schism against government in the Churches, which are ruled by the word of God, is a great and heinous crime. Aaron the priest, and Miriam the prophetess, rebel against Moses. It is wise to ponder the difficulties in the way to Heaven. The spies are sent out to survey the land of Canaan.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xxiii. 17. xii. 1—15. xxxiii. 18. xii. 16. xiii. 1—20.
4. PRAYER. That we be permitted by God's good providence to live a quiet and peaceable life in all godliness and honesty. That we never unite with the factions that disturb the State, nor with the schisms that divide the Church; but that we dwell among our own people, and worship with our own people, with the grateful persuasion that our rulers in Church and State desire only the good of the nation, and the honour of God; and that we study well, as we journey through the wilderness, the strength of the enemies of our salvation, and the excellencies of the land of promise.
5. NOTES. On the meekness of Moses.—On the leprosy of Miriam: "And behold, Miriam became leprous, white as snow."

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SECTION 150.—p. 573.

TITLE. The three degrees of happiness. Man destroys his highest happiness by refusing to believe the possibility of attaining it. The spies are sent to view the promised land: they bring back the report of the danger of the attempt to invade it. The people desire to return to Egypt. Intercessory prayer of Moses for their pardon, which is granted. The declaration that God's glory shall fill the earth. England is the present accomplisher of the prophecy.

2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xiii. 21—33. xiv. 1—25.
4. INTERCESSORY PRAYER FOR THE WHOLE CATHOLIC CHURCH OF CHRIST. That we be anxious and resolute to secure our highest happiness; that we abide in the communion of the Church of Christ; that we promote its unity, extend its influence, and uphold the two chief objects for which it was instituted—the glory of God, and the good of man; that God's Holy Spirit would so rule the hearts of Christians, that error, disunion, and needlessly-alienating laws, be put away, both by rulers and people, in all Churches; and that Britain be honoured as the accomplisher of the prophecies of God.
5. NOTE. On the influence of England as the accomplisher of the prophecies.

SECTION 151.—p. 581.

1. TITLE. No natural reason can be assigned for the present shortness of human life. The possibility of the truth of the Jewish tradition, that the average length of life became seventy years at the rebellion of the Israelites in the wilderness. The sentence of banishment from Canaan being pronounced on the people, they attempt to obtain possession of the promised land without the Divine assistance. Future happiness to be obtained by faith, not by presumption. The prayer of Moses in the ninetieth Psalm.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xiv. 26—45. PSALM xc.
4. PRAYER. That we never err in our hearts, and lose the rest which remaineth for the people of God. That we seek to please God in the way that He hath Himself commanded, and not by our own inventions. That we remember the shortness of life, the nearness and the certainty of death, and the presence and all-seeing eye of God. That the years of our age be comforted with those consolations of religion, which are the beginning of the happiness of heaven.
5. NOTES. On the exception of the Levites from the sentence pronounced against the unbelieving Israelites, in Numb. xiv. 29.—On the expression, "Ye shall know my breach of promise."—On the longevity of mankind, and the tradition that the age of man was lessened to the average length of seventy years in the wilderness, and that the ninetieth Psalm was then written by Moses.

SECTION 152.—p. 589.

1. TITLE. The fulfilment of the promises as well as of the threatenings of God may be delayed, but will certainly be accomplished. Laws respecting sins of inadvertence or ignorance, and respecting pride and presumption, to be observed when the people obtain possession of Canaan, are passed immediately after the sentence which condemned the existing generation to perish in the wilderness. The observance of the Lord's day is a Christian privilege, and not merely a Christian duty. The violator of the Sabbath is punished with death. The law of fringes on the garments.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xv.
4. PRAYER. That we be encouraged by the promises, as well as warned by the threatenings of Revelation. That we daily so increase in the knowledge of God, and in the power of His grace, that we avoid alike the sins of negligence, carelessness, and presumption. That we love, observe, and value the rest and peace of the Lord's day, as our earnest of the future rest in heaven; and that we learn from the visible to remember the invisible.

SECTION 153.—p. 596.

1. TITLE. Controversies among Christians would be fewer, if truths which seem to clash were reconciled, and not opposed to each other. Every Christian may, as a friend, exhort and reprove his friends; but no man may speak in the name of the Church, unless the Church give him authority to do so. Korah, Dathan, and Abiram, oppose the government and priesthood of Moses and Aaron. Impossibility of falsehood in the Mosaic narrative. Moses appeals to the certainty of miraculous interference. The destruction of the rebellious princes by the opening of the earth, and its closing upon them, by no possible natural cause.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xvi. 1—40.
4. PRAYER. That in our zeal for God's glory, and for the benefit of the souls of our fellow-men, we do not break God's laws; that we submit to the ordinances of the Church of God which are not opposed to the Scriptures of God; that we remember the undoubted truth of the narratives of Scripture, and believe the certainty of the judgments as well as the promises; and that we glorify God in our death, after we have honoured Him in our life.
5. NOTES. On the rendering in our authorized translation of Numb. xvi. 1.—On the "two hundred and fifty princes of the assembly, famous in the congregation, men of renown."—On Numb. xvi. 32. The earth swallowed up Korah, son of Levi, and Dathan, Abiram, and On, sons of Reuben.—On the miraculous destruction of Dathan and Abiram.

SECTION 154.—p. 606.

1. TITLE. The human heart always desires two things, God's favour, and its own indulgences;

and the sin of the believer in Revelation consists in his endeavouring to reconcile his faith with the indulgences which he knows to be forbidden. The causes of the renewal of their sin by the Israelites immediately after their punishment by miracle. The reasons for the present discontinuance of miracles. The people still murmur against Moses. Aaron intercedes, and their punishment is restrained. The sceptre, or rod, of Aaron produces at the same time buds, blossoms, and fruit, to prove the certainty of his Divine commission.

2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xvi. 41—50. xvii. xviii.
4. PRAYER. That the thoughts of our hearts and the actions of our lives be always acceptable to God. That we depend on the intercession and atonement of Christ alone for the pardon of our sins and inconsistencies, and for the removal of the punishment which our sins have deserved. That we be contented with the evidences of prophecy, miracle, and the past state of the world, without desiring the revival of miracles to convince us of the truth of Revelation; and that we so go on with faith and hope to death, and heaven.
5. NOTES. On the proper force of the expression rendered in our Version, "And the plague was stayed."—On the almond-tree and Aaron's rod, or tribal sceptre of the almond-tree.—On the twofold notion of Deity among the ancient Israelites: as the God of nature, and as the tutelar God of their nation.

SECTION 155.—p. 616.

1. TITLE. It is not possible to understand the Holy Scriptures, unless we consider them as one completed Revelation. Four reasons for considering this Section as the most remarkable portion of the Old Testament. The doctrines of atonement of Christ to pardon sin, and the influence of the Holy Spirit to remove the power of sin, are the sum and substance of the whole Revelation of God to man. The ordinance of the burning of the red heifer, and the mingling of its ashes with water, considered.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xix.
4. PRAYER. That we learn from the institutions of the Law of Moses the Christian lessons of separation from the world, the necessity of faith in the atonement of Christ to remove the guilt and punishment of sin, and the necessity of the Holy Spirit to destroy the power of sin in the heart: that we never be guilty of the sin of despair, knowing that Christ has died to save us; and never be guilty of the sin of presumption, knowing that the Holy Spirit is granted to cleanse us.
5. NOTES. On the offering of the red heifer.

SECTION 156.—p. 623.

1. TITLE. Because the land of Canaan is rightly regarded as a type of heaven, and the land of Egypt as a type of the sinful world, therefore the wanderings of the Israelites from Egypt to Canaan have been regarded by the ancient Fathers, by Roman Catholic and by Protestant commentators, as the descriptions, the types, the emblems of the spiritual journeyings, trials, dangers, temptations, judgments, and mercies of the Christian pilgrim in his way through earth to heaven. The most holy men are in danger of grievous sin. Moses offends God by the sin of unbelief. The divisions of Christians are the curse of the Church, and the bane of the one true religion. Edom refuses to permit the Israelites to pass through his territory.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xxxiii. 19—36. xx. 1—13. 14—21.
4. PRAYER. That in all the dangers, the temptations, the afflictions, and the trials of our faith, which befal us in the stations which the Providence of God may assign to us in our journey from Egypt through the wilderness to Canaan, we may know, and study, and perform His Will. That we learn to die, from the death of our friends. That we never permit the difficulties of Religion to shake our faith; nor the divisions of Christians to lessen our perseverance.
5. NOTE. On the mystical interpretation of the wanderings and stations of the Israelites in the wilderness.

SECTION 157.—p. 633.

1. TITLE. As the events of uninspired history present to the patriot the secret of political happiness, so do the events of inspired history present to the Christian the secret of religious happiness. Aaron is permitted to see the earnest of the conquest of Canaan. He resigns his office, and dies. After his death the brazen serpent is made, and set up for the gaze of the people. This event represents the lifting up of a better Sacrifice than the Aaronic, and a greater High Priest than Aaron. Sihon, king of the Amorites, and Og, the king of Bashan, are conquered; and the people proceed to their fortieth encampment in the wilderness.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xxxiii. 40. xxi. 1—3. xxxiii. 37. xx. 22—28. xxxiii. 38, 39. xx. 29. xxxiii. 41. xxi. 4—9. xxxiii. 42, 43. xxi. 10. xxxiii. 44. xxi. 11. xxxiii. 45. xxi. 12—18. 21—32. 33, to the end. xxxiii. 46, 47. xxi. 18—20.
4. PRAYER. That we begin even in this world the happiness of heaven. That we remember Aaron, in our willingness to put off all the honourable engagements, and dignities, and distinctions of life, and to die when God commands. That in all our spiritual sufferings from the poison of "the old serpent," we lift up a better Sacrifice than the ancient Law provided, and pray for our cure from a greater High Priest than was Aaron. That God would tread down all enemies under our feet, and enable us to persevere to the end.
5. NOTES. On the position of Kadesh-barnea.—On the period of time referred to in Numb. xx. 1.—On the meaning of וְהַחֲרַמְתִּי אֶת־עָרֵיהֶם, "I will utterly destroy their cities."—On the

meaning of the word translated in Numb. xxi. 6, "fiery serpents."—On the typical character and import of "the brazen serpent."—On the capture of Heshbon, (Numb. xxi. 26.) once a city of the Moabites, by the children of Israel. —On the import of the words עַרְבָּמוֹאָב.

SECTION 158.—p. 644.

1. TITLE. To appreciate rightly those portions of Scripture which are most contrary to modern experience, we must always take into consideration the object of the plan of Revelation, and the circumstances of the day when the events recorded took place. The Israelites arrive, at the forty-first encampment, in sight of the Promised Land. The inconsistencies of the believers in the God of Israel generally arise from their attempts to reconcile Divine truths with human errors. The character and conduct of the prophet Balaam. The cause of his miraculous reproofs by the mouth of his ass.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xxxiii. 48. xxii. 1—35.
4. PRAYER. That we never be guilty of the folly which makes the experience of the day in which we live, the criterion of the truth of the events recorded in Revelation. That we never be tempted by the rewards and honours of the world, to oppose the will, or deny the truth, of God. That we never confound the inventions and additions of men with the actual Revelation of that truth. That we especially guard our hearts against "the love of money, the root of all evil."
5. NOTES. On the country of Balaam.—On the king of Moab's needless apprehension of being harmed by the children of Israel.—On the force of the term rendered, "rewards of divination."

SECTION 159.—p. 653.

1. TITLE. Balaam was regarded as imbued with the spirit of prophecy, because he was the patriarchal chief of his people. He was the last prophet of the patriarchal dispensation. The two first prophecies of Balaam have been, are being, and will be, fulfilled in every age of the world. The prophecies of the Word of God have the force of a law of nature upon the history of mankind.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xxii. 36, to the end. xxiii. 1—26.
4. PRAYER. That whatever be the curses, the hatred, or the contempt of an unrepentant, apostate, or infidel world, we may ever remain in the communion of the visible Church, and partake of the blessing on God's spiritual Israel. That we never be found among the despisers of God's Religion; but live the life, and die the death, of the righteous. And that we learn from the fulfilment of the prophecies to His ancient Church the certain accomplishment of all God's promises to the soul of the believer, and of all God's threatenings to the soul of the infidel.
5. NOTES. On the proper translation of וַיֵּלֶךְ שָׁפִי, erroneously rendered in our Version, "He went to an high place."—On the proper meaning of the words, "He hath not seen perverseness in Israel," &c.

SECTION 160.—p. 661.

1. TITLE. Patriarchism, Judaism, and Christianity, are but as the bud, the flower, and the fruit of the tree of life, which shall eventually satisfy the earth with its spiritual food. All the prophets, and Balaam amongst them, spake under the same influence, on the same plan, for the same end. The third and fourth prophecies of Balaam are a declaration of the power of ancient Israel, and the final establishment of the spiritual kingdom of Christ. The fifth and last prophecy of Balaam is the summary of all prophecy in its regular history and order from his own day to the day of judgment. He alone is wise who receives Christ as the Prophet to teach him, the Priest to atone for him, and the King to rule over him.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xxiii. 27, to the end. xxiv. xxxiii. 49.
4. PRAYER. That as the angels of heaven learn from the Church the manifold wisdom of God, we may also now begin the contemplations which shall form a part of the happiness and employment of our immortality, by surveying the past, the present, and the future dispensations of the Providence of God. That we become the members of the spiritual Church of God, as well as of the visible Israel. That Christ be our Star and Sceptre, our Prophet, Priest, and King; the Way in which we should walk; the Truth in which we believe; and the Life which we begin to live now, and hope to live for ever.
5. NOTES. On Balaam's prediction respecting the "Star" and the "Sceptre," and its double reference: to David and to the Messiah.—On the prediction of Balaam, "He shall smite the corners of Moab, and destroy all the children of Sheth."—On the fulfilment of the prophecies respecting the destruction of the Amalekites, in the reigns of Saul and David.—On "Chittim," כִּתִּים.

SECTION 161.—p. 671.

1. TITLE. Idolatry is the dividing the affections of the heart with God. The last encampment of the Israelites, and the last act of idolatry in the wilderness. Zeal for God's glory the source of man's honour and happiness. The praise of Phinehas. All God's threatenings are prophecies, and will certainly be accomplished. The generation which came from Egypt perishes in the wilderness, as God had decreed. The first act of the youthful generation, before they possess Canaan, is the destruction of the idolaters of Midian, who had corrupted them. God's gifts are different from God's graces. The prophet Balaam is slain as an enemy, among the enemies of Israel. The Canaanites are to be extirpated. The destruction of the sins of the soul is essential to the holy rest in heaven.

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2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xxv. 1—13. 16—18. xxvi. 1, 2. 64, 65. xxxi. 1, 2. 7—9. 16. xxxiii. 50, to the end.
4. PRAYER. That we never believe ourselves to be exempted from the possibility of the greatest sins. That we give the whole heart to God. That we be zealous to reprove sin in others, and watchful to restrain it in ourselves. That we ever remember the certainty of the approaching death of the body, and resolutely contend against every inordinate affection that may divide the heart with God. That we never forget the difference between the gifts and the graces of the Holy Spirit; but, putting on the whole armour of God, contend against all our spiritual enemies, till we rest in heaven.

SECTION 162.—p. 678.

1. TITLE. All the circumstances of a man's life may be summed up under these five divisions:—The knowledge he has acquired; the sins he has committed; the sorrows he has suffered; the mercies he has received; and the last hours he anticipates. Moses reminds the Israelites of all these at the end of their journeyings through the wilderness. Obedience to God's law being imperfect, cannot render the soul of man fit for heaven. Joshua, not Moses, is appointed to lead the people into Canaan.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. DEUTERONOMY i. 1—8. 19. ii. 1. 8. 14. 16—18. 24, 25. iii. 1, 2. 21, to the end.
4. PRAYER. That we be enabled, both now, and at the hour of death, when we look back on all the way which the Lord our God has led us through the wilderness of life, to remember that our knowledge has been blessed to the benefit of our souls. That we have repented of our sins, have been resigned to our sorrows, have been thankful for the mercies we have received, and are prepared to die. That we have no dependence on our own excellencies as the foundation of our hope of God's favour, but that God's mercy through Christ is the basis of our faith and hope.

SECTION 163.—p. 686.

1. TITLE. God is unchangeable, and therefore the spirit, the object, though not the letter, of His Law is also unchangeable. One object of that Law is to make nations as well as individuals, and the world as well as its separate nations, religious and united. The summary of the Law of Moses. The observance of the Divine Law is a proof of national wisdom, and a pledge of national greatness. Past mercies are the reasons for the perfect love of God. Universal religious education solemnly commanded. Obedience the token of gratitude. Political influence the consequence of national religious obedience. Great Britain will preserve and extend her political influence, if she employs her power to the honour of God and the good of man.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. DEUTERONOMY iv. 1—10. 32—36. vi. 4—9. vii. 6. ix. 4, 5. x. 12—14. 21. xi. 22—25.
4. PRAYER. For the blessing of God upon the empire of Great Britain. That as we possess the Bible, freedom, and the Church, and have experienced many and great political and national mercies, we may prove our gratitude to God by becoming the spiritual leaven of the world in the latter days. That we promote national religious education at home. That we remember our own unworthiness. That we keep God's law; and that our Government and our Church, our nobles and our clergy, our merchants and our people, be all zealous for the glory of God.
5. NOTE. On the extent of the dominions of Israel in the reigns of David and Solomon.

SECTION 164.—p. 694.

1. TITLE. Idolatry is the alienation of the heart from God. In addition to the lust of the flesh, the lust of the eye, and the pride of life, four great temptations entice and influence the heart:—false philosophy, pride of reasoning, morbid sentimentality, and inordinate affection. All these were condemned by the laws against idolatry in the altars, pillars, groves, and images of the heathen. God is to be honoured in that way alone which He Himself has commanded; and all sacrifices to Him are to be without known blemish. Obedience and duty are the foundation of acceptable prayer.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. DEUTERONOMY xii. 1—3. xiii. 1—11. xvi. 21, 22. xvii. 1. xxvi. 12, to the end.
4. PRAYER. That we be guided to God and to heaven by the Revelation of God alone. That we never be perverted from the Faith by the Philosophy which corrupts the simplicity of the Truth, by the objections of pride and false reasoning, by the influence of kindred, or by the pretensions of the corrupt Church of Rome. That we give the heart, without wilful blemish, to God. And that we aspire to the best privileges of the Christian, by fulfilling our humble duties, and offering our humblest prayers.
5. NOTES. On the meaning of the word מַצֵּבֹתָם, rendered "their pillars," by our translators. —On the meaning of the word אֲשֵׁרָה, translated "a grove," Deut. xii. 3.

SECTION 165.—p. 702.

1. TITLE. The history of the Holy Land and of the family of Abraham is the key to unlock the whole mystery of the Providence which governs the world. Not only are general blessings promised to the obedience of the Jews, and general curses denounced against their disobedience, but the peculiar points of their history are foretold, the miseries of the sieges of Jerusalem by the Chaldæans and the Romans, and their present dispersion. The exile of the Jews from Judea was the consequence of their rejecting a spiritual Messiah. The sight of a Jew is an evidence of the past, the present, and

the future fulfilment of all the prophecies. The prophecies relating to the future state will all be accomplished.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. DEUTERONOMY xxviii. 1—6. 15—19. 49, to the end.
4. PRAYER. That, as we know the promises and the threatenings of God respecting the condition of the soul of man in a future state, we may ever avoid the sins which bring down the curse, and live the life of God, which shall be attended with a blessing. That in this our day of trial we be delivered from the misery of the spiritual diseases of remorse without repentance; sorrow for sin, without change of heart; and the dread of future punishment, without forsaking sin. And that in the world to come we be delivered from banishment from the spiritual Jerusalem, and from the presence of God in the true Canaan.
5. NOTES. On the prophetic description of the "nation" which Jehovah threatens to bring against the Jews for their disobedience and apostasy. "The Lord shall bring a nation against thee from far," &c.—On the punctual fulfilment of the prediction of unexampled calamities denounced against the rebellious Jews, in Deut. xxviii. 53—57.—On the words, "The Lord shall bring thee into Egypt again with ships."—On the complete and exact accomplishment of all the predictions of Moses, respecting the fate and fortunes of the Jews, in the book of Deuteronomy.

SECTION 166.—p. 717.

1. TITLE. The Covenant of accepted repentance added to the Covenant of Sinai. The duty of covenanting with God. The nature of that duty is explained by the union of the word "Lord" with "God." The meaning of the word Covenant in revealed Religion. Three modes of covenanting with God. One only is to be adopted. The last general exhortation of Moses to the People. The future is the secret thing, known to God alone; the present is known to man for his direction and guidance. The promise of the acceptance of repentance is a part of God's covenant. The present dispersion of the Jews a pledge of their restoration. Eternal life, or eternal death, the result of the choice of man.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. DEUTERONOMY xxix. 1. 10—15. 29. xxx. NUMBERS xxxvi. 13.
4. PRAYER. That the Giver of Revelation, the Creator and Preserver of the world, be the Lord we honour, and the God we love. That we make our solemn covenant with God, praying for grace attendant on the means of grace. That we ever plead with God the merits of the great Sacrifice. And that we choose life before death—the blessing before the curse—and love God now, and rest with God and Christ for ever.
5. NOTE. On the interpretation of "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law," Deut. xxix. 29.

SECTION 167.—p. 725.

1. TITLE. The Lord God of the Old Testament is the Jesus Christ of the New Testament. The will of God is known by the actions and laws of God. It is the will of God that all to whom the knowledge of Revelation is granted should die at peace with God, and be happy with Him in their immortality. That there should be a constant succession of spiritual teachers, and political rulers. That the Holy Scriptures be read and studied by all, of all ranks. And that every political society be also one religious society. The knowledge of the will of God is the best guide to modern theological controversialists.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. NUMBERS xxvii. 12—14. DEUTERONOMY xxxi. 1—6. NUMBERS xxvii. 15, to the end. DEUTERONOMY xxxi. 9—13. 24—29. 14, 15. 7, 8.
4. PRAYER. That we become daily more and more prepared to die; and that we find comfort and peace in the prospect of death, by remembering the promises of the blessings of the Christian immortality. That we persevere in our resistance to all evil, relying on the Providence and grace of God. That the Spirit of God rest upon us. That we rise above the controversies of the day, and value the revealed will of God above all worldly treasure. That we worship God with our nation and people, in the Catholic communion of the National Church; and not with the foreigner, the sectarian, or the separatist.

SECTION 168.—p. 734.

1. TITLE. The remedy of moral evil is more plainly revealed than its origin and cause. The existence of evil is the proof of man's immortality, and of his continued progression in that immortality. The future is ever present with God, and the world is governed on one plan. Moses is commanded to write an ode, which should be a history of the past, a warning, a witness, and a prophetic description of the future conduct and condition of the people. The commerce, the influence, the language, and the religion of England, are beginning to leaven the world with the desire and the resolution to obtain better governments, and a purer faith, than they have possessed under their ancient despotisms, absolutisms, and superstitions.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. DEUTERONOMY xxxi. 16—21. 23. 22 and 30. xxxii. 1—14.
4. PRAYER. That when we are called upon to die, we may be able to bear witness to the mercy and providence of God. That we appeal to our friends and kindred to continue faithful to the truth and service of God. That we be comforted by the remembrance of the wonderful discoveries which the soul shall make through its immortality of the Providence of its Creator,

the love of its Redeemer, and the sinless perfection which shall be granted by its Sanctifier. That our souls may be the inheritance of God, and that God may be the portion of our souls for ever.

5. NOTE. On the several insertions of the declaration, that Moses gave a charge to Joshua.

SECTION 169.—p. 743.

1. TITLE. The subject of prophecy further considered. The interpreters of prophecy may be divided into three classes,—the pastists, presentists, and futurists; and their several theories of interpretation are partly right, and partly wrong. The certainty of this truth is illustrated by the Song of Moses. The object of prophecy is to predict sin and its punishment, its pardon and removal. The predictions in the Song of Moses have been fulfilled, are being fulfilled, and remain to be fulfilled. But while they are thus general, there are more especial and peculiar accomplishings, which compel the conviction of their Divine origin. The sins, the punishments, the restorations of Israel are foretold.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. DEUTERONOMY xxxii. 15—43. 44—47.
4. PRAYER. That we repent of sins past, remove the sins that so easily beset us at present, and avoid all temptations to sin for the future. That we thank God for the sorrows and punishments of sin in the past; that we be resigned to the sorrows and punishments of sins that are present; and that we submit to the sorrows and punishments of sin in the future. That we be no less grateful for the mercies that are past, the mercies of the present, and the promise of mercies for the future. That we rejoice in the fulfilment of the prophecies of the past, in the fulfilment of the prophecies of the present, and in the future establishment of the kingdom of God.

SECTION 170.—p. 751.

1. TITLE. Revelation and prophecy anticipated history, philosophy, and experience. The influence of the Divine power acts upon the human mind according to the laws of mind, as explained by ancient and modern metaphysicians; and it still continues, that prophecy may be fulfilled. The blessing of Moses on the twelve tribes must be primarily interpreted of their temporal, not of their spiritual, condition. Moses predicts the continuance of REUBEN, and probably the powerlessness of SIMEON; the prosperity of JUDAH; the religious influence of LEVI; the power of BENJAMIN; the wealth of JOSEPH; the commerce of ZEBULUN; the agriculture of ISSACHAR; the military zeal of GAD; the violence of DAN; the fertility of NAPHTALI; the quietness of ASHER; the separation of Israel from other nations; and their safe establishment in Canaan.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. DEUTERONOMY xxxii. 48, to the end. xxxiii.
4. PRAYER. That no false theories of philosophy withdraw us from the conviction of the presence and influence of the Holy Spirit of God upon the understanding, the reason, the will, and the affections of the human mind. That we ever seek our spiritual blessings from the divine and omnipresent power of the Holy Spirit, which Christ promised to His Church and its members. That we ever possess spiritually the blessings which were granted temporally to the twelve tribes separately; and that we obtain the better blessings which He has pronounced on the Church of Israel generally. That the eternal God be our refuge. That we be separated from the follies and sins of the world, and be guided in safety by God's grace and power to the better and heavenly Canaan.

SECTION 171.—p. 759.

1. TITLE. As a flower, breaking forth from the bud in the midst of summer, finds itself in the presence of the glorious sun, the blue sky, and the green earth, all of which were there before, so the Christian soul, bursting from the prison of the body, will find itself in the manifested presence of God, of Christ, and of the state of souls departed. The death of Moses, his continued existence, his appearance at the Transfiguration of our Lord, and the subject of his conversation there. The character of Moses. The gathering of the spirits of the members of the Universal Church in the invisible world.
2. INTRODUCTION.
3. PORTION OF SCRIPTURE. DEUTERONOMY xxxiv.
4. PRAYER. That we be prepared to meet God in death and in the world of souls, by the faith which produces love, and hope, and obedience. That we delight in the contemplation of the promise of the happiness of the world beyond the grave. That we obey God, not in the spirit of bondage, as the servant and the slave, but in the spirit of adoption, as the children of God, the brethren of Christ, and the joint heirs with Him of the best inheritance of the soul. That God's Holy Spirit give a right judgment to our intellect and reason, and holy comfort to our will and affections in the prospect of death, and the hope of heaven.
5. NOTES. On the structure of the Book of Deuteronomy.—On the words יַם הָאַחֲרוֹן, rendered by our translators, "the utmost sea." —On the history of Moses. The remarkable confirmation of the truth of the declaration that he "refused to be called the son of Pharaoh's daughter." The meaning of his being "gathered to his fathers;" his appearance at the Transfiguration; and his present existence.

JOURNEYS OF THE ISRAELITES IN THE WILDERNESS, p. 771.

DEDICATION.

TO

THE PRELATES OF THE CATHOLIC CHURCH.

I. THE CHRISTIAN RELIGION, IN ITS PRIMITIVE FORM, IS THE CHIEF REMEDY FOR ALL POLITICAL AND MORAL EVILS, AND ESPECIALLY FOR THE EVILS OF REVOLUTIONARY MOVEMENTS.

II. THE BISHOPS OF THE CATHOLIC CHURCH HAVE BEEN THE PRINCIPAL CAUSES OF THE FAILURE OF THE SUCCESS OF CHRISTIANITY.

III. THE RESUMPTION OF THE APOSTOLIC OFFICE IS THE CHIEF REMEDY FOR EPISCOPAL NEGLIGENCE; AND AFFORDS THE BEST HOPE OF THE ACCOMPLISHMENT OF THE PROPHECIES, WHICH PREDICT THE TRIUMPH OF JESUS CHRIST, AND THE GREATEST EARTHLY HAPPINESS OF MAN.

I. *The Sacred Volume which contains the revelation of God's will, and of man's duty and destiny, is received by all professing Christians of every Church as the principal foundation of their common faith and hope. It predicts also the complete and final destruction of evil by means, which, however apparently diversified or fortuitous, constantly and undeviatingly tend to one point,—the transforming of the kingdoms of this world into the kingdom of our Lord and of His Christ.*

II. *Our hope of the final and complete triumph of good over evil is founded upon the solid and immovable basis of the written word of God, which testifies that the wickedness, and consequent misery, which degrades and afflicts mankind, can be removed by Christianity alone; the only source of holiness among individuals, morality among societies, and peace among nations.*

III. *Review of the present state of the Catholic Church throughout the world. The high pretensions of the Clergy not borne out by the fruits of their ministrations. The word* CHURCH *substituted by them for the word* CHRIST.

IV. *Theology a science capable of indefinite enlargement by an assiduous and reverential study of the Word of God, which is its source and foundation. The impiety and arrogance of the papal interdiction of the general perusal, and study, of the whole Volume of Scripture.*

V. *The Episcopate of the Anglican Church chargeable with the error of reminding their people rather of the Reformation, than of Christianity; and of the temporary and parliamentary regulations of their worship, than of the inherent reasonableness of their holy services. A system of religious instruction more commensurate with the wide field of Scriptural teaching is required by the Laity in the present day. Future triumphs reserved for the due discharge of the ministerial office.*

VI. *Importance, and inevitable necessity, of inquiring into the cause which has hitherto impeded the progress of true religion. The cause pointed out.*

VII. *The true meaning of the word "Apostle," as applied by our Lord to His first chosen followers; and a survey of the manner in which they discharged the duties thus solemnly assigned to them. In what sense Christ's kingdom is, and is not, of this world. The use of the term "Apostle" among the Jews. St. Paul the "Apostle" of the High Priest: way in which he exercised his office. The unlimited field of labour appertaining to each of the Apostles of our Lord.*

VIII. *The foregoing view of the absence of all limit to the field of Apostolic labour confirmed by the testimony of Scripture, especially with reference to St. Peter, St. James, St. Paul, St. John, and St. Jude.*

IX. *Secular, as well as Ecclesiastical Princes earnestly urged to use their influence for the restoration of the Apostolic office to its primitive integrity and efficiency.*

X. *Rise of the usurpation of the Roman pontiff traceable to the early departure of the ecclesiastical rulers from the Apostolic mode of regulating the affairs of the Church Universal. Difference between the Primitive and Modern theories of episcopal Church government. This diversity of practice unjustifiable.*

XI. *Causes and consequences of the discontinuance of the Apostolic office. Parochiæ and Dioceses. Bishops originally called "Apostles." Reason for declining the appellation; and mischievous consequences attending its discontinuance. Rise of Metropolitans.*

XII. *The Metropolitan order proved so unequal to the task of removing the evils occasioned by the suspension of the Apostolic functions, that recourse was at length had to General Councils, which were suggested by Provincial Councils.*

XIII. *General Councils are found to be an insufficient substitute for the Apostolic office. This paved the way for the usurpation of the Bishop of Rome, who claimed an exclusive right to an authority which he could only share with every other bishop of the Church Universal. Causes which favoured the pretensions of the Bishop of Rome.*

XIV. *Extent of the Romish usurpation, and noble insurgent spirit which that usurpation at length excited. Luther and the Reformation.*

XV. *Evils arising from injudicious efforts to overturn the domination of Rome —Sectarianism, Deism, animosities between contending religious parties.*

XVI. *Advantages of the Apostolic government. The Jewish Sanhedrim ambulatory after the destruction of Jerusalem.*

XVII. *Remedy for the evil of suffering the Apostolic office of general superintendence to fall into abeyance. Evil permitted, becomes, through Divine Wisdom, the source of greater good. The contemplation of this wondrous appointment will be one of our occupations in a future state.*

XVIII. *General and growing persuasion, that a better state of things is now required by the Universal Church. Fitness of the present time for the advocacy and adoption of the remedy here put forward for the evils that afflict the Church. Duty of Secular powers in this crisis; and the advantages that would arise from their performance of it.*

XIX. *Summaries of the Dedications of the Third, Fourth, and Fifth Parts of this work. Earnest appeal in this Sixth Part to the prelates of the Universal Church in behalf of Christian Unity. Special obligations that lie upon them, in consequence of the marvellous preservation of the Universal Episcopate, amidst the convulsions and storms that have shattered temporal institutions.*

XX. *Three things essential to religious union:—Personal piety; identity of belief; and agreement in discipline: and of these, the two last cannot be enforced by any authority less binding than that of the Church Universal, which can only act with effect by restoring the Apostolic office.*

XXI. *The Bishops of Rome have never been able to effect Unity in the Catholic Church, in consequence of their deficiency in the three sources of Unity,—personal piety; Scripturality of Creed; and unexceptionable Discipline. The astonishing influence possessed by the See of Rome in the height of its power. Means by which it lost that power. Its attitude of hostility to other Churches.*

XXII. *Infidelity cannot effect the union which the Church of Rome has failed to bring about. Christianity was confounded with Popery by the agents of the first French Revolution. Lesson given to the Churches by that memorable event. General Apostolic superintendence of the Church Universal, the only remedy for disunion.*

XXIII. *Statement of the* mode *in which the Princes and people of the civilized world may be most effectually interested in the projected union of the Churches; and of the* plans *to be submitted, and of the specific* object *proposed. The general ecclesiastical conclusions of the Ante-Nicene period, deduced from Revelation, are the only ones that can be appealed to, as authoritative in this case.*

XXIV. *The five powers, or governments, of France, Germany, England, Russia, and the United States of America, and the leading Ecclesiastic in each of them, may reasonably be expected to listen to, and act upon, an appeal for the Union of the Churches.*

XXV. *The present condition of France, and the recollection of the fearful commotions through which she has passed during the last sixty years, seem to justify the hope that she would now be a fit and willing instrument to assist, in conjunction with England, in effecting a general Union of the Churches,—a measure which, more than any other, would be pregnant with important benefits to France herself.*

XXVI. *Expectation of the co-operation of France in this project for Union grounded upon two things,—the spirit with which the Church of that nation once defended its liberty against the encroachments of Rome;—and the fact that it was the only Church then in connexion with Rome with which an Archbishop of Canterbury projected a union with the Church of England, against the aggressive supremacy of Rome.*

XXVII. *Threefold form assumed by the resistance to the usurpation of Rome. The case of the Greek and Anglican Churches. The case of the Church of France, and the Gallican Liberties.* Concordats. *Important influence which that Church may exercise in any attempt to effect the union of the Church Universal. Appeal to the Protestants, as well as to the Romish ecclesiastics, of France.*

XXVIII. *The French Church invited by an Archbishop of Canterbury to consider with the English Church the possibility of an union. Correspondence between Archbishop Wake and Ellies Dupin and Piers Girardin. Faults committed in this negotiation by the Archbishop of Paris, and the Archbishop of Canterbury.*

XXIX. *Appeal to the Bishop of Rome. An earnest entreaty to that pontiff to effect a return to that simplicity and integrity of faith which once won the approval of an Apostle and the admiration of the whole Christian world. The Creed of Pius IV. condemned. Analysis of it. The Bishop of Rome himself does not and cannot believe it. The Roman pontiff exhorted to remove the obstructions, which the groundless and exorbitant pretensions of that see oppose to the peace and union of Christendom.*

XXX. *Appeal to the Archbishop of Canterbury. Importance of his Grace's declaration, on his elevation to the Primacy, "That the blessing of God was to be expected in proportion as we are true to the principle of adherence to the Word of God, and deference to the Scriptures, rather than to the practice or opinions of men." The station and influence of the head of the Church of England render him the fittest instrument to propose and commence an object so dear to Christians as the union in one body, and faith, and hope, of all who name the name of Christ.*

SECTION I.

The Sacred Volume which contains the revelation of God's will, and of man's duty and destiny, is received by all professing Christians of every Church as the principal foundation of their common faith and hope. It predicts also the complete and final destruction of evil by means which, however apparently diversified or fortuitous, constantly and undeviatingly tend to one point,—the transforming of the kingdoms of this world into the kingdom of our Lord and of His Christ.

To the Archbishop of Paris, the Bishop of Rome, and the Archbishop of Canterbury, three of the principal Ecclesiastics in the Catholic Church of Christ, and to all other Archbishops and Bishops of every name and title—their brother-Christian and fellow-labourer in the cause of the Religion of Jesus Christ, ("He is Lord of all,") wishing to them grace, mercy, and peace, from God the Father, and the Lord Jesus Christ, humbly and respectfully submits the following considerations:—

FATHERS IN THE CHURCH OF CHRIST,

THE Holy Volume which contains the revelation of the Will of God, and of the duty and destiny of man, is equally received by us all, as the principal foundation of the Faith and Hope of ourselves, of the Church, and of Mankind. That Holy Volume begins and ends with one sacred Truth. It declares at the beginning, that the head of the serpent shall be bruised. It declares at the end, that the kingdoms of this world have become the kingdoms of our Lord and of His Christ. It begins with a Prophecy. It ends with the account of the accomplishment of that Prophecy. It begins with the prediction, that Good shall be finally more influential and more prevalent than Evil. It ends with the representation of the manner in which that triumph of Good over Evil shall be manifested. Sovereigns with their subjects, and Governments with their people, shall be united and incorporated as one kingdom of Christ, the Prince of the kings of the earth.

Nor is this all. We regard all the events which are recorded in that Holy Volume, as being, like the incidents of an epic poem, the steps, or stages, of the progress of the fulfilment of the first prophecy: and because that prophecy has not yet received its perfect accomplishment, we believe, also, with a true and perfect faith, that all the events of the period which has elapsed since the closing of the canon of the Scriptures, are no less the steps, or stages, of the same progress. We believe, too, that the events which are now passing before our own eyes, and the results of those events on the present and future generations, will all be overruled to the accomplishment of the prophecies of Revelation. Whatever be the clouds and darkness which surround the throne of God, we, who are Christians, believe that "Righteousness and Judgment are the habitation of His seat." We all pray daily that

the "kingdom may come," which shall thus include within its universal dominion the Rulers, the Churches, the People, the Nations, the kindreds, and the languages of the human race. We believe that our prayers shall be heard, and that this kingdom of Christ shall come, and His Will be done on earth. No difficulties shake this faith. No mysteries depress us. No doubts divert us from our firm and well-grounded conviction that the Revelation of God is true; that the head of the serpent shall be bruised; that the heathen shall be the inheritance of Christ, and the utmost parts of the earth His possession. Nothing moves us from the certainty that the Blood of our beloved and merciful Redeemer shall not have been shed in vain. We walk by faith, and not by sight: and we are all well assured, that though heaven and earth shall pass away, this word of the prophecies of Truth shall never, never fail.

SECTION II.

Our hope of the final and complete triumph of good over evil is founded upon the solid and immovable basis of the written word of God, which testifies that the wickedness, and consequent misery, which degrades and afflicts mankind, can be removed by Christianity alone; the only source of holiness among individuals, morality among societies, and peace among nations.

FATHERS of the Universal Church of Christ! it is well for us that we have this hope and this conviction established upon a foundation that cannot be moved. The combined evidence of prophecy, of miracles, of the reception of the Scriptures by the world, of the history of the Church, and of the authority of the Church, the testimony of the innumerable martyrs, and confessors, and inquirers who have examined with impartiality and caution, with boldness yet with humility, into the proofs of the truth of the Scriptures, which we believe, all unite to convince us that the Volume of Revelation is worthy of our reception—"that we have not followed cunningly devised fables," when we have welcomed it as the word of God; and that the blessedness, the peace, the comfort, and the happiness, which follow its sincere reception, is not a delusion nor a dream. It is well for us that we have these proofs and demonstrations that the most high God rules and governs; or the wisdom of His dispensations, and the goodness of His providence, would be alike distrusted. For evil still continues. Christianity has not yet leavened the lump. The leaves of the tree of life have not yet healed the nations: the fruits of the tree of life have not blessed them. The three great objects which were to be effected by the establishment of Christianity in the world,—holiness among individuals, morality among societies, and peace among nations,—have not hitherto been effected. Ignorance and wickedness still debase individuals. Immorality and profligacy still degrade societies. Wars and rumours of wars still perplex nations. Though we have no sufficient reason to believe, that

individual spirituality, social goodness, or international peace, can ever be universally established in our fallen state, yet the thoughtful student of the plans of Providence will anticipate these blessings from Christianity alone. He will not, he cannot, believe, with the philosophers of the age, that the corruption of the hearts of men, from which all evil originates, can be removed by education without Christianity, or by knowledge without religion. He cannot believe that the vices of society can be abolished by the refinement of the manners, which permits the violation of every commandment of God, provided that the grossness of licentiousness be avoided. He cannot be persuaded that the prophecies which assure us that wars shall cease in all the world, will be accomplished by the influence of commerce, or the conviction of international interests, without any bond of union on the higher principles of religion. He believes that Christianity alone, by the blessing of God upon its ministers and upholders, shall effect all these things: but he looks upon the history of the past, and the events of the present; and he sees Christian arrayed against Christian, Church against Church, the preacher of truth and peace against the preacher of truth and peace. *The divisions of Christians are the triumph of Infidelity.* Here, the teachers of Christianity enforce doctrines which are neither deduced from the written Revelation, nor supported by their Primitive Churches, nor sanctioned by impartial reason;—there, other teachers of Christianity, professing to be directed by the Volume of Revelation alone, still enforce opposing systems, clashing inferences, and partial conclusions; while all, all forgetting alike the common truths deducible from Revelation, commended by antiquity, and supported by evidence, delight and encourage the common enemy by mutual insult, derision, and contempt. The work of Christianity cannot be done till these rivalries are so far diminished, that the influential upholders of Christianity become united by some common bond of Scriptural and religious union. Education, knowledge, refinement, civilization, commerce, the persuasion of mutual interest, the conviction of the utter absurdity of war, and other improvements, may all have their share in promoting and strengthening the greater happiness of nations: but the best and only hope of their true, real, permanent felicity, must be founded in religious principle, and established on the basis of Christianity.

SECTION III.

Review of the present state of the Catholic Church throughout the world. The high pretensions of the Clergy not borne out by the fruits of their ministrations. The word CHURCH *substituted by them for the word* CHRIST.

BEFORE we consider the two questions, What is the *cause*, and, What is the *remedy*, of these evils? let us yet further survey the state of the Catholic Church now in the world; and let us inquire whether those things ought so to be.

Rome, Paris, England, and every other great community, as well as every province throughout the extent of the Catholic Church, from America in the West to the last newly-formed bishopric in the East, abounds with an order of men who declare themselves to be the successors of the Apostles, and to be invested with authority from God the Father and the Lord Jesus Christ, to prevent the evils of which we complain. These men not only declare that they have received a Divine commission, to instruct the ignorant who may not have had opportunity to learn; or who, if they have leisure, inclination, and opportunity to obtain instruction, may have been misled by early bias, or by that unavoidable prejudice which prevents or obstructs the impartial search for truth;—but they declare that the Creator of heaven and earth Himself, and Jesus of Nazareth, the Messiah, whom that Creator sent into the world to redeem and deliver man, has entrusted them with a sacred authority to instruct the instructed, to rule the learned, to guide the guides of men, to lead the shepherds of the sheep, and to teach the teachers of the people. If these lofty claims be, indeed, true; if the pretensions of those instructors be well founded (and that they are so, I firmly and implicitly believe), then it will follow, that if you, the Fathers of the Church, are united neither in your Creeds, your faith, your worship, nor your discipline; and if the infidelity and wickedness of the age be principally imputed to the disunion that prevails among Christians,—you, the Fathers of the Church, not having preserved the union of Christians among yourselves, must be regarded as the one chief source of the evils which divide the Church.—If you had been all unanimous, the divisions of the priesthood, whom you control and influence, would have been without weight; and the speculations and theories of the philosophical laity, who have doubted of the truth of Christianity, would have received but little attention. You declare yourselves to be the depositaries of truth. However widely or essentially you differ from each other, *you all claim equally the holy succession*, with authority to judge of the truth of controverted opinions, to arbitrate, to dictate, to decide. While you all acknowledge that it may be in theology as it may be in science,—that the uneducated, the humble, and the inexperienced, may propound or elicit opinions which may have been hitherto unheard of, or unknown, or long forgotten; you all insist upon the possession of a Divine authority to declare the truth or the falsehood, the worthiness or the unworthiness, of the opinion thus submitted to the Church. Yet you make no attempts to improve or change the details of the mode of worship, the terms of belief, or the system of discipline which men, and not Christ, have enacted and commanded. You claim for your incongruous and clashing conclusions the sanction of the Almighty. You stereotype the consciences of your followers in the various moulds of the controversies of the past, which were all checked in their progress towards a better and more satisfactory conclusion. You desecrate the common Christianity by compelling the use of party names and endless distinctions—Papist, Protestant, Moderate, Heterodox—all which ought long ago to have ceased, and to have given place to the one word, CHRISTIAN. You make all knowledge traditionary. You limit the human mind to the discoveries of the past. You fetter its energies to the partial conclusions of the wise and good of

the ages that have long gone by. You have substituted the word "Church" for the word "Christ;" and you have made that Church, first an abstraction, then a person, then a Saviour.

SECTION IV.

Theology a science capable of indefinite enlargement by an assiduous and reverential study of the Word of God, which is its source and foundation. The impiety and arrogance of the papal interdiction of the general perusal, and study, of the whole Volume of Scripture.

THEOLOGY is a science, as botany and astronomy are sciences. As the botanist derives his knowledge from the fields, as the astronomer derives his knowledge from the stars, the Christian derives his knowledge from the volume of Revelation alone. As the botanist will not despise the guidance of Linnæus, as the astronomer will be guided by the researches of Newton, the Christian will be directed by the Church of God. As the botanist is always adding to the discoveries of Linnæus; as the astronomer unites the science of La Place, and the ever-increasing wonders of the telescope, to the philosophy of Newton; so ought the Christian to be for ever improving in the knowledge of his holy faith. As the botanist and the astronomer are not intimidated in their researches by the apprehension of opposing their great masters, or of clashing with their theories; so ought the Christian never to be alarmed lest his researches, when pursued in a spirit of earnest but humble inquiry, should lead him to impugn the great teachers of antiquity, or to clash with the decisions of the Primitive Church. Yet you, the Fathers of the Church, have instructed your disciples always to tremble lest they oppose or impugn the authority of their teachers, or clash with some arbitrary decision of the Churches. The Bishop of Rome, and, with him, the Bishops of the Italian school, deem the soul of the Christian, and the peace of the Italian Church, to be imperilled, if the volume of Truth itself be read without craving the permission which no priest has the right to withhold. The Archbishop of Paris, and, with him, the Bishops of France, untaught by the bitter experience of the fearful earthquake—revolutions (which are only the convulsive efforts of a people, ignorant of true Christianity, to obtain a better form of religion than the spurious Catholicism of the mediæval ages) cling to the follies which goad a nation to madness; and dash their fragile vessels against the Scylla of an unscriptural superstition, or plunge them beneath the Charybdis of a dark and wicked infidelity.

SECTION V.

The Episcopate of the Anglican Church chargeable with the error of reminding their people rather of the Reformation, than of Christianity; and of the temporary and parliamentary regulations of their worship, than of the inherent reasonableness of their holy services. A system of religious instruction more commensurate with the wide field of Scriptural teaching required by the Laity in the present day. Future triumphs reserved for the due discharge of the ministerial office.

THE Archbishop of Canterbury, and, with him, the Bishops of England, while they value and honour, though not so much as they ought, the title of Protestants, as the opponents of mediæval corruptions, too often remind their people of the Reformation than of Christianity, and of the temporary and parliamentary regulations of their worship, than of the inherent reasonableness of their holy services. All, therefore, have their evils to be remedied. The great mass of the Christians in the Churches of Italy, France, and England, whatever be the differences of opinion among their chief pastors, still look up with reverence to you, as the Fathers of those Churches. They desire to receive instruction from the lips of the authorized teachers, whose rank, learning, and pretensions, they have been accustomed to venerate and acknowledge. But they all demand from their teachers some better instruction than that which requires the blind submission of reason, the surrender of the Scripture, the destruction of liberty, or the miserable alternative of a godless infidelity. A new era has arrived for the triumph of that ancient faith which prevailed when the words Popery and Protestantism were alike unknown; when the common Christianity rolled its pure stream of life from the city and temple of God. The time has come when the religion of the Bruiser of the serpent's head shall heal the nations, and unite the nations, if you, the Fathers of the Christian Church,—whether of the Churches that have refused to be reformed, or of the Churches that have consented to be reformed,—will give yourselves to the task, as it is your duty to do, of accomplishing one great object of your common faith. The judgments of God, the revolutions which are shaking the nations, will be but as the darkness which precedes the dawn of the last bright day of the Catholic Church, if you, the chief Christian teachers of the world, will awake from the common routine of your duties, to commence a nobler task than your predecessors have imagined or presumed to attempt. The Church of Rome has not succeeded in making the kingdoms of this world the kingdoms of Christ. The sects which followed the Reformation have not effected the object for which Revelation was given. To the BISHOPS OF THE UNIVERSAL CHURCH, who, in their zeal for God, and love to Jesus Christ, and sincere resolution to speak peace and establish truth, shall devote, surrender, and dedicate, under the influence of God's Holy Spirit, their heart, soul, strength, and mind, to this part of God's service,—must be reserved the honour of restoring the kingdom, and commencing the reunion of the Church and people of God.

SECTION VI.

Importance, and inevitable necessity, of inquiring into the cause which has hitherto impeded the progress of true religion. The cause pointed out.

WHAT, then, Christian Fathers, is the cause of these strange phenomena? What can be the reason that the religion of the crucified Redeemer has not accomplished the end whereunto His Father sent it? Has His word returned to Him void? Shall the promise of the Messiah, "I, if I be lifted up, will draw all men unto Me," have been rendered nugatory by the divisions of those for whom He died upon the cross? It cannot be. The cause of these evils proceeds from one error only in the higher order of the ministry in Christ's Holy Catholic Church; and the remedy, therefore, of this evil must proceed from the removal of that cause. The cause of these evils is nearly as ancient as Christianity itself. It originated within a few centuries after its first promulgation: and the remedy must be consequently found in the return of that highest order to the conduct of their first predecessors in the solemn duty committed to their charge. *The cause of the existing evils* of the religious errors which divide Christians, and the *cause* of the infidelity, therefore, which derives its principal argument from those divisions, *is the neglect of the successors of the Apostles to persevere in one essential part of the duties of the Apostolic office.* One chief remedy, therefore, of the evils of which we complain must be the resumption of that duty which has been so long neglected.

SECTION VII.

The true meaning of the word "Apostle," as applied by our Lord to His first chosen followers; and a survey of the manner in which they discharged the duties thus solemnly assigned to them. In what sense Christ's kingdom is, and is not, of this world. The use of the term "Apostle" among the Jews. St. Paul the "Apostle" of the High Priest. The way in which he exercised his office. The unlimited field of labour appertaining to each of the Apostles of our Lord.

THE proposition thus stated will appear most unwarrantable: and it will be necessary, therefore, before it be further urged, to consider the meaning of the word "Apostle," and the extent and nature of that high office. I am speaking to those who are supposed to be interested—deeply interested—in any question which concerns the general welfare of the Catholic Church: and it is to them, as to the chief Fathers of the Churches of Christ, that I submit the interpretation of the word, which it originally bore, when Christ designated twelve of His earlier followers by the term "Apostles;" together with the survey of the manner, in which those who were so called discharged the duty implied in their new title.

The *first* inquiry will more fully explain to the Fathers of the Church their present duties in an age of division, revolution, and infidelity. The *second* will point out to them the precedent on which those duties may be fulfilled. Christ's "kingdom is not of this world" in the sense of earthly dignities, honours, power, and influence; but Christ's kingdom is of this world in the sense, of so gradually subduing the souls of men, that not only men considered as individuals, but men considered in their aggregate mass of States, Churches, and Nations, shall eventually form the one predicted Universal Church: and *the revival of the Apostolic office* as the first step to the healing of the nations by the restoration of the primitive Christianity, may be one of the chief means of effecting the re-union of Christians.

I shall consider the meaning of the word "Apostle" as it describes one chief office of the Son of God Himself, the Founder, the Redeemer, the Ruler, and the Judge, of the Universal Church. The titles which are given in the Volume of Revelation to the Son of God may be arranged under these three several divisions:—Those which are peculiar to Himself, and unshared by any of the children of men; as "King of kings, and Lord of lords" (1 Tim. vi. 15; Rev. xix. 16); "Prince of the kings of the earth" (Rev. i. 5); "Prince of peace" (Isa. ix. 6); "Sun of righteousness" (Mal. iv. 2); "the Lord our righteousness" (Jer. xxiii. 6); "root and offspring of David" (Rev. xxii. 16); "Son of David" (Matt. xx. 30, 31); "Stem of Jesse" (Isa. xi. 1); "Alpha and Omega, the beginning and the ending" (Rev. i. 8).—Those which are common to Him with all the faithful among His followers; as "Son of God" (Luke iii. 38); "heir of God" (Rom. viii. 17); "king and priest to God" (Rev. i. 6); "joint heir of God" (Rom. viii. 17).—And those which were partaken with the Messiah by a few only of the primitive believers. Among these was the term "Apostle." By comparing the three several accounts of the calling and ordaining of the twelve followers of Christ to whom this name was exclusively given [1], we learn that from out of the multitude that followed Him our blessed Saviour chose twelve disciples, and ordained them, and set them apart to preach and to work miracles. St. Matthew at once calls them "apostles;" St. Mark calls them only "disciples;" but St. Luke more emphatically informs us, that after our Lord had called His disciples, and chosen twelve from among them for the purposes which are familiarly known to all, He called them "apostles." They were still His disciples; they were empowered, as St. Mark represents, to preach, and to heal. In addition, however, to these duties, and duties which were common to them with the Seventy [2], He did not call them "*disciples*" only, but "*apostles*," as if the latter term signified more than "disciples." It is not sufficient, therefore, to interpret the word, as is generally done, according to its primary and literal meaning, as "one sent forth;" for the Seventy, it is expressly said, were sent forth, ὁ Κύριος—ἀπέστειλεν αὐτούς (Luke x. 1), and the original word, "He sent," is precisely the same with that from which the

[1] Matt. x. 2—4. Mark iii. 13—19. Luke vi. 13—16.
[2] Luke ix. 1, compared with Luke x. 9.

word "Apostle" is derived. The Seventy, however, were only called "disciples," and not "apostles." We have no authority to conclude that our Saviour uses the word in any new sense. We cannot but believe that the inspired Evangelist employed the phrase in the common, usual acceptation in which it was understood among the people to whom he addressed his Gospel at the time he wrote.—The question is, therefore, In what sense was the word "Apostle" then used, and in what manner does the subsequent conduct of the Apostle prove that they interpreted the word according to its primary meaning? The answers to these questions will show us the manner in which the successors of the Apostles, in their Apostolic office, were required to act in circumstances similar to those in which the Apostles themselves were placed. If we can discover that they have not so acted, we then arrive at the cause of the present state of the Catholic Church. The discovery of the *cause* will present us with the remedy for the evil.

The meaning, then, of the word "Apostle" among the contemporaries of the Evangelists, of the twelve disciples who received that honourable appellation, and of St. Paul, [the chief of the Apostles who succeeded the twelve, who was enrolled among the twelve,] must be found in the custom which prevailed among the Jews, by which the High Priest sent forth an officer of *indefinite authority and power* to require submission to the ordinances of the Mosaic Law, and to the commands of the High Priest, the chief dispenser and enforcer of that Law. The nature of that office is explained in the Acts of the Apostles (chap. viii.). St. Paul was the Apostle of the High Priest of the Jews on earth, before he was elected and commissioned as the fittest person for a higher office, the Apostle of the High Priest in heaven. In his character as Apostle of the secular High Priest, he was entrusted with the general, undefined, unlimited commission, to require, in every part of the world, where the authority of the High Priest at Jerusalem was recognised, obedience to his decisions as the administrator of the laws of Moses, and of the decrees of the Sanhedrim. He made havoc of the Church in Judæa and in Jerusalem, entered every house, and committed men and women to prison. When he had thus scattered the Christians in the Holy Land, he obtained an extension of his commission beyond the limits of Judæa. Damascus was at that time one of the most flourishing colonies of the Jews. The threatening and slaughter-breathing Apostle[3] obtained a commission giving him power over all the synagogues of the province, that if he found *any*[4] Christians, he should bring them bound unto Jerusalem. He was entrusted with a general, indefinite authority, not over one synagogue, but over all the synagogues of a province, to enforce the decrees and ordinances of the Law. He was the Sheliach, or Apostle, of the High Priest; and the word must be interpreted, according to its then general use, to denote an ecclesiastical delegate of general and undefined authority and power. And the only difference between the Apostle of the High Priest on earth, and the Apostle of the High

[3] *Ἐμπνέων ἀπειλῆς καὶ φόνου*, Acts ix. 1.
[4] *Ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ κ. τ. λ.* Acts ix. 2.

Priest who was at the same time on earth and in heaven[5], and who united in Himself all power both in heaven and in earth, consisted in this,—that the one was commissioned to persecute and to coerce, the other was commissioned to preach, persuade, and bless. But when the Divine Founder of the Christian Church perceived that the fit time had come to send forth His select disciples to teach His laws, enforce His mandates, and lay the foundation, conjointly with Himself, of the Church, which shall eventually embrace the whole race of mankind, He did not call them *disciples*, because they were learners in His school; nor *preachers* only, because they heralded His mercy and proclaimed His will. He did not call them *deacons* only, because they waited upon Him, and served Him. He did not call them *priests*, either as commemorating His Sacrifice, or offering up to God the prayers of His followers. He did not call them *elders*, as being merely the rulers and governors of synagogues and congregations. Nor did He call them *bishops*, as being limited to the government of districts, cities, provinces, or towns. He called them "*Apostles*," as the representatives of the true High Priest, sent forth, commissioned, and authorized with a general authority over the whole Church. They were jointly to rule, to teach, and to govern.—As Christ was the Apostle whom the Father sent forth, first to convert Judæa, then Samaria, then finally the whole world; so were the Apostles entrusted with the unlimited authority to convert the land of Judæa; then, after the death of their Master, Samaria, the provinces of the Roman empire, and finally the whole world. As the Holy Spirit of their blessed Master was not limited or confined to province, town, or city, the Apostles were not so limited nor so confined. The commission of St. Peter was apparently limited to the Circumcision only; but he still spake to and wrote for the Gentiles in every part of the world without exception. And as the commission of St. Paul was apparently granted to the Uncircumcision, or Gentiles only, but he still spake to, and wrote his immortal Epistles for, the Jews and Gentiles in every part of the world without exception; so was it with all the Apostles. The traditionary accounts in the primitive Churches of their proceeding to various destinations, and confining their labours to certain districts and provinces only, rest on no certain foundation. *They all received one equal commission; they all met in one holy council; they all possessed one general, unconfined, unlimited authority.* The government of the Church rested generally and equally upon them all. The weight of character, superior energy, warmer zeal, and other distinctions, may have made one more influential than another in the Primitive Church; but all who received their Divine name from on High were called Apostles, *possessing the same indefinite and universal authority*, signified by one name, derived from one source, and explained by the usages of the age, as to the interpretation of the sacred title with which their Divine Master had honoured them.

[5] "The Son of man which is in heaven." John iii. 13.

SECTION VIII.

The foregoing view of the absence of all limit to the field of Apostolic labour confirmed by the testimony of Scripture, especially with reference to St. Peter, St. James, St. Paul, St. John, and St. Jude.

THIS view of the Apostolic office is confirmed by every allusion and hint in the New Testament which refers to the manner in which the Apostles discharged their sacred duties. When the persecution at Jerusalem scattered abroad the disciples, the Apostles remained at Jerusalem[6]. To permit them to attend more certainly to their unlimited and undefined duties, they are said to have appointed one who was not of the twelve to be the bishop, or superintendent, of the congregations or Churches at Jerusalem itself. James, the brother of Christ, was honoured by receiving a limited authority over the early converts at that place[7]: and to his manner of wording the decision of the Council which met at Jerusalem on the subject of commanding the rite of circumcision to the converts, they all assented[8]; though it is not possible to imagine that they resigned their own authority. They retained the care of the gradually enlarging Zion; and they remained at the first scene of their duty, to hear and receive the reports from the provinces, and to regulate the affairs of the Universal Church. When the conversion of Samaria was made known at Jerusalem, the Apostles ordered the confirmation of its faith[9]. When the conversion of the Gentiles excited surprise, the matter was explained by the Apostle Peter to the Apostles as well as to his brethren[1]. The Apostles as well as the brethren decided the question of the receiving the uncircumcised into the Church. So it was with all the Epistles. The Gospel of the circumcision was committed to St. Peter; but he addressed his Epistle, not to the Jews only, but to the proselytes of the Gentiles[2]. The Epistle of St. James the Apostle, though not the bishop, was not addressed to the Church of Jerusalem only, but to the whole of the twelve tribes[3], that is, to the Universal Church under this appellation. The Epistle to the Romans was not limited to Jewish or to Gentile converts alone; it was addressed to both, that is, to all that were in Rome who had embraced the Gospel, whether from among the Jews or the Gentiles[4]; as also were all the Apostle Paul's other Epistles. And it is impossible to understand the allusions in St. Paul's various letters to the Churches, unless we remember that though he was peculiarly the Apostle of the Gentiles, he addressed Jews as well as Gentiles, as an Apostle or pastor, or one of the chief pastors of

[6] Acts xi. 19—22.

[7] That James was made Bishop of Jerusalem appears from Eusebius, Eccles. Hist. lib. ii. c. 1, where he cites Clement. Inst. lib. vi. in proof of this.

[8] *Διὸ ἐγὼ κρίνω*, Acts xv. 19. [9] Acts viii. 14. [1] Acts xi. 1.

[2] *Παρεπιδήμοις διασπορᾶς*, 1 Pet. i. 1. [3] *Ταῖς δώδεκα φυλαῖς*, James i. 1.

[4] *Πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ*, Rom. i. 7.

the Universal Church[5]. There is, indeed, a tradition mentioned by Eusebius[6], that the Apostles divided the world among themselves; that Thomas received Parthia; John, Asia; Andrew, Scythia; and that Bartholomew[7] went to India. Peter and Paul also are said by Irenæus[8] to have founded the Church of Rome. Whether these traditions be true or not, they do not prove that the Apostles confined themselves, like diocesan bishops, to these respective districts, as if they had been the limited spheres of their labours; for Thomas, who is said by Eusebius in one place[9] to have gone to Parthia as the scene of his ministry, is said by Gregory Nazianzen and Jerome[1] to have gone to India. Though they avoided, as much as possible, any interference with the labours of each other, so that they might not preach where their Apostolic brethren had already preached, lest they should seem to build upon another's foundation[2], yet *they regarded themselves as the watchful coadjutors and inspectors of the conduct of each other*. When St. Peter judaized, contrary to his own principles, St. Paul reproved him openly: yet they both loved each other. Both acted as the vigilant guardians of the common faith. Both considered themselves superintendents of the Catholic Church. Both were unfettered by limited, defined, determined boundaries. Both ruled under Christ, their common Lord. As it was with St. Peter and St. Paul, so does it appear to have been with St. John, St. Jude, and St. James. The Epistles of St. John, though primarily addressed to an individual, were received by the Churches as universal directions to all Christians. The Epistles of the Apostle of the Gentiles to Timothy and Titus were received as mandates to the universal Clergy of all ages, and not only to the two bishops or elders of Ephesus and Crete. The Epistle of St. James was addressed to the spiritual twelve tribes; the Epistle of St. Jude was addressed to all Christians[3]; and the Apocalypse itself, though addressed to the Seven Churches of Asia, is no less written for all who are interested in the Revelation of the events which should befal the Churches. The office of the Apostles was universal, general, uncircumscribed, unlimited. They had one joint indefinite power: and so long as that power was preserved, the Churches of Christ were united, and peace prevailed among Christians.

[5] I deduce no additional argument from the Epistle to the Hebrews, though I believe it to have been written by St. Paul, because the authorship of that Epistle has been disputed.

[6] Eccles. Hist. lib. iii. cap. 1.

[7] Euseb. Eccles. Hist. lib. v. cap. 10.

[8] Adv. Hæres. lib. iii. cap. 2.

[9] Eccles. Hist. lib. iii. cap. 1.

[1] Greg. Naz. Orat. xxv. ad Arian. Hieron. Epist. ad Dextrum. § 9.

[2] *Ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ*, Rom. xv. 20.

[3] *Τοῖς ἐν Θεῷ Πατρὶ ἡγιασμένοις*, Jude 1.

SECTION IX.

Secular, as well as Ecclesiastical Princes earnestly urged to use their influence for the restoration of the Apostolic office to its primitive integrity and efficiency.

The proposition I would therefore now presume to submit to the secular princes, but more especially to the ecclesiastical princes of the Universal Church, is this:—that the Apostolic Office of general superintendence over the Universal Church ought never to have ceased. Not only was the Apostolic Office thus defined, of Divine origin—(this alone would not be sufficient to commend its permanency to the world)—but the circumstances which constituted its original necessity, have continued, and still continue. The necessity, therefore, of the upholding of this Divine Law remains; and therefore its obligation remains: and the mere fact of its cessation through so many centuries is no valid reason for its perpetual discontinuance. It is as much, and as certainly, therefore, the duty of the Christian princes, secular and ecclesiastical, to endeavour to heal the disunion among Christians, generally, and to restore the former and better state of Christianity, as it is their duty to protect and maintain the public peace, either by promoting the progress of civil liberty, or by strengthening the authority of civil government among their own subjects. The only question is, In what manner may this holy and useful work be begun, and commended to the Catholic Church? This question may be rendered more easy of solution, if we look back very briefly, upon the origin and causes of the present anomalous condition of the Christian world.

SECTION X.

Rise of the usurpation of the Roman pontiff traceable to the early departure of the ecclesiastical rulers from the Apostolic mode of regulating the affairs of the Church Universal. Difference between the Primitive and Modern theories of episcopal Church government. This diversity of practice unjustifiable.

It will be found that the departure of the rulers of the Primitive Churches from the Apostolic Government was the foundation of the usurpation of that one Bishop, who gradually obtained authority over the Churches—the resistance of whose authority, or the upholding of whose authority, is the principal cause of the hatreds and dissensions which have changed the religion of peace and love, into a religion of hatred and contention. The ancient, Scriptural, and Apostolical form of Church government, and the modern, Scriptural, and episcopal form of Church government, are both identified in this respect,—both consist of teachers who rule, and teachers who do not

rule, and assistants to the teachers: that is to say, they both consist of Bishops, Priests, and Deacons. They both acknowledge these three orders to be the only essential orders in the Church of Christ. The difference, therefore, between the Primitive and the Modern theories of Episcopal Church Government consists only in the extent of authority assigned to the rulers of the Churches. The modern theory assigns to every Bishop his diocese; to every minister his parish; to every deacon his charge. The ancient theory was the same in all respects but one—that the principal ruler was not confined to the limits of any charge. "Go ye into all the world[4]" was the commission. It was not said, "Go ye into one particular part of the world." Some took charge of the Jews; others, of the Gentiles; not in any separate or specifically defined country, continent, or island, but in the world generally. Where the command is divine, the necessity of the command is perpetual and obvious; and no proof whatever is afforded that the divine command is abrogated, no lapse of time can justify the continuance of the non-observance of the Holy Law. The revival, therefore, of the Apostolic Office would be an act of obedience to the will of God. We may believe, therefore, that it would be the best remedy for the disunion of Christians.

SECTION XI.

Causes and consequences of the discontinuance of the Apostolic office. Parochiæ and Dioceses. Bishops originally called "Apostles." Reason for declining the appellation; and mischievous consequences attending its discontinuance. Rise of Metropolitans.

Let us briefly consider the *causes* and the *consequences* of the discontinuance of the Apostolic office.

The causes of its discontinuance are given in Ecclesiastical History. The districts over which the earlier successors of the Apostles in the office of preaching ministered were sometimes called Parochiæ, and sometimes Dioceses[5]. The word Diocese was subsequently confined to its proper meaning, the district subject to a Roman prætor; and the word parochia to a smaller district in that diocese. As the terms of the districts in which they were appointed to teach, was once common, so, also, the titles which described the first successors of the Apostles, were at first common. They were alike called Bishop, and Presbyter, or Elder. Of these Bishops or Elders, some were rulers, and some were not[6]. According to Theodoret[7] the Bishops in the Early Church were often called ἀπόστολοι, *Apostles*, to distinguish them

[4] Mark xvi. 15.
[5] Bingham, b. ix. chap. ii. § 1.
[6] Compare 1 Tim. v. 17. Acts xx. 17—28. Phil. i. 1. 1 Tim. iii. 1, &c.
[7] Comment. in Phil. i. 1, and 1 Tim. iii. 1.

from the Presbyters, who also bore the name, *ἐπίσκοποι*. Cyprian and Jerome[8] tell us, that the Bishops were called also "successors of the Apostles[9]," and every term which could denote the utmost veneration on the part of the laity, was given to the chief rulers or pastors of the Churches. Now, it is necessary that a divine command should be observed, whether it leads us to contempt or honour. The divine command to the immediate successors of the Apostles was the same with that to the Apostles themselves: that is, while a certain number were to be assigned to definite districts and localities, others were to retain the more general, indefinite, undefined, and undefinable superintendence over the Churches, similar to that of St. Peter over the Jewish, or to that of St. Paul over the Gentile converts. We are informed[1] that the earliest successors of the Apostles refused to continue the title *Apostle*, from diffidence, or unwillingness to assume or accept a title of honour, which implied a lofty superiority over their brethren. If this be so, they committed this great error—they resigned the title; but as the resignation of a title of honour implies the resignation of the honour, so the resignation of a title implying office, implies the resignation of the office, with all the labours, responsibilities, and obligations, peculiar to that office. By contenting themselves, therefore, with the honourable title of Bishop, they assumed to themselves the superintendence only of a province, city, or district. They resigned the general and undefinable responsibility; and the deplorable consequences of their mistaken humility may be traced in every age of the Church. The first consequence of their most erroneous decision was, that the Churches, immediately after the death of the Apostles, and the closing of the Canon, were left without any visible conciliar head. Each Bishop, it is true, within his own district, appointed his own liturgy, which was always supposed to be in accordance with the forms and modes of worship adopted by other Churches. He ruled in all spiritual matters over all spiritual persons, Churches, societies, and schools. He presided in diocesan synods, and ordered the direction generally of the property of the Church. But as there were no officers who presided over the affairs of the Universal Church, as the Apostles had presided, so long as they remained at Jerusalem, there was a perpetual and incessant appeal from the Bishop of one district to the Bishop of another. The equality among the rulers of the Churches became the source of disunion, as equality will ever be. Sects and schisms began. Controversies multiplied between particular Bishops. One in each province was selected as the umpire, to whom the decision of questions might be referred. The higher titles and gradations of Archbishop, Patriarch, Metropolitan, began to be heard of. Traces of this gradual accumulation of the higher titles of the Rulers or Bishops are discernible in the second century[2]. Still the divisions continued. The Church had no head. The pretensions of the Church of Rome were unknown, both in, and immediately after, the

[8] Cypr. Epist. 69. al. 66. Hieron. Epist. 85. ad Evagr. [9] *Διάδοχοι τῶν ἀποστόλων.*
[1] Bingham, b. ii. c. ii. § 1. [2] Bingham, b. ii. c. xvi. § 2.

Apostolic age. The Bishops of the larger Churches, which had been founded by the Apostles, obtained, as might have been expected, more influence than their brethren. The Apostolical Canons[3] decree, that nothing important should be done by the Bishops of a province, without the concurrence of their chief Bishop: and by the time when the Council of Nice was summoned, we may affirm, that the rights and privileges of Metropolitans gradually assumed, or gradually yielded by their original equals in ecclesiastical authority, were recognized and acknowledged.

SECTION XII.

The Metropolitan order proved so unequal to the task of removing the evils occasioned by the suspension of the Apostolic functions, that recourse was at length had to General Councils, which were suggested by Provincial Councils.

This gradual institution of the order of Metropolitan might have been justly deemed the useful substitute for the Apostolical authority, if their influence had extended beyond the limits of their own provinces; but the divisions of the Church immediately before the Council of Nice had reached the Metropolitans themselves. The Metropolitan of Cæsarea, with other Bishops, had adopted the heresy of Arius. The want of some such power as that of the Apostles at Jerusalem was strongly felt; and the first general Council, under the auspices of the first Christian emperor, was summoned as the substitute for the Apostolical authority, which had been so long scattered and divided among the rulers of the Churches. Provincial Councils, the senates of the Metropolitans, formed the precedent for the General Council; and happy would it have been for the Churches, if these parliaments of the Universal Church had been rendered the permanent advisers of the universal monarchy which was, and which will again be, co-extensive with the civilized world.

SECTION XIII.

General Councils are found to be an insufficient substitute for the Apostolic office. This paved the way for the usurpation of the Bishop of Rome, who claimed an exclusive right to an authority which he could only share with every other bishop of the Church Universal. Causes which favoured the pretensions of the Bishop of Rome.

The history of the government of the Churches by Provincial, Metropolitan, and General Councils, must be considered as too well known to the student to be

[3] C. 35. The first fifty of these Canons may be considered genuine. See Civil and Ecclesiastical History Philosophically considered, vol. i. p. 324.

detailed in this place. It will be sufficient to say, that the opposition of Council against Council convinced the Churches of the necessity of some more permanent yet deliberative head; and the most fatal consequences of the cessation of the Apostolic office displayed itself more and more, century after century, till the authority of the ceaselessly-increasing power of the Church and Bishop of Rome superseded the influence of the very Councils, which both acknowledged to be general. This was the chief and most fatal consequence of the cessation of the Apostolic office. The union of the Apostles in one assembly at Jerusalem had given a visible head, under Christ, to the Universal Church. The Christian world rightly and justly demanded the continuance of some visible authority. No one individual was vested with this authority. Councils assumed it; Rome subsequently usurped it. Slowly, gradually, imperceptibly, two causes acted concurrently to give that supremacy, influence, and power to Rome, which has, in the earlier ages of the Church, proved to be sometimes a blessing, but which, in the later ages of the Church, immediately prior to, and during and following the great effort of the Churches to restore a better state of things, proved to be more uniformly a curse to the world. These two causes were, the longing of the Churches for some visible head; and the peculiar position of Rome, which enabled it to be the protector of the Athanasian, the defender of the common faith, the standard of orthodoxy against Arianism; the opponent of the barbarism of one age, and of the cruelty and despotism of another.

SECTION XIV.

Extent of the Romish usurpation, and noble insurgent spirit which that usurpation at length excited. Luther and the Reformation.

We must never forget the advantages which the Churches of Christ derived from the earlier influence of the Church of Rome, in the just and well-founded abhorrence of its later errors, treacheries, and idolatries. But when the whole ecclesiastical authority over the Western and Eastern Churches had fallen, though with continued resistance, yet without any effectual control, into the hands of the Bishop of Rome; when the temporal power of princes was compelled to submit to the spiritual power of the Bishop of Rome; when the conquest of the temporal by the spiritual changed that spiritual into the temporal, and thus made the kingdom of Christ the kingdom of this world; when doctrines never to be believed were enforced by penalties which could never be endured; when the Sacraments were mutilated, and Purgatory was invented, as the lever which rested on the other world to remove in this world the wealth of the layman into the coffer of the monk and the priest; when the Scriptures were read by the permission of one who was guilty of blasphemy, in claiming the power to withhold or to give that permission; when morality was outraged, liberty annihilated, Christianity debased, and the common inferences of reason from the evidence

of the senses, the Scriptures, and every source of testimony, were insulted, as in the doctrine of transubstantiation ;—then it became impossible that the papal substitute for the Apostolic authority could be endured any longer. From the commencement of the usurpations of Rome, the Churches, or eminent individuals in the Churches, had uniformly resisted the papal doctrines, the papal discipline, the papal authority. The power of Rome, however, subdued the antagonism of Wycliffe, and of every other opponent, till the fulness of time, when Luther became the mouthpiece of Europe. Three hundred years have elapsed since the Reformer gave back his spirit to God ; and the war of resistance to Rome has never ceased, and never will cease, till the Universal Church seeks for another head—the Apostolic authority, till it adopts another creed, and resolves upon other discipline.

SECTION XV.

Evils arising from injudicious efforts to overturn the domination of Rome—Sectarianism, Deism, animosities between contending religious parties.

These were some only of the consequences of the cessation of the Apostolic office. To this error of the Primitive Church must be imputed the evils of an opposite nature which have resulted from the efforts to overthrow the domination of the Church of Rome. The hasty and imperfect manner in which the Reformation, with all its mighty blessings, was conducted and completed ; the schisms which reject all authority ; the divisions which refuse to be healed ; the stereotyping of the Christian mind into Papist and Protestant, the former surrendering his reason altogether to the decisions of the Church, the latter rejecting all authority of the Church, because of its corruptions and perversions ; are all to be attributed to this error as their chief and primary cause. To this may be ascribed the reaction from the common Christianity into the deism which retains a God, but rejects Divine revelation, and an interfering Providence. To this may be ascribed the hatreds, the jealousies, the alienations, which divide man from man, and heart from heart, till the religion of peace and love has become the symbol of war and mutual detestation ; all, all—the present state of the Christian world and of the Universal Church—may be said to have proceeded from the neglect of that institution of the divine Founder of Christianity, which gave a deliberative government to the Church.

SECTION XVI.

Advantages of the Apostolic government. The Jewish Sanhedrim ambulatory after the destruction of Jerusalem.

The Apostolic government united the advantages of a monarchy, from the union of its chieftains; with the blessings of an aristocracy, from the equality of its nobles; and with the strength of a democracy, from the permission of all to express their opinion, and to share in the discussions of the Church. As the Jewish Sanhedrim, after the destruction of Jerusalem, met at various places, according as the state of the Holy Land permitted [4], so either at Antioch, or Rome, or in some city of Asia Minor, those heads or rulers of the Primitive Churches alone might have assembled, who should have been appointed, not merely to limited districts, dioceses, provinces, or localities, but also to the *general superintendence* of the Universal Church, according to the commands of their divine Master when He instituted the Apostolic office.

Such are the consequences of neglecting the continuance of the primitive ordinance appointed by Christ for the regulation of the Catholic Church. Let us now consider the *remedy* of the evil.

SECTION XVII.

Remedy for the evil of suffering the Apostolic office of general superintendence to fall into abeyance. Evil permitted, becomes, through Divine Wisdom, the source of greater good. The contemplation of this wondrous appointment will be one of our occupations in a future state.

When we shall look back in the future state upon the plan by which the Deity governs the world, that is, upon the one principle of permitting evil, that from that evil, greater good may ensue [5], we shall comprehend the causes for which the peculiar events and circumstances in the history of Christianity were permitted. One part of our progressive happiness in the future state shall be the constant study of the wisdom of God in the past, the present, and the future development of the destiny of Man, that honoured and most singular race of beings which is both cursed and blessed from the influences of the invisible world. In the next stage of our continuous existence we shall know more: but now, even now, we may trace the same system—of permitting evil that good may come, though it is our duty to endeavour to diminish the evil itself. By the mutual collisions of Churches, Sects, and Parties, the peace of the world has been

[4] See the record of their "flittings," as he calls them, in Lightfoot, vol. ii. p. 1062, fol.

[5] "And from this evil still produces good."

secured in the establishment of the doctrines of the necessity of toleration; the necessity of submission to authority; the certainty of the truth of the common Revelation; the gradual fulfilment of prophecy; the clearer development of the one sublime scheme, or system, which, beginning with the prophecy, that the head of the serpent shall be bruised, will be completed by the fulfilment of that prophecy when the kingdoms of the civilized world shall be co-extensive with the Church and family of Christ. The principle of Faith, the true comfort of the reasoning, immortal, yet ever suffering man, is strengthened, and the hope of a better state of things is now attended with the resolution on the part of the thoughtful and the reasoning, that the evils of despotism, of priestcraft, of anarchy, of democracy, and schism, shall be diminished or exhausted.

SECTION XVIII.

General and growing persuasion that a better state of things is now required by the Universal Church. Fitness of the present time for the advocacy and adoption of the remedy here put forward for the evils that afflict the Church. Duty of Secular powers in this crisis; and the advantages that would arise from their performance of it.

It is this general conviction of the amount of evil which has already been experienced by the Universal Church, together with the tacit resolution that such evil shall be diminished for the future, which emboldens me to suggest the one great remedy for many of those evils, which I now submit to the Universal Church. Whatever be the opinions of men respecting the causes and consequences of the past collisions between Churches, States, and people, the great mass of the civilized world may be said to have arrived at the tacit resolution that a better condition of society shall be established for the future. The world is weary of its present state. All are desirous that Princes, people, and Churches, should act some new and combined part for the universal benefit. All are ready to listen to any new proposition which shall point out a remedy for the diseases of the nations. There can be no remedy for their political and religious diseases but that which the common Christianity affords; and *that remedy is to be found in the revival of the Apostolic office in the Catholic Church of Christ.* The affairs of this world are managed by secular governments. The sceptre over the nations is in their hands. To induce these governments to consider a proposition so new, that its suggester, even if he were the most influential statesman of their number, would be deemed a fool; and so seemingly impossible, that the wisest and most prudent among their number would be considered insane; it is necessary to remind them of two truths:—

The first is, that Christianity, and the Scriptures, were not given, as is too often supposed, exclusively to the ecclesiastical or religious societies or Churches; they were given to the whole world, that from that world the Churches might be formed.

They were given as the sun, the light, or the air, that all mankind might enjoy their influence and power. The persons to whom they were originally addressed were but the momentary depository of the treasure. They are to be valued for their usefulness as well as for their truth: and the secular Princes of the world, as the united holders of the sovereignty of their people, under the God of Christianity, are competent to judge of the laws of God, and of the manner in which the institutions and commandments of Christ shall be made most useful to their people. As physicians are consulted on the expediency or inexpediency of laws respecting health—as lawyers are consulted on the alteration or enactment of commercial, political, or municipal laws; so also ecclesiastics may be consulted on the laws which shall affect religion. As the physician, the merchant, or the lawyer, if, by experience, or study, or observation, they discover an error in the law, may urge upon the State the alteration of the law; so may the ecclesiastic or the Christian urge upon the State the alteration of the laws respecting Christianity. As it is the duty also of the physician, the merchant, and the politician, thus to act for the benefit of the community, so it is also the duty of the rulers, or of any individual member of a Church, to propose any ecclesiastical or religious measure to the State. But in all these cases the power to alter, enact, and regulate, remains with the State, the Prince, or the Government, to whose charge the submission of their people, and the Providence of God, have entrusted the crown, the throne, and the sceptre.

The second great truth is, that the principles of ruling which thus apply to one nation may be applied to that union of all nations, which may be called the civilized world. They may be applied to the regulation of that union of the family of Man, which is represented in the Holy Scriptures to be one of the objects designed by the Creator in His gift of Revelation. As the end of all the national laws [6] established in one nation is the promoting and securing of the greatest happiness of that nation; so it is that the end of all Christianity, and the end therefore of all the laws which shall be founded upon its reception, is the greatest happiness of the whole aggregate mass of nations considered in the light in which the Creator in His Revelation has commanded the writers of that Revelation to represent them, as one kingdom of Christ. A kingdom is composed of many provinces: the kingdom of the Universal Church may be composed of many States and Churches. One law of the kingdom governs the Provinces: one law of the kingdom of Christ may govern all Christian Churches. Experience has demonstrated that the law of one province of the Universal Church—that of Rome—cannot be the bond of peace, nor the source of usefulness, or of happiness, to the civilized world. Experience has proved also that the societies and Churches, which have been framed upon the overthrow, or the diminution, of the once general establishment of the laws of the Church of Rome over the Universal Church, have not been, and are not even now, successful in uniting the Christian world; or in effecting that degree of happiness, which the philosopher and the peasant might equally have anticipated as the result of Christianity. This

[6] See Arnold's Inaugural Lecture on History, p. 13, &c.

second truth, therefore, may be considered as established; that as the civilized world is now regarded as one political family, bound together for the end of a common, and the greatest happiness by the laws of nations, under the united government of the Princes and Senates of the States of Europe—so the time has now come, or is rapidly approaching, when the same one great political family may be, and ought to be, bound together for the end of their greatest earthly happiness, by the laws of Christianity, as a part of the law of nations, under the united government of the Princes and Senates of the States of Christian Europe. If the Bishop of Rome, and if the Churches,—not omitting even the best of them, the Church of England,—which have rejected his dominion, have alike failed to form the Churches of the Universal Catholic Church into one united society; the time must have arrived when the predicted union of Christians must be anticipated, not from ecclesiastical religious persons, but from political religious persons, that is, from the Christian secular rulers of the Christian world.—And as the political law of nations may be said to be administered by the embassies of the representatives of the secular powers in their political capacity; so might the ecclesiastical law of nations be administered by the meetings of the representatives of the same secular powers in their ecclesiastical capacity. But because the political ambassador who represents the Prince politically, derives his whole and sole authority from the Prince or State which he represents; while the ecclesiastical ambassador who represents the prince ecclesiastically, derives one portion of the authority with which his propositions may be regarded, from a higher than any human source; therefore it would be necessary to select as the ecclesiastical ambassadors of the princes, those ecclesiastics whose attention might be wholly directed to the great object of the Sovereigns, who desire the universal peace of the civilized world. In other words, *the reunion of Christians*, the attempt to lessen their divisions, the formation of a primitive, simple Creed, the compilation of a universal Scriptural Liturgy, and all the other foundations of a better condition of the Universal Church, *must be undertaken by the secular Sovereigns of the world, authorizing and acting with ecclesiastical persons*, to whom shall be delegated authority to inquire into all causes of disunion; and to commend to the Churches, and to the Princes who exercise authority over them, any remedy for the general evils which they may deem advisable.—*These ecclesiastical representatives of the general secular power may be exempted from all other duties, as their political representatives are exempted. Their only charge, like that of the twelve Apostles in* the city of Jerusalem, before its destruction by the Romans, *should be the general superintendence of the affairs of the Universal Church.* The Apostles, by Christ's command, given to them by the Divine power which their blessed Master imparted to them from on high, considered and regulated the dissensions, controversies, discipline, and circumstances of the primitive Universal Church, without infringing the liberties and the privileges of the people, and without trenching on the prerogatives and authority of the secular Prince: so also is it possible, in the failure of Romanism, and of the Reformation in its present state, to restore peace to the world and the Catholic Church, that this

new, third, untried effort to bless a divided world might be attempted and accomplished. The political episcopate and the ecclesiastical episcopate might be again united, as in the time of Constantine; and the great mass of Christians would rejoice at the dawn of that day, when the civilized world would be identified with the Christian world as the one holy Catholic Church, and the one family of Christ. All this would be Utopia, if it were not Prophecy. It would be utter folly to expect such a state of things, if Christ had not prayed that His followers "might be one." The lamentable experience of the past would convince us that the future, so long as the earth rolls on, will always be what that past has been, and it may be so for many centuries: but the prayer of Christ shall be answered; and either in this mode, or by some other mode, the Christian believers in every country shall be made more united. *The revival of the Apostolic office of general superintendence of the Catholic Church by many, and not by one, under the sanction of the secular powers who profess the Christian faith, and bear the Christian name, has never yet been devised nor imagined.* God's Providence governs the world: that Providence will bring about the accomplishment of the prophecies which His foreknowledge has decreed and revealed. He has declared that His Church shall be one. Whether the revival of the Apostolic office will effect this great design, time will tell; but this is certain, that the plan which I have here suggested is attended with the advantage of not only uniting the Church with the State in every separate nation, but of uniting the universal, civilized, political, with the universal ecclesiastical power throughout the whole world, and throughout the whole Catholic Church; and we can form no better notion of the greatest earthly happiness of mankind than such union of people, Churches, and provinces, upon the basis of Christian truth, Christian discipline, and united ecclesiastical and political authority; provided that the common toleration, which experience proves to be essential to the public peace, be not infringed upon, when we endeavour to give new sanctions to the authority of the Universal Church over the hearts and souls of believers.

SECTION XIX.

Summaries of the Dedications of the Third, Fourth, and Fifth Parts of this work. Earnest appeal in this Sixth Part to the prelates of the Universal Church in behalf of Christian Unity. Special obligations that lie upon them, in consequence of the marvellous preservation of the Universal Episcopate, amidst the convulsions and storms that have shattered temporal institutions.

In the Dedication of Part V. of this work to the Queen's Majesty, I have shown the manner in which the Sovereign of this country may commend some plan of union of Christians to the other Sovereigns of the civilized world.

In the Dedication of Part IV. to the Sovereigns of Europe, I have shown the manner in which the reunion of Christians may be promoted by their following the example, in several instances, of the first Christian emperor.

In the Dedication of Part III. to the late Bishop of Rome, I have shown that the assumption of the authority which was never given by the Council of Trent, but which was usurped by the Bishop of Rome of that day, of imposing by his own authority a long and most unscriptural Creed upon the Churches under the influence of Rome, or in communion with Rome, was and is the one chief obstacle to the union of Christians; and to that consequent happiness of the Catholic Church for which Christ prayed, for which the Apostles laboured, and which the Holy Scriptures have predicted.

I dedicate this Sixth Part to *the Bishops of the Universal Church, as the divinely-commissioned teachers of Princes, as well as people.*—To you, fathers and rulers of the Universal Church, God, in His Providence, has committed the high office of appealing, by His authority, to the rulers of the world, that they unite with you to restore peace both to the Church and to the world. To you, fathers and rulers of the Church, Christ has committed the power of granting to the Church the peace for which He prayed, as the consequence of welcoming His holy faith. To you, fathers and rulers of the Church, the Holy Spirit has committed the sacred duty of so welcoming His blessed influences, that you seek peace among yourselves; and then commend to others the union which you shall adopt among yourselves.—You, fathers and rulers of the Church of Christ, are commanded, by the holy, blessed, and glorious Trinity, to reconcile all the history of the past, to revise the decrees of past Councils, the decisions of Churches, the commands of Bishops, the bulls of Popes; and to meet the demands of *this age of restlessness and revolutions, by attempting*, on the foundations of the truth which the Creator has laid down in His written Revelation, *to restore peace to the harassed and bewildered world.*—Fathers and rulers of the Universal Church, successors of the Apostles, sharers of their office, followers of their ministry, instructors of the instructors, examples to the examples of the world! you, and you alone, possess the authority and the power to appeal with success to the secular Princes of the world, that they delegate to those of your number whom you yourselves, in conjunction with these Princes, may select for that office, the solemn duty which Christ imposed on His Apostles at the beginning, of general Council for the general good. The power to restore peace to the Church and to the world is with them, and with you. Will you still so harass mankind with your own dissensions, that you will never, never combine to restore peace? Is it utterly in vain for the world to hope that some among the ecclesiastical rulers of the Church shall make this effort, and originate some well-considered scheme by which union may be restored to the Universal Church? *Is it not for this cause alone that your sacred Order has been continued?* May it not be that, amidst the changes and chances of this mortal life, your sacred Order has been preserved, that the united authority of the universal ecclesiastical power may be blended with the universal political power, to accomplish the prophecies which predict the common familyship of man on the basis of the common Faith, which Christ, our common Brother, lived and died to give to us? *Is it not possible that the universal Episcopate has survived*, amidst all the overthrow of dynasties, the convulsions of revolutionary movements, and all

the agitations of the centuries that have elapsed since the Apostolic office was permitted to fall into abeyance, *for this purpose only*, that in these, the latter ages of the world, peace, truth, and union, should be established among the nations, by the revival of the Apostolic office, with the choice, consent, and approbation of the two great classes of rulers—the ecclesiastical and the political; to whom God the Creator, by His providence, has committed the earthly sceptre of His power?—May not mankind hope that, as the period seems to be approaching when the international questions of war, liberty, commerce, and the possibility of danger, are referred to the meetings of political ambassadors for the general good; so also the time is approaching when the interchurch questions of Creeds, Liturgies, communion of worship, and Christian brotherhood, shall be referred, not to the rulers of particular Churches, who shall be fettered by vows of obedience to their particular societies; but to the meetings of ecclesiastical ambassadors, exercising a general superintendence over the Churches, for the sake of the union of Christians, and the establishment of one common faith as one bond of peace?

Fathers and rulers of the Church of Christ, permit me, as the reverencer and venerator of your high Order, to adduce this argument for the effort which I would persuade some of your illustrious members to make, for the common good of Christendom.

The failure of every effort to give religious peace to the world seems to assure the Universal Church, that no remedy but the attempt to revive the Apostolic Office can effect this noble object.

The people cannot do it.

SECTION XX.

Three things essential to religious union:—Personal piety; identity of belief; and agreement in discipline: and of these, the two last cannot be enforced by any authority less binding than that of the Church Universal, which can only act with effect by restoring the Apostolic office.

THREE things are essential to religious union: personal piety; identity of belief; and agreement in discipline. Without personal piety, or without the outward appearance of moral virtue, founded upon the professed belief of Christianity, there can be no communion of worship. Without identity of belief, there can be no common profession. Without some mode or form of discipline, there can be no association of believers as one Church. Personal piety makes individuals religious; and the question whether that personal piety, which does not adopt our own religious opinions, can be acceptable to the Creator, must be left not to us but to Him, as the Judge of the Universe. No man can certainly tell the decision of the Almighty on the state of the soul which gives to God the affections, and the conduct, while bias, prejudice, education, or ignorance, may prevent the reason or the judgment from arriving

at right conclusions. While, therefore, we pass no censure upon the ignorant, the prejudiced, or the erroneous, who may be sincere or pious, we cannot admit that their personal piety alone shall form the basis of the union. Those who murder others in the name of God believe that they do God service; and personal piety has been attended in every age with bitter enmity and cruel persecution of Christians in the name of the God of all, and in the name of the Saviour, whose religion is love.

If, too, personal piety alone cannot form the sole foundation of union, if agreement in religious opinion, and a common mode of worship, are essential to the Creed, and to the discipline round which the Churches must rally;—it is evident that some authority must be found which shall commend both the conclusions of controverted opinions to the conscience, and the decisions in questions of discipline to the practice and observance of Christians. These opinions, and these modes of discipline, are so numerous, so varied, so discordant, in consequence of the present collisions of Churches, that no unauthorized assembly of any description can be influential to decide their disputes, or heal their divisions. The States of Europe cannot make international laws without the aid of their united rulers. *The people of the Catholic Church cannot make the Creeds and Canons which shall unite them without the aid of their united spiritual rulers.* No one State can make laws for all States. No one Church can make laws for all Churches. As States delegate their ambassadors, Churches must delegate their representatives; or, in other words, the revival of the Apostolic Office is the hope of the Catholic Church.

From this reasoning, too, it is no less evident that as the people of the Universal Church, without the guidance and direction of their rulers given to them in some authorized manner, cannot bring about the desired union of Christians, so neither can the Bishop of Rome, or any one Bishop of the Catholic Church, accomplish the same object.

The present crisis calls for the earnest efforts of all who desire to see the Church of Christ restored to its primitive unity, faith, and discipline. If the Son of God were to return to this world to legislate for the Universal Church, it is not probable that He would sanction the *peculiar* regulations of any existing Church, however pure that Church may be; but that He would retain the laws of His own kingdom unaltered, and enforce their punctual observance upon His disciples. That which he would certainly do, cannot be deferred without disloyalty to Him, whose parting injunction to His Apostles was, "Teaching them TO OBSERVE ALL THINGS, WHATSOEVER I HAVE COMMANDED YOU."

SECTION XXI.

The Bishops of Rome have never been able to effect Unity in the Catholic Church, in consequence of their deficiency in the three sources of Unity,—personal piety; Scripturality of Creed; and unexceptionable Discipline. The astonishing influence possessed by the See of Rome in the height of its power. Means by which it lost that power. Its attitude of hostility to other Churches.

The Bishop of Rome is declared by his supporters to be the centre of Unity. The eyes of Christians are said to turn as by nature to the Bishop of Rome. The history of the gradual steps by which the See of Rome obtained its slowly-acquired but sure ascendancy over the Universal Church, is too long to be detailed in this place. It must be sufficient to say that the results of the continued efforts of the Bishops of Rome to obtain and perpetuate their usurpation of the Apostolic Office, and the ecclesiastical government of the Catholic Church, has proved to be unavailing because of its deficiency at various times in the three sources of religious union: personal piety, Scripturality of Creed, and cementing, because not severe nor cruel, discipline. The Church of Rome, when in the height of its power, possessed the influence of the most astonishing junction in one corporate form of every motive which can impress, or sway, the world. It wielded alike the sword of the Soldier, the sceptre of the Sovereign, and the crozier of the Bishop. Literature, poetry, and learning paid it homage. It rallied round it the deference of the quiet and humble, to the rubrical and more staid preacher; with the admiration and affection of the excitable and enthusiastic, to the more animated and impassioned preacher. The fanatical Franciscan, the severe Dominican, and the sober parish Priest, alike upheld its assumption. Its Bishop was honoured as a God; its laws were as Scripture; its decisions were infallibility. It was treason to question its temporal, it was blasphemy to doubt its spiritual, authority. The censures of its priests, whether deserved or not, were received as the sentence of the Most High God. They increased the pains of sickness, and doubled the terror of death. Princes and people knelt at the same footstool of the Church. The treasures of States were at its disposal. Kings and nobles vied with each other for the honour of dying in its defence, or of living in the seclusion of its cloisters. The indefinite authority of the Apostle, the more defined though limited powers of Bishop, Priest, and Deacon, with all their varied names, titles, and offices, from the door-keeper of the isolated church to the Metropolitan and Patriarch, were grasped by the Bishop of Rome. Slowly, gradually, ceaselessly usurping, it became supreme alike over the States, the Churches, and the individual minds, of men; and no human opposition, no human power, could have shaken its ascendancy, or reduced its dominion, if it had exercised its authority in the spirit of Christ, as well as in the name of Christ. Never, never would the Church of Rome have lost its authority and influence over the minds of men, if

it had not destroyed its own power by its own suicidal enactments. It destroyed the veneration for its *personal piety* when it changed the government over the souls of men, which it derived from its supposed influence over the invisible world, either into a source of private emolument, a revenue for a magnificent building, or a treasury for an ambitious war. It destroyed the veneration for its *Creeds* among the thoughtful, the scriptural, and the truth-loving (and these will always eventually govern, though they very seldom rule), when it set up other mediators besides Christ, to intercede at the throne of God. It destroyed the veneration for its *discipline*, when, to conduct which was indefensible, and to Creeds which were incredible, it added punishments which were unendurable; and blended treachery with cruelty, in the suppression of the permission to inquire. It refused to be reformed. It alienated its best friends by its invincible obstinacy in retaining its most objectionable doctrines. It strengthened the hands of its enemies by increasing its severity, when the approbation of the Churches was most generally withheld from its opinions. It compelled its most vehement adherents to explain away the letter of its laws, to define away its doctrines, to palliate, to apologize for, to excuse its decisions and its conduct.—Still, still, in spite of the learning, the scripturality, the general example of the Episcopal Churches of England, America, and Scotland, it withholds its assent from their framework, and insults them all by palming its Bishops upon their people, as if their very Episcopacy was schismatical. It renders the union of the believers in one Mediator with the believers in many mediators an impossibility, a wickedness, and a crime. Rome *has rendered and it does render itself unfit, unable, unworthy to be the bond of union to the Churches of Christ.* When the Holy Spirit of God, which changed the Jew and the heathen into spiritual Christians, shall enable the Romanist and the Papist to throw off the Creed of the one Bishop who has palmed it upon the Churches, then may the Church of Rome become once more the coadjutor of her brethren, of the Reformed Episcopacy. This she cannot be till she has moved with the movement of the Reformation, and changed her gods, which are no gods. This, until the slow progress of opinion, the influence of God's Holy Spirit, or the revival of an age of miracle change her, she will never do. The Bishop of Rome, therefore, is unable to effect the union of Christians, and the restoration of the Apostolical Churches. *Other remedies* must be tried; and one *remedy is the revival of the indefinite power of the superintendence of the Churches under the sanction of Christian princes, for the universal good.*

SECTION XXII.

Infidelity cannot effect the union which the Church of Rome has failed to bring about. Christianity was confounded with Popery by the agents of the first French Revolution. Lesson given to the Churches by that memorable event. General Apostolic superintendence of the Church Universal the only remedy for disunion.

As the Bishop of Rome cannot effect this great object, so neither can infidelity accomplish it. This experiment also has been tried, and has failed. The pseudo-philosophers of the French Revolution conferred the honour upon God of acknowledging a Supreme Being, when they had overthrown His religion altogether, because of the mistakes, the errors, or the crimes of its priesthood, and its professed believers in its sanctions. Confounding the opinions of men with the truths of God, they imagined that the Popery which had destroyed the antagonistical Protestantism of France was identified with Christianity; and they waged war with the God of Heaven. The retrospect of the period of the first French Revolution, with its horrors and its blasphemies, would be useless; it is familiar to every student of history. It has given this memorable lesson to the Churches—that infidelity may remove the belief in God from the minds of men, but it cannot dethrone His providence from the government of the world. It may unite together for a time the lawless, the godless, and the turbulent. It can never become the substitute for the religion which, however temporally dishonoured by the division of its adherents, is the only one which can eventually give to man the peace and union he longs for. Neither the theories of the philosophers of the first French Revolution, nor the suggestion of Lamartine, the speculator of the French Revolution of the present year (1848), who talks of an Iber-Itali Gallican union in 1943, without one allusion to a purer Christianity than the mediæval Popery, can become the substitute for that only hope of the world for which I am pleading—the revival of that better form of Christianity which, escaping from Popery, without being fettered by the Reformation or by any existing condition of any existing Church, may be commended to the favour of Christian people, Christian Churches, and Christian princes, by the restoration of the office which Christ Himself instituted, and which ought never, never to have been permitted to fall into abeyance—the general superintendence over the Catholic Church by the successors of the holy Apostles. No mistake can be so great as that of imagining that Providence can be reduced to an alternative, and that the Creator must employ the Church of Rome, the Church of Geneva, or the Church of England, to accomplish His predicted blessings. The way He has Himself decreed is the most certain way by which His prophecies will be fulfilled. He has declared that the kingdoms of the world shall become the kingdoms of Christ; and the chief subjects in the kingdom of Christ are the persons destined to make that kingdom universal, and to fulfil the merciful prediction.

SECTION XXIII.

Statement of the mode *in which the Princes and people of the civilized world may be most effectually interested in the projected union of the Churches, and of the* plans *to be submitted, and of the specific* object *proposed. The general ecclesiastical conclusions of the Ante-Nicene period, deduced from Revelation, are the only ones that can be appealed to as authoritative in this case.*

"But in what *manner*," it will be asked, "must this attempt to interest the Princes and people of the civilized world in the projected union of the Churches of the Catholic Church be commenced? and what must be the *plans* submitted? what must be the specific *object* proposed?"

Fathers and Rulers of the Christian Church, the manner in which the attempt to unite the Christians of the Universal Church must be made has been already suggested. Some of your number, as the ambassadors of Christ, must break through the routine of your prescribed and more limited duties, and humbly and respectfully, and in the name of your Blessed Master, request the secular powers of the world to permit you to select from among you those who may meet to consider these subjects; and to submit to the Universal Church some scheme, some system, for their better union.

Fathers and Rulers of the Churches, the *plans* which would be most advisably thus submitted to the Christian Princes of this world may be thus detailed:—

Neither the ambassadors of the Churches of Rome, England, Germany, Geneva, or of any Society of a later date than the Council of Nice, shall be received as the criterion of truth, nor as the peculiar bonds of union: but those conclusions only which the Christians of the earliest ages deduced from the common Revelation, and which relate to the three great designs for which the Catholic Church was instituted—Personal Religion, Simplicity of Creed, and Sufficient Discipline.

The *object* of these plans will be—the entire removal of the peculiar stumbling-blocks in the way of peace and union, which arise from the words Papist, Protestant—the commendation to the Christian world, which is but the Christian Church, of the supremacy of the Scripture as the sole standard of the Faith of the Church—the admission of the Bishop of Rome to that patriarchal authority only which was granted by the Council of Nice, and which is sufficient for all purposes of influence—the abolition, at one blow, of the chief instrument and cause of the separation between Christian and Christian, the Creed of Pope Pius IV;—the substitution, in the place of that Creed, of the Scriptural propositions which have been either perverted or misinterpreted—and above all, and more than all, *the compiling from the Liturgies and Creeds of the Ante-Nicene Church a simple Creed, a common Liturgy*, and a *Scriptural Discipline*, which the majority of Christians may adopt, which Princes may approve, and which the Rulers of the Churches

may commend to the approbation of their people. Universal uniformity can never be anticipated. *General agreement in some common propositions may be expected.* Hatreds may be lessened, they cannot be annihilated. Remove some of the causes, and the present effects of the hateful controversies between Papist and Protestant will cease. Restore Christ to His throne in the consciences and the hearts of men. Say to Rome, Thou shalt rule no longer. Say to Rome, to England, to all, We will hear you, and we will decide, not for you, but for the Catholic Church. Say to every sect, party, and division, We will not despise your Creed, your discipline, or your pretensions: we will listen with candour, and patience, and respect to you all: but we will endeavour to form one Universal Communion, which shall embrace all, all "who love the Lord Jesus Christ in sincerity." We will endeavour to restore the old waste places; to build up that one Catholic Church, in which all may meet to praise, and pray, and profess their common Faith, and partake of the bread and wine which shall commemorate their common Lord, be the means of a common grace, bind them all together by one bond of union, and begin upon earth the peace and blessedness of heaven.

Fathers in God, Rulers of the Christian Churches, must the student who hopes for these things, and presumes to express this glorious hope, always be esteemed among you as an Utopian, an idiot, and a fool? Must the existence of past evil be the only criterion of the possibility or probability of the future good?

SECTION XXIV.

The five powers, or governments, of France, Germany, England, Russia, and the United States of America, and the leading Ecclesiastics in each of them, may reasonably be expected to listen to, and act upon, an appeal for the Union of the Churches.

"But who," it may be demanded, "who of your venerable number, Fathers and Rulers of the Catholic Church, may be expected to originate this movement? Who of you may best be mentioned as the Ecclesiastics to whose united appeal the secular princes of the Catholic Church would listen with deference, the ecclesiastical Rulers with respect, and the individual believers, who desire union among Christians as well as the increase of personal piety within their own souls, with obedient and willing affection? If the attempt to reunite the members of the Universal Church can neither be expected to proceed from the personal piety of the people, from the usurped supremacy of the Bishop of Rome, nor from the infidel philosophers of France, Germany, or Geneva, from whom may the commencement of the effort be anticipated? That which is the duty of all is the duty of none! Where shall the man, or men, be found who shall be entitled to expect the patient attention of

their brethren, when they suggest or propose a remedy for the miserable divisions of the members of Christ's Catholic Church?"

That which seems impossible to men is possible with God; and that which God's prophecy declares to be certain will take place contrary to all seeming probability: and some series of events which the Deist would call the natural course of events will issue in the accomplishments of those prophecies. So it is in this instance: and the believer, in the proposition that God's Church shall finally be coextensive with God's family of man, and therefore that Christians may hope to be more united in one Catholic Church than they now are, may perceive the foundation of that series of events, which may commence the reunion which we anticipate.

Four several monarchies, sovereignties, or governments, are now most influential in the Universal Church; and four principal or chief Ecclesiastics, with the rulers of the Churches under their authority, may be appealed to as the eventual commencers by that mutual intercognition, which may be expected from the progress of society, of better feelings among Christians than those which prevail at present: and there are many circumstances which peculiarly and expressly seem to form the basis of such appeal. There is also a fifth power gradually obtaining great influence among States and Churches, in whose history there have no less been evolved many other circumstances which justify the same appeal to its consideration. The four powers are France, Germany, England, and Russia; and the fifth is North America. The four principal Ecclesiastics, with their dependent bishops and rulers of their Churches, are the Archbishop of Paris, the Bishop of Rome, the Archbishop of Canterbury, and the Patriarch of the Oriental Churches, the representative, in spite of the fearful degradation of his Metropolitans, and Bishops, and People, of the great names of Justin, and Basil, and Athanasius, and Chrysostom[7]. The fifth Ecclesiastic to whom the appeal for reunion may be made is the Primus, or first Bishop in America. To each of these may be addressed motives, reasons, and arguments, peculiar to themselves and their Churches, to solicit of the Christian Princes of the Catholic Church permission to attempt the healing of its unendurable dissensions.

The first appeal may be made to the Archbishop of Paris, and the Bishops of the Church of France.

[7] See Beavan's Intercourse between the Churches of England and the East, p. 7.

SECTION XXV.

The present condition of France, and the recollection of the fearful commotions through which she has passed during the last sixty years, seem to justify the hope that she would now be a fit and willing instrument to assist, in conjunction with England, in effecting a general Union of the Churches,—a measure which, more than any other, would be pregnant with important benefits to France herself.

When the judgments of God are abroad in the earth, the inhabitants of the world will learn righteousness. As personal religion in an individual is the result of sanctified affliction, so may the calamities of nations be overruled to the increase of the influence of a better religion among them. And, if this hope was ever to be indulged, surely it may now be indulged in the case of beautiful but unhappy France. Sixty years of political experiment, of democratic revolution, military domination, restricted monarchy, popular assemblies, and compelled dictatorship, have elapsed; but the "enterprising talents of the State are still arrayed against the institutions of the State[8];" and the question is still unanswered—What shall be the permanent form of government in that central country of Europe, respecting which the once most powerful authority[9] declared, that a revolution in France is a revolution in Europe? One experiment remains to be tried—an experiment which has never yet been attempted—and which, if tried with success, would realize the bright dream of the same authority, that the union of two such nations as France and England might govern, that is, might bias, and so benefit the world. The experiment to be tried, is, to rule upon the basis of a better form of Christianity than has hitherto prevailed in France. Nothing short of this will destroy the vulgar prejudice, that mutual hatred between France and England ought not only to be habitual, but essential. Nothing short of this will blend together in France, as it has already blended them in England, the rights of the people who are governed, with the authority of the sovereignty which governs them. Nothing but true religion will heal the wounds of nations. Nothing but Christianity will make even commerce useful as a bond of peace and union between these long-alienated peoples.

[8] Burke. [9] Napoleon.

SECTION XXVI.

Expectation of the co-operation of France in this project for Union grounded upon two things:—The spirit with which the Church of that nation once defended its liberty against the encroachments of Rome;—and the fact that it was the only Church then in connexion with Rome with which an Archbishop of Canterbury projected a union with the Church of England, against the aggressive supremacy of Rome.

THERE are two sources of hope that the Church of France might wisely and successfully appeal to their brethren of the Episcopate throughout the world; or that, if the Archbishop of Paris and the Bishops of France did not originate the movement for a better union among Christians, they would gladly listen to any appeal from others of their high order. One of these two sources of hope is the manner in which, for a century before the first French Revolution, France insisted upon the Gallican Liberties against all the influence of the Jesuits, and all the usurped authority of the Bishop of Rome; the other is, that the Church of France was the only Church in union with Rome with which an Archbishop of Canterbury, at the time when the Gallican Liberties were most strenuously insisted upon, proposed and projected a union with the Church of England against the Papal supremacy.

SECTION XXVII.

Threefold form assumed by the resistance to the usurpation of Rome. The case of the Greek and Anglican Churches. The case of the Church of France, and the Gallican Liberties. Concordats. *Important influence which that Church may exercise in any attempt to effect the union of the Church Universal. Appeal to the Protestants, as well as to the Romish ecclesiastics, of France.*

I CONSIDER first the question of the Gallican Liberties.

After the Apostolic power, which was once common to all the Episcopal Churches, had fallen, under the neglect of the Bishops, into the hands of the Bishop of Rome, the manner in which that power exercised itself, by enforcing doctrines and discipline, was resisted to a greater or less extent in every part of the Christian world. This resistance gradually assumed three several forms, upheld by three several classes of Christians and theologians. While some believed that the least appearance of resistance to Rome was a high crime against the God of Christianity, some resisted the Bishop of Rome, by utterly despising and rejecting even the ancient form of Episcopal Church government, of which that Church pretended to hold the chief seat. Others resisted the Bishop of Rome by preserving that form of government, and acting independently of his power altogether. Others resisted him by exercising their own right of self-government,

so far as it was possible to do so without dissolving their communion with him. The chief of the *first* of these were the Presbyterians and Huguenots of France, Geneva, Scotland, and elsewhere. The chief of the *second* were the Churches of the East, and the Episcopal Church of England. The chief of the *third* was the Church of France, and in that Church, and with that Church, the Jansenists, who preserved the vitality of religion as the source of personal piety, in the midst of the general corruption. No arguments, no reasoning, can defend, or justify, or palliate, the hateful cruelty of the French people towards the first of these. Yet the experience and history of the past has demonstrated that the rejection of the primitive system has not united the Catholic Church on its original foundation. Many of the second class of opponents of the Papacy, in the Greek Church and in our own Church, have acted on the unjust and criminal principle of imagining that, because the Church of Rome has wickedly departed from the purity of the primitive faith, its recovery is impossible; that the Holy Spirit of God has utterly and for ever abandoned it; that, because it has deeply sinned, it will ever uniformly continue still to sin deeply; and, therefore, that the only hope of the Catholic Church is, that that interpretation of the prophecies be correct which represents the Church of Rome as destined to be destroyed by fire from heaven.

The third class of opponents of Popery has been the Churches of the East, of which I will speak presently, and the Church of France. The Church of France then professed to believe in the propriety of never separating from the Church of Rome, while it still maintained the independence of the National Church. The long controversy between the Churches of Rome and France may be said to have been terminated by the solemn adoption in a convention of the French Bishops, in the year 1682, of the four propositions which are commonly known by the name of the Gallican Liberties. *They may be condensed in the following axioms:*—That God has not given spiritual power to the Bishop of Rome only, but to the Catholic Church generally; That this spiritual power must be defined and limited by Councils; That the exercise of this power must be regulated by the canons of the Catholic Church; and, That the judgment of the Bishop of Rome is only to be received when they assent to the justice of his opinions and decisions.

We are speaking of the reunion of Christians. We have said that three things are necessary, essential, indispensable, to that reunion. These three things are Personal Piety, Purity of Creed, and Sufficient Discipline. These three indispensable sources of union have been separated by the opponents of the Papacy. Personal Piety characterized the early Reformers, who rejected the Ancient Discipline in their hatred of Popery. Purity of Creed characterizes the Church of England. The resolution, at all hazards, to maintain by Discipline the union of the Catholic Church characterized the Church of France. Revolution after revolution has shaken Europe; and the godless infidelity which hates almost equally the simplicity of the personal piety of the Reformer, the purity of the faith of the Church of England, and the resolute discipline of the Church of France before its first great Revolution, can now only be destroyed by the

union of Personal Piety, a Pure Creed, and the Discipline which seeks for some established order as the hope of the Catholic Church. The ancient Gallican Liberties of which I am speaking were, it is most painfully true, utterly destroyed for a time by the *Concordats* which have been made since the commencement of the authority of Napoleon fifty years ago: but they may be restored by other treaties and by other *Concordats;* and in this consists one hope of the Catholic Church—that the Archbishop of Paris and the Bishops of the Church of France will no longer be the *traitors to their Church*, and the *betrayers of the liberties* which their fathers with so much difficulty secured to the people of France. One hope of the Christian Church is, that the French Church will aim at the union of the Catholic Church, and the upholding the proper influence of their noble country among mankind, by resolving to reconsider the whole question of Religion, and endeavouring to heal the wounds inflicted by their Revolutions; by restoring the influence of Christianity; by bursting the fetters of the old Papal Supremacy; and, using some such language as the following, to the millions of the Catholic Church who desire the fulfilment of Prophecy in the re-establishment of piety, faith, and order, let the Archbishop of Paris, and his brethren, think and speak thus:—

"Are there in France men and women who are eminent for their personal piety, Protestants, opposing the assumptions of the Bishop of Rome, while you love Christ and His religion, France and its prosperity, mankind and their universal happiness? we implore you to act with us in removing the causes of our hateful Revolutions, in framing a Scriptural bond of union upon the foundation of that holy Gospel, that simpler Creed, which has made our neighbour England so prosperous, so powerful, so united. We charge you to act with us when we say to the Bishop of Rome, We will become one united Church, as we desire to be one united nation.—*We invite you, the Bishop of Rome, to accept the old Gallican Liberties;* to rescind, also, the one chief stumbling-block between the Christians who believe in the Scriptures and do not adhere to Rome. We will aim, on Christian principles, at the accomplishment of that great object at which our former Kings, our later governments, our severe Republic, and our magnificent Napoleon, all desired to effect by political ascendancy, and exterminating wars. We will aim at the ascendancy of the influence of France in the councils of the world. *And this we will do by Christianity, and not by infidelity;*—by stability of government, not by revolution;—by peace, and not by war;—by reviving the principles which were alike adopted by our ancestors, that the union of Christians should be studied by the Church and people of France, without infringing on liberty; without destroying or impairing toleration. We desire to make the Gallican Liberties the basis of the universal union which shall characterize a period when the Bishop of Rome shall again be, what he was in the ancient days of the Christian faith,—a Bishop among Bishops, giving the sanction of his influence to truths taught by others as well as by himself; and welcoming as well as enforcing the discipline which restores his equality, but destroys his supremacy. We will maintain the union of the Catholic Church by annihilating the submission of the Churches which compose it, to that one Church,

the Church of Rome, which is, and was, and will be, only powerful by our weakness, in-submitting to an unscriptural usurpation."

Thus speak, thus act, thus decide, Archbishop of Paris and Bishops of France; and England will rejoice in the religion which shall make France more influential than all the victories of its Revolution, or all the glories of Napoleon.

SECTION XXVIII.

The French Church invited by an Archbishop of Canterbury to consider with the English Church the possibility of a union. Correspondence between Archbishop Wake and Ellies Dupin and Piers Girardin. Faults committed in this negotiation by the Archbishop of Paris and the Archbishop of Canterbury.

But not only do the Gallican Liberties, however obsolete they may have been made for a time by the late *Concordats* with Rome, inspire the hope that the Church and Bishops of France may help to restore peace to the divided and miserable Church, France is the only country in union with the Bishop of Rome, whom an Archbishop of Canterbury invited to consider the possibility of a union with the Church of England.

In considering questions of this nature, *centuries, the moments of eternity*, or the tenth part of one of the days of God [1], must be regarded by man as they are regarded by the spectators in the invisible world of God's Providence and God's dispensations; as parts only of a system which, beginning in eternity, and ending in eternity, embraces the whole work of exhibiting to the beings of another state the mighty plan by which Christ shall *bring all together in one* [2]. Surprise, therefore, must not be excited, if I here refer to the correspondence which took place a century and a half ago, as if it were but an event of yesterday.

Ellies Dupin, author of the learned Dissertation on the Discipline of the Ancient Church, and of the elaborate and invaluable Ecclesiastical History of the Church [3], in common with many of the most religious, learned, and patriotic members of the Church of France, was justly indignant at that most insulting edict against spiritual Christianity—the bull Unigenitus. The Archbishop of Paris [4], and the principal doctors of the Sorbonne, with many of the French Bishops and Clergy, appealed, but appealed in vain, from the Pope (Clement XI.) to a general council against the bull. A new edition of the works of Chrysostom was about to be published at this time [5]; Mr. Beauvoir, chaplain to the Earl of Stair, the English ambassador at Paris, had requested his subscription to the work from Wake, Archbishop of Canterbury. In a letter to the Archbishop,

[1] 2 Pet. iii. 8. [2] Ephes. iii. 10. [3] Page 192. [4] Cardinal de Noailles.

[5] See a Letter from Mr. Beauvoir to Archbishop Wake, dated Paris, December 11, 1717, O. S. ap. Maclaine's and Soames' edition of Mosheim, vol. iv. p. 534, and the whole correspondence from which this account is condensed.

thanking him for his compliance with his request, Mr. Beauvoir informs his Grace that Dupin, in an interview which he had with him at Paris, had expressed a wish for a union of the Church of France with the Church of England, as the most effectual means of bringing about a union of all the Western Churches. The Archbishop, in his reply to this communication, expresses his very proper wish that the Cardinal Archbishop of Paris had corresponded with the Archbishop of Canterbury on the subject; inasmuch as, if he had done so, he, Dr. Wake, would have *consulted his brother bishops, and obtained the King's consent to the entertaining of the project.* Without such consent he said that he could not proceed. The Archbishop then, in allusion to Dupin's wish, declares himself the friend to peace, but more to truth. He asserts the independence and plenary authority within itself of the Church of England; and declares his willingness on such terms to treat of an union with the Church of France; but he desires that it may be understood that such union was to be sought, neither for the sake of the Church of England, nor of the Church of France, but in the promotion of a Catholic communion among all the Churches of Christ. This letter is dated August 30th, 1718.

In the next letter to Mr. Beauvoir, dated October 8th of the same year, the Archbishop informs his correspondent that he had therewith transmitted to Dupin the Service Books of the Church of England; and that he had written to him on the necessity of dissolving the submission of France to the Papacy, in such manner as to assign to the Bishop of Rome a primacy only of place and honour [6].

About this time Piers Girardin, an eminent Doctor of the Sorbonne, delivered a discourse before that Society, in which he exhorted the doctors to proceed in a design which they had formed to revise the doctrines and rules of the Church; to distinguish between matters essential and non-essential; and thus to satisfy the Church of England that they did not hold every decision of the Pope to be an article of faith. In the month following, Girardin, to whom Dupin had shown Archbishop Wake's letter, wrote to the Archbishop. In reply to this letter, Wake expresses again his conviction that no union could take place between the Churches while they give to the Bishop of Rome any thing more than a primacy of honour [7]. Soon after this, Dupin sent to the Archbishop his Commonitorium, in which he reduces the controversy between the Churches to the three heads to which all controversies among Christians may be reduced,—faith; discipline; piety, or rules of practice. He approves of the greater number of the Articles of the Church of England, and urges no material objections to the remainder. He wishes that a union between the Churches might be formed with the consent of the Bishop of Rome; but, if this consent be withheld, that it be effected without him; and that, if the Pope should attempt to terrify them, a General Council be summoned to oppose him.

[6] The Letter to Dupin is No. I. of the Correspondence.

[7] Nullam unquam vobis stabilem inter vos pacem, aut Catholicam cum aliis unionem haberi posse, dum aliquid ultra merum honoris Primatum ac *προεδρίαν* Pontifici Rom. tribuitis.

To this the Archbishop, in another letter to Mr. Beauvoir, replied as before. He urged the calling of a National Council, as a General Council could not be expected. He desired to expunge from the Services of the two independent National Churches whatever was calculated to hinder that perfect communion which might arise from their joining in prayer and sacraments together, which might easily be done, because there was nothing in the Liturgy of the Church of England that the Church of France would not allow, except the Rubric relating to the Eucharist: but that nothing could be done, unless the authority of the Pope to interfere be utterly denied. The Archbishop urges the superior consistency of the Church of England[8] to that of the Church of France;—that, while England denied the authority altogether, France allowed the authority only which was consistent with the Gallican Liberties, that is, as much or as little as they pleased.—And here the correspondence may be said to have ended. Dupin died soon after. The Regent D'Orleans, and the Abbé Du Bois, who governed the Regent, and who was aspiring to the Cardinalate, heard of the correspondence, sent for Girardin, commanded that the letters should be given up to him, and sent the whole of them to Rome. Girardin was reprimanded; and, though some few letters still passed between him and the Archbishop, the interference of the Regent, the Abbé, and the Pope was effectual to suspend all attempts at the union of the Churches of France and England till a more propitious period.

Such was the fruitless result of the correspondence between the principal persons of the Churches of England and France more than a century ago. One fault committed both by the Archbishop of Paris and the Archbishop of Canterbury was, that they projected or imagined a union on the basis of the institutions in their respective Churches. *The only basis of union must be the primitive Ante-Nicene faith; in deliberating upon which, all modern jealousies might be excluded.* And the only mode in which this plan of union can be projected must be by the resumption, on the part of the principal ecclesiastics of Europe, of that general office of the Apostolicity, by which the Bishops and Metropolitans of the Catholic Church acted as the mutual superintendents over each other; not as exercising authority, but as tendering advice; not as controlling mind, but as respectfully urging an opinion. And the time has arrived, or is at hand, when you, the Archbishop of Paris, and you, the Bishops of France, as the friends of the anti-papal liberties of your Church and Country, may appeal to that hospitable England, which sheltered you from the guillotine of the infidel, and from the pike of the assassin; and resuming the unfinished correspondence of a former century, propose, or suggest, or sanction, some plan of Christian union, to banish the mutual hatred of the two countries; and to enable the Christian Englishman and the Christian Frenchman to offer the same prayer to God, to kneel as the brethren of Christ at the same altar, and to partake of the same body and blood of the Lord.

[8] Letter IX. to Mr. Beauvoir.

SECTION XXIX.

Appeal to the Bishop of Rome. An earnest entreaty to that pontiff to effect a return to that simplicity and integrity of faith which once won the approval of an Apostle and the admiration of the whole Christian world. The Creed of Pius IV. condemned. Analysis of it. The Bishop of Rome himself does not and cannot believe it. The Roman pontiff exhorted to remove the obstructions which the groundless and exorbitant pretensions of that see oppose to the peace and union of Christendom.

From presuming to speak, as a Christian, to the Archbishop of Paris, and to the Bishops of France, I venture once more to submit another appeal to the Bishop of Rome:—

The God of Peace be with you; the Prince of Peace be with you. May the Holy Spirit which proceedeth from the Father and the Son, "the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord [9]," so be with you, the Bishop of Rome, and so be with the Bishops and the Churches in communion with you, that you all may be blessed with the wisdom to perceive, and the resolution to remove with deliberation, but with boldness, the untoward circumstances with which the mediæval ages have disfigured the faith, and deformed the Church of our common Lord.—May the Grace of the Holy, Blessed, and Glorious Trinity so be with you, that you may emerge from the mire and pollution of European politics, and questions of secular movements between Princes and their people, which can be decided only by arms; and *if you be, indeed, the successors of the Apostles*, as you claim to be, that you *devote yourselves to the reformation of the Catholic Church in the manner in which the Apostles themselves would do*, if they were now to be raised from the dead to judge the spiritual Israel of God. As St. Paul and St. Peter, with their brethren, were the general superintendents of their Churches, as "the care of all the Churches [1]," rested upon the Apostle of the Gentiles, as well as upon St. Peter and their brethren; as St. Cyprian has explained and urged this same duty, so also does the Catholic Church of Christ require of you, and of all Bishops, whether they be in communion with you or not, that every one of your holy and sacred order deem yourselves entitled to feed the whole Church of God, and to drive away heresy out of every part of it. I base my appeal to

[9] Isa. xi. 2. "Spiritus consilii et fortitudinis, spiritus scientiæ et pietatis."—Vulg.

[1] Cyprian says *, that there is but one bishopric in the Church, and that every Bishop has an undivided portion in it—a diffusive power, that lay in the whole College of Bishops, every one of whom had a title to feed the whole Church of God, and drive away heresy out of any part of it. In this sense the Bishop of Eugubium's power extended as far as the Bishop of Rome's; the Bishop of Rhegium was as much Bishop of the whole Church as Constantinople; and Tanis equal to Alexandria †. For in St. Jerome's language they were all ejusdem meriti

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* Episcopatus unus est, cujus a singulis in solidum pars tenetur.—De Unit. Eccles. p. 108.

† Ep. 85, ad Evag.

you on the Holy Scriptures, on the testimony of the primitive Church, and on the words of the venerated Fathers. I have spoken to you of the union of Christians. We desire that union. *We desire it*, in one sense, on the foundation of the faith of Rome itself; not on the faith of the Church of Rome as it is, but *on the faith of the Church of Rome as it was* in the joyful period which St. Paul describes when he assures us that its faith was spoken of throughout the whole world[2]. This, this is the one, sole, only question between us,—Was the faith of the Church of Rome, in the days when St. Paul commended it, the same faith which the Church of Rome now holds, and has held since the days when the unauthorized Creed of Pius IV. was enforced upon the Churches? Has no error been engrafted upon the primitive faith? Has no falsehood been added to the truth, and the mingled mass been called Development? The faith of the Church of Rome in the days of St. Paul is soon and easily ascertained. The twelve Apostles not only ruled the Churches. The Articles of the Apostles' Creed were their faith. They may be gathered from the speech of St. Peter on the day of Pentecost. Christ was worshipped as divine. The Apostles' doctrine was blended with the Apostles' communion of the broken bread and the common prayers[3]. The simplicity of the faith, the discipline, and the personal piety of believers, and not their submission to any one ruler, but Jesus Christ, united them as one Society in one Holy Catholic Church. And the restoration of this simplicity is the great service which the Christian Church now demands of that high order which the Providence of God has preserved for this purpose, that the primitive Christianity may be revived in the Catholic Church in these latter ages of the world. Wearied with controversy, or heavy laden with unreasonable, unscriptural, arbitrary enactments or opinions, faith, and discipline, the company of believers in Revelation seek for rest to their souls. *They require* neither Protestantism, which may be sometimes identified with Deism; nor Popery, which may be identified with superstition; but *the Christianity of the Scriptures*, and of the Ante-Nicene Churches. They read the Creed which one predecessor of the Bishop of Rome commands us to believe—and they ask, as I, a Christian, trusting in Christ for my salvation, now ask, Is the Creed of Pius IV. all true? Or, if there be any mixture of the doubtful, the uncertain, the questionable, is there no authority within the Church of Christ to remove those portions, at least which compel the lover of truth to pause before he assents to this Creed?

Let us go through the Articles of your Confession of Faith which a

et ejusdem sacerdotii,—of the same merit, and equal in their priesthood,—which was but one. In things that did not appertain to the faith they were not to meddle with other men's dioceses, but only to mind the business of their own. But when the faith or welfare of the Church lay at stake, and religion was manifestly invaded, then, by this rule of *there being but one Episcopacy*, every other Bishopric was as much their diocese as their own; and no human laws or canons could tie up their hands from performing such acts of their episcopal office in any part of the world as they thought necessary for the preservation of religion.—Bingham, book ii. cap. v. sect. 2.

[2] "Fides vestra annunciatur in universo mundo."—Vulg. Ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ, Rom. i. 8.

[3] Acts ii. 42.

former Bishop of Rome added by his own authority to the Creed of the early Church. Let us glance once more at the twelve Articles of the Creed which Rome has made the wall of separation between Christians.

1. *We, with you,* Bishop of Rome, *will receive all* the Apostolical traditions and observances of the Catholic Church *which can be proved to be* ancient, *useful,* or Apostolically enjoined upon us.

2. We will receive, as you do, the Holy Scriptures in the sense in which the ancient Church, *so far as we can ascertain* the fact, received them: but there is no unanimous consent of the Fathers to which we can appeal; neither is the use of learned and sober criticism to be withheld from the theologian and the student.

3. We acknowledge the Sacraments, instituted by Christ alone, as the ancient Church received them.

4. We will receive the ceremonies of the early Churches, in the administration of these Christ-appointed Sacraments.

5. We cannot receive the decisions of the Council of Trent, *which has identified the justification,* which is the act of the Divine Judge, *with the sanctification,* which is a state of the human mind: but we are willing that the subject be considered in another Council.

6. We believe the Sacrament of the Bread and Wine to be the means of Grace, the commemoration of Christ's death, and the Communion of the body and blood of Christ, in which, to use St. Paul's expression, "we are members of his body, of his flesh, and of his bones[4]."

7. We believe the decree of the Council, which withholds the Cup from the Laity, to be *a rescindable error.*

8. We believe the existence of an invisible world.

9. We honour all saints, while we acknowledge Christ to be the only Mediator between God and man.

10. We decline to give honour to images.

11. We believe that repentance, not penance, is the uniform duty of the Christian, and that from such repentance there can be no exemption.

12. We acknowledge and desire, to restore the Holy, Catholic, Apostolic Church; and to admit the Church of Rome to be one of its most reformed and holy members. We cannot swear obedience to that Bishop, who, even if he were the Prince of the Apostles, and the Vicar of Christ, requires us to honour other Mediators than Jesus Christ; because we believe that God has not granted to that Church, nor to the Bishops of that Church, the power to contradict the words of His own Holy Spirit, and to command the reception of the unscriptural, and therefore erroneous symbol of faith. Neither can we receive all and every thing defined and delivered by all the General Councils, for they contradict each other; nor by the Council of Trent, whose decrees require revision;—but we are anxious that either the Apostolical authority of the Episcopate, or the deliberations of another Council, should submit to all

[4] Ephes. v. 30.

Christians *a simpler Faith*, a *wise Discipline*, and a *holy bond of love and union*, founded on a broader basis than the decisions of the Church of Rome, at the period of the controversies which were on foot three centuries ago.

13. We dare not say that all believers in the truth of Scripture, in the Divinity of Christ, and in the necessity of personal religion, will be damned if they receive not this Creed of Pius IV.

"Thou, Bishop of Rome, canst not believe these things. The time has come, when the Pope cannot, does not, dare not, profess his belief, that every Christian who welcomes not the Creed of Pius IV. will not be saved. It is impossible—and the Bishops in communion with you know, that it is impossible that the rejector of images, and the withholder of honour from other Mediators than the Holy Son of God, shall be cast away from the infinite mercy of Jesus Christ, because this arbitrary, inconsistent, intolerant, and intolerable tissue of mingled truth and falsehood is unacceptable, or unendurable. Act, then, Bishop of Rome, upon your apostolical, episcopal authority. *Heal the divisions of the Churches, by declaring that this obnoxious Bull be cancelled, rescinded, repealed.* Affirm your willingness to exempt from their oaths of canonical obedience the declarers of attachment to this Creed. Summon the Bishops of your own Patriarchate. Affirm your supremacy within the limits which the Council of Nice assigned you. Invite your brethren of the Apostolicity to consult on Scriptural and Primitive principles, for the whole Catholic Church. *Assume your real dignity as a spiritual ecclesiastic in Italy, without stretching your decaying sceptre over the Churches of Europe and the world.* Make the greatest sacrifice at the altar of Jesus Christ, which Prince or Potentate ever made—the sacrifice of the usurpation of centuries—the sacrifice of a dominion claimed from Heaven, but never given by the Almighty. *Destroy Popery*, and *substitute Christianity*. Take away from the Catholic Church the severe and stern necessity of resisting to the death the Bishop of Rome. Seek no longer to enslave us; and thus command the cessation of the widespread and undying resolution to effect your overthrow. In the name of the God of peace, we implore you to lay the foundation of the religious peace of the Churches of Christ. Do not wait till ruin descend upon you as the result of the obstinate efforts of Popery to bind the dead mass of its corruptions to the living body of Christ: but give the world peace from your restlessness, your machinations, your conspiracies against freedom, your hatred against the truth. Resign your claims to an unscriptural supremacy. Be like St. Peter, the brother Bishop, and the brother Elder, and not the lord over the heritage of God. Bid the unholy war to cease against a free Press, an open Bible, the spiritual Church of England, and the common spirit of inquiry, which, though often perverted, is the basis of our conviction of Truth, and the next blessing to Truth itself. Head the movement. Become the standard-bearer of that great number which no man shall number in these latest ages of history, which passionately long for the embracings of Peace with Truth, and reunions of the members of the Universal Church of Christ. Neither you, nor your successors, with all the despotisms of Europe, if they could be restored, nor

all the Jesuits who have ever uttered their curses on our energies, nor all the perverted traitors within our own tolerant Church, will be able to reunite the Christian Churches on the foundation of the old Popery. You may reunite them on the basis of the Confession of the errors of your predecessors, and the withdrawal of the Papal pretensions.—Act on these principles, and you will become in reality what you profess to be in theory—the messenger from God to man—the peace-maker between the divided Churches—the reconciler of Christians—the benefactor to the Church and the world. *Falsify the assertions of those who tell us that Rome cannot, and will not, reform herself.* Confute and nullify all those interpretations of the prophecies which assure us that Rome is the one great Anti-Christ, which refuses to be reformed by others, and which must and will be consumed by fire from Heaven. Begin your own revision of the past, and of the present; and it shall be at the end of the Christian Dispensation, as it was at the beginning, that the Faith of the Church of Rome shall be spoken of with admiration, imitation, and gratitude throughout the whole world."

SECTION XXX.

Appeal to the Archbishop of Canterbury. Importance of his Grace's declaration, on his elevation to the Primacy, "That the blessing of God was to be expected in proportion as we are true to the principle of adherence to the Word of God, and deference to the Scriptures rather than to the practice or opinions of men." The station and influence of the head of the Church of England render him the fittest instrument to propose and commence an object so dear to Christians as the union in one body, and faith, and hope, of all who name the name of Christ.

From presuming to address this new and therefore strange language to the Bishop of Rome, I venture to speak to another Chief of the Apostolic order,—the Archbishop of Canterbury, and, with him, to the Bishops of the Church of England, of which I am an unworthy minister.

I speak to the Archbishop of Canterbury.

"The blessing of the Great Head of the Church, of whom the whole family of God, in Heaven and Earth, is named, be with thee, and rest upon thee.

"I congratulate the Church of England, and the whole Catholic Church of Christ, not only on the elevation of your Grace to the Archiepiscopate of the Society of faithful men over which your Grace is called by God's Providence to preside, but more especially on the sentiments expressed by your Grace immediately after that elevation, in replying to the address of the London Clergy, "*That the blessing of God was to be expected in proportion as we are true to the principle of adherence to the Word of God*, and deference to the Scriptures rather than to the practice or opinions of men." I congratulate them on the conclusion, also, to that reply, in which you requested

the prayers of your brethren, "that the Grace of God would support you in making you an humble instrument in promoting the glory of God, and extending the kingdom of the Redeemer[5]." That these sayings were not to be considered mere words of course, signifying nothing, I well know: first, because they are but the echoes of the solemn vows which your Grace had, but a short time previously, taken, that you would "maintain nothing to be required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same Holy Scriptures"—and that you would "set forward, as much as shall lie in you, love and peace among all men[6]," and next, because I have now had the honour to be acquainted with your Grace for nearly a quarter of a century; and I have most abundant reason to believe and know, that the extension of the kingdom and Church of Christ, and the promoting of the honour and glory of God, have been the great objects of your labours and your prayers. Fervently and unfeignedly, therefore, do I thank God for your Grace's elevation to the Archiepiscopate of the Church of England: and no less unfeignedly do I pray for the prolongation of the life which has been hitherto devoted to God's service;—and for the continuance of that influence, which the learning and the consistency, the zeal and the moderation, the blamelessness and the piety of your Grace, have justly and honourably established over the hearts and minds of all Christians among us.

But even these causes of congratulation to the Church, and of my earnest prayers for the continued health, prosperity, and influence of your Grace, are not the only reasons for my thus pouring forth the language of my heart. The time seems to have arrived when the Catholic Church of Christ, weary of the controversies of the mediæval ages, and of the age of the Reformation which succeeded them, impatiently desires the revival of the primitive Christianity; and the restoration of the union of piety, faith, and discipline, which bound together the early Christians in the Apostles' doctrine and fellowship, and in the sacraments and worship. The secular powers of the world desire peace, upon the basis of the earlier truth. The ecclesiastical rulers of the Church are the ministers appointed by the providence of God to carry the wishes of their princes into effect. The two principles professed by your Grace, and enforced by our own branch of the Catholic Church,—the supremacy of the written Revelation, and the resolution to maintain and promote peace,—are the only foundations on which the hopes of Princes, and the duties of Bishops can be blended and accomplished. Some one person is required to originate the proposal to the kings of the earth, and to the Bishops of the Church, that an effort be made to commence the restoration of the Catholic Church to its original state of simplicity, integrity, unity, and efficiency. The Bishop of Rome is not the most fit person to commend any project of union to Christian Princes; because the proposition for union which would emanate from Rome would at present be founded, not upon

[5] Address of the Clergy of London, and Reply of the Archbishop, 1848.
[6] Service for the Consecration of Bishops and Archbishops.

the paramount authority of the Scripture, but upon the supremacy of the see of Rome over all Christian Churches and all Christian people. *The chief Bishop of England*—the country whose influence is beginning to prevail, more than that of any other country, over the civilized world—makes no such pretensions. Deeming himself to be, as the early Bishops esteemed themselves, the equal among his equals, he can but presume to commend to the notice of Princes and Bishops that mode of maintaining peace and union, which the Divine law, and which no merely human law, commands and sanctions. *The Archbishop of Canterbury, then, is the fittest person to solicit the approbation of his own government to any well-digested project of Christian union.* The government of England, also, is the best fitted, by its perfect freedom from political ambition, and by its desire to promote the peace of the world, to propose that religious union, which is its best foundation. I presume, then, to say to the chief Ecclesiastic of our own Church, "Prepare for us a scheme, based upon the Scriptural principles which all who worship Christ profess to welcome, which we may submit to the Princes, and which you may submit to the Bishops, of the Church Universal. Prepare for us a plan, based, not upon the supremacy of any one Church, not upon the ascendancy of any one Ecclesiastic, not upon the system of worship, belief, or profession, framed or adopted by any one of the divided Churches with which they build walls of separation to pale themselves in, and to keep their brethren out;—not upon the creeds of the Church of Rome;—not upon the formularies of the Church of England; not upon the Papal interdictions of change; not upon the Protestant results of the great division exclusively; not upon any basis posterior to the third century—but *prepare for us a plan which shall embrace a liturgy, a creed, and a discipline, such as the earliest centuries of Christianity welcomed* as the foundation of that intercommunion, which, whatever were their faults, bound together as one body all the worshippers of the Son of God. Obtain permission from our civil government to make the appeal from the Church of England to the rulers of the Churches of the world, whether they be civil or ecclesiastical, that they desire the peace of the Holy Catholic Church. Urge, also, upon the Christian Sovereigns the summoning together of the congresses, and the synods, which may frame an inter-ecclesial and international code of Christian concord; *so that all Christians should be able to pray together in their Churches*, as they now transact business together in their streets. Seek the means to impress upon the world, that as it is the design and tendency of civilization to make all nations one family in secular matters, *so it is the object of Christianity to make all nations one family in the matters of religion.* All Princes demand of the Ecclesiastics under their dominion, that they devote themselves to this object. Entreat the government of England to request of our Bishops, and more peculiarly of our principal Bishops, that they enable our great nation to become the promoter of the Christian peace and welfare of all mankind, and more especially of 'the household of faith,' the Catholic Church of Christ."

The government of England is the fittest government to suggest such a scheme of union, and to submit it to Christian Princes and States. The Bishops of the

Church of England, with the Archbishop of Canterbury at their head, are the fittest persons to act in concert with the government; and *your Grace is the fittest and most worthy personage to originate this movement*, to solicit the permission of your own government to lay before other governments the plans and projects which may deserve and receive the attention of all who desire the reunion of the Churches of Christ.

Is it possible that this high destiny may be reserved for the government of England? Is it possible, too, that *the highest honour which the providence of God can confer upon the most privileged Christian* can be reserved for your Grace?

I have alluded, in the language of truth, and not of mere compliment, to the virtues and accomplishments which adorn your Grace. *Is it possible*, I ask your Grace, in the presence of God and of the Son of God—*is it possible* that your Grace will add to those virtues and accomplishments the boldness and the wisdom to devise and to submit to the governments and the Churches of the civilized and Christian world any plan, which, though for a time it might meet with the derision of the thoughtless from its novelty, would be welcomed with gratitude and joy by the mourner over the divisions of Sion, and by the believer in the prophecies which foretell the union and the peace of the Churches?

Your Grace and your brother Bishops, severe as the routine of your duties may be, are not raised up to attend merely to that routine. *What the Son of God would do to promote the reunion of Christians, if He were now upon earth, you all*, so far as the withholding from you of the miraculous powers permits, *are now required to do.* What, we may ask with the deepest reverence, would Christ Himself do, to effect that oneness of His followers for which he prayed? Whatever it is, miracles excepted, you, as the successors of His Apostles in their transmissible functions, may be expected to perform.

To ascertain what it is probable that the Son of God might do if He were to return to earth to legislate for the Universal Church, we may reverentially consider what He would not do.

It seems probable, then, taking the unerring word of truth for our guide, that the manner in which Christ would effect the fulfilment of His prayer, that His Church "may be one," would be of general and universal application, like the light we see, or the air we breathe. It is probable, therefore, that He would not adopt the practices, the opinions, or the discipline of any one of the societies or the Churches, into which His Catholic Church is so miserably divided, as exclusive modes to be followed in each minute particular by the whole body of Christian believers. The decisions of every Church are the partial results of pre-existing controversies; and in every instance they are tainted with much that is merely human, or national, or local, or peculiar. As our Lord would not commend to the approbation and imitation of His followers the rejection of His Sacraments, with the Quakers; or the denial of the worship of Himself, with the Unitarians; or the contempt of the Apostolic institution, with various sects; so also it is certain that He would not commend the elevators of other mediators than Himself to the mercy-seat of God; and the upholders of

the mediæval innovations in faith, discipline, and ceremonial observances. He would not commend the pictures of the Greek Church, and other appurtenances of questionable value, to our favour. Christ would not command His Universal Church to adopt all the rubrics and the canons of Edward VI., Elizabeth, James I., or William III., which regulate and direct our own worship. While the forms of prayer, the points of our faith, and the general services of the Church of England, because they are Scriptural and primitive, and adapted to the use of the Catholic Church, would receive the favour of the King of the kings, and Lord of the lords of the whole earth, it is not probable that every part, even of the best portion of our offerings to the Most High, would, without exception, be commended and commanded. No one Church, no one society, therefore, would probably be made the exemplar to another.—What, then, is probable? Is it too presumptuous to say, that that course would probably be adopted by the divine Legislator which I have ventured to suggest (I write as in the presence of my Saviour and my Judge); that the points of faith, the modes of prayer, the rules of government, which the Apostles commended to the early Christians, would be commended to our adoption by the Divine Head of the Church, without the command that the Catholic Church should universally adopt every peculiarity of any one of the Churches of which the Catholic Church is now composed. Is not this the probable manner in which our Divine and blessed Lord would direct his followers to proceed? *Is it not in our power, then, to discover the details of this probable command, and to compile the universal creed*, the *universal liturgy*, the *universal government*, which the people of the Catholic Church would welcome, which princes might adopt, and which all Churches would receive with joy? If this would be, and if your Grace be indeed the chief, or among the chief of the successors of the Apostles and administrators of the Churches of Christ, *is it not your Grace's duty to endeavour to do* what your Lord and the Apostles would certainly do if they were now upon earth? Is it not your Grace's bounden duty to do what Christ would enjoin, so far as in your power lies to do it? Would it not be your joy and crown of rejoicing, in that day when the spirit returns to the God who gave it, that you be able to remember, not only the declaration you made to the London clergy, not only the vow you made before that declaration was spoken; but that you remember also that the manner in which you observed the declaration and the vow to honour the Scriptures, and set forward peace with all men, though the plan was unusual and new, and for a time derided, if it was that which Christ our Lord commended and approved? *Would you not be able with greater joy to say*, "Lord, now lettest thou thy servant depart in peace," if at that solemn hour you were able to say, "No difficulties terrified me—no mere routine retarded me—no apprehension lest Princes should oppose me—no fear lest the people should deride me—no human motive prevented me from endeavouring to fulfil my duty to the Holy Catholic Church of Christ, as well as to my own Church,—the useful, the honoured, the Scriptural Church of England. Raised by God's pro-

vidence to one of the most influential of all the thrones in the Catholic Church of Christ, I endeavoured to do there, for the common benefit of the Holy Catholic Church, what Thou, my Lord and Saviour, wouldest have had me to do."—*I wish to your Grace*, in addition to the comforts which may bless your dying bed from all other sources of Christian consolation, *the blessing of this recollection*,—that no difficulties, real or imaginary, prevented the chief Bishop of influential England, from endeavouring to fulfil the prayer of Christ, and reconciling Christian to Christian, on the basis of the holy Scriptures, and of the faith and government of the primitive Church.

I do not presume to say more. I had intended to have spoken of the state of the Greek Church, and to have ventured to address some of the other Bishops of our own Church, whether in England and Ireland, or in the colonies, the Bishops in Scotland, in America, or elsewhere; but what I say to your Grace I say also to them. Their dignity is the same. Their duty is the same. Their God and Saviour is the same. He, in His own time, will accomplish His prophecies, and make the kingdoms of this world the kingdoms of Christ. It must be. The Holy Catholic Church must be co-extensive with the family of man. *May your Grace be the exception to those who, if they are not incredulous, are, at least, indifferent to these things.*

But, when I speak to the majority even of the Bishops of the Church on the subject of the union of Christians, I feel and know that I may as well speak to the dead. Painfully do I experience the conviction that I am the voice of one crying, not in the wilderness of the desert, but in the wilderness of a divided Church, and a heedless, sinful world. And most humbly and fervently do I conclude this intrusion upon your Grace's time, by again humbly and fervently imploring the blessing of God upon your Grace, that *God will enable you to dare what others dare not do*—to be the *imitator* as well as the *successor* of the Apostles of Christ; and to endeavour to promote the union of Christians upon earth, as you have already successfully endeavoured to promote, by your valuable and useful labours, the progress of their souls to heaven. *You have increased the personal piety of thousands.* May you go on to increase the Christian happiness of millions, by devising and submitting to the Church, and to the world, some plan or project of closer union among those who are privileged with this personal piety, that, as they are now united by one hope, they may be bound together by one faith, and one spiritual government. Sow but the seed. God in His own time will give the increase. *Make but one effort to restore the Apostolic office*, by commencing the intercommunion of the Bishops of the Holy Catholic Church, in the name of the common Lord and Redeemer, the Saviour and the Judge of souls; and that commencement of the Christian movement towards peace and union cannot, and will not, be utterly vain and unavailing. Great will be the blessings on your own soul; and loud and numerous, both on earth and in heaven, will be the rejoicings of the saints of God, if *the principal minister of the Holy Catholic Church*, the head of the Episcopal Church of England, will throw off every impediment, and boldly and strenuously, in the

name of Christ the Lord, appeal thus to all Churches and all Bishops. *Can your Grace do nothing—nothing* to remove the mutual hatred of Christians, to call forth their love towards each other, and to promote the union of the Churches of Christ's Holy Catholic Church?

I have the honour to be,

My Lord,

Your Grace's faithful friend and servant,

GEORGE TOWNSEND.

[The following extract from Bingham ought to have been inserted in the margin of p. 111, Note 1.]

The most ancient of the titles of honour which were given to the Bishops in the Primitive Church was that of Apostles; which, in a large and secondary sense, is thought by many to have been the original name for Bishops, before the name Bishop was appropriated to their order (Theodor. Com. in 1 Tim. iii. 1. Phil. i. 1; ii. 15). The Author, under the name of St. Ambrose (Com. in Eph. iv.), asserts the same thing; That all Bishops were called Apostles at first. And therefore, he says (Com. in Gal. i. 1), that St. Paul, to distinguish himself from such Apostles, calls himself "an Apostle, not of man, nor sent by man, to preach, as those others were, who were chosen and sent by the Apostles to confirm the Churches." (Amalerius, De Offic. Eccles. lib. ii. c. 13) speaks more fully to the purpose, Qui nunc episcopi nominantur, illi tunc Apostoli dicebantur. But the holy Apostles being dead, they who were ordained after them to govern the Churches, could not arrive at the excellency of those first .... therefore they thought it not decent to assume to themselves the name of Apostles, thinking it honour enough to be styled "the Apostles' successors" (Cypr. Ep. 69. al. 66. ad Florent. Firmil. Ep. 75. ap. Cypr. Conc. Carthag. ap. Cypr. in Suffragio Clari à Masculo. Hieron. Epist. 85, ad Evagr. Hieron. et August. Com. in Psal. xliv. 16). And hence it was that anciently every Bishop's see was dignified with the title of Sedes Apostolica, which in those days was no peculiar title of the Bishop of Rome, but given to all Bishops in general, as deriving their original, and counting their succession, from the Apostles (Bingham, Book II. chap. ii. § 1, 2).

SECTION CXLI. LEVITICUS XXIV.

TITLE.—*The Daily Prayer, and the Lord's Day Service, must be added to the observance of the Fasts and Festivals which commemorate the principal events of Christianity. A state of peace and prosperity is too often the period of the greatest spiritual danger. The punishment of death is inflicted upon the blasphemy, which was a crime unknown to Israel so long as its outward danger from Egypt continued. The causes of the blasphemy.*

INTRODUCTION.—Though the observance of the Fasts and Festivals of the Church which were commanded, as we read in the last Section, to the children of Israel, and especially the Festivals of the Passover, Pentecost, and the Feast of Tabernacles, constantly maintained among the Israelites the knowledge of the principal events in their religious history, yet their devotion to God, and their communion with God, could only be upheld by their daily worship and their weekly service. So it must be with the Christian. There are many, O how many! who call themselves Christians, who commemorate with delight and joy, at the holy Festivals of Christmas, Easter, and Whitsuntide, the three great events which principally concern the soul of man,—the Birth, and the Resurrection of the Mediator, with the influence of the Holy Spirit on the hearts of men; who never, never, from the end of one year to another, pray daily for the Birth of Christ in the soul, for the resurrection of the soul from the spiritual death of sin, and for the spiritual life within, which is imparted by the Spirit of God. To impress this great truth on the universal family of God, whether among the people of Israel of old or among the Christian inheritors of their privileges (for they are all one family), Moses was directed to conclude his instructions respecting the observance of the great Festivals which we considered in the last Section, with the renewal of the command that the lamps in the sanctuary should burn every day continually; and that the shew-bread should be weekly renewed. The lamps burnt continually before the Holy of holies, which typified Heaven, in the holy place, which typified the Church on earth, to remind the family of God that they daily and hourly live before Heaven and in the holy Church; and (ver. 1—4) each cake of the shew-bread was not only to be made of two tenth deals of two omers of flour (the quantity which each Israelite gathered of the manna in the wilderness for the supply of the Sabbath, to remind the people [ver. 5] of the mercy of God), but it was to be set on a table with the frankincense, which represented prayer; and it was to be eaten by the priests in the holy place on the Sabbath-day, to represent the communion of the Saints in the presence of God, in His holy Church on earth. And both these ordinances were said to be continually (ver. 4) and for ever, by a perpetual statute (ver. 9); that is, though the ceremonial law of types and shadows be done away, yet, the

objects of those types and shadows being moral and spiritual, their purport is of perpetual obligation. The command not to eat swine's flesh, for instance, may be said to be done away; but, if the object of the command was to forbid gluttony to the people, its object is still law, for gluttony is still forbidden. So the lamps are no longer lighted in the tabernacle, but the daily prayer which they represented is still commanded. The shew-bread is no longer offered, and no longer eaten; but the weekly Sacrament, and the weekly Communion of Saints, the weekly meetings for prayer and praise, remain of perpetual obligation. As Christ did, so the Christian must do. He must consider that His holy religion is not given, and is not intended, to destroy the law of Moses, but to fulfil it, even to the least jot or tittle. And the recollection of this truth will ever make the book of Leviticus interesting and valuable to the heart and to the understanding of the Christian.

In the present Section, we read that the people of Israel at this time were still encamped at the foot of Mount Sinai. All pressing, immediate danger, either from the armies of Egypt or from the Arabian or other tribes around them, seems to have passed away. The Church of Israel, then, may be said to have been now in a state of comparative repose and peace. Up to this time we have no account of any disrespect or irreverence to the name of the God of Israel. Blasphemy was unknown among the twelve tribes. They had been delivered from Egypt by the "mighty hand and the stretched-out arm." They had called upon the Lord in their distress, and the God of Israel had heard them. It is true, they had murmured against Moses in the course of their wanderings, and in their hearts had often rebelled against the God of their mercies. The mixed multitude, however, which went up with them out of Egypt, seem to have been the chief transgressors, even in this most indefensible failure of their faith. Whether they were so or not, however, we do not read of the crime of blasphemy. A state of repose and peace to the Church seems to have brought upon the people a greater danger than that of any temporal calamity. Pharaoh is said (Exod. v. 2) to have exclaimed, in reply to the mission of the Jewish lawgiver, "Who is the Lord, who is Jehovah, that I should send away Israel? I know not the Lord; neither will I send away Israel." This was blasphemy (מִי יְהוָה), but it was the blasphemy of a patriarchal prince who, with his nation, had forgotten the revealed Creator, and become a heathen.—We now read of blasphemy for the first time in Israel; hitherto it seems to have been a crime unknown to the tribes. An Israelitish woman (ver. 10, 11), we read, of the tribe of Dan, had married an Egyptian. Under what circumstances the marriage between an Israelite and an Egyptian had taken place, we are not informed. They must have been married, however, during the time when the Israelitish people had ceased to be in favour with the Egyptian kings, and probably, therefore, when they were disliked by the majority of the Egyptian people; for the persecution of the Israelites under the dynasty of the kings "who knew not Joseph" seems to have continued for some years. There is, therefore, no very great improbability in the Jewish tradition, that the father of the blasphemer had murdered,

during the persecution in Egypt, the husband of the Israelitish woman. If so, Shelomith, such was her name (ver. 11), may have married the Egyptian through fear of her own life; or she might have married him through indifference to the law of Jehovah, even if the tradition be untrue. In either case, she had not married as the spirit of the law of God required. This woman was of the tribe of Dan. Her son, by the Egyptian, is said, by another Jewish tradition, to have desired a place and station among the Danites, in the right of his mother. The question is said to have been brought before the judges of the tribe. His suit was rejected; this rejection is said by the Jews to have been the cause of his blasphemy: whether this was so or not, we cannot say. Two things only are recorded of the blasphemer; first, that he "went out among the children of Israel," and secondly, that he "strove with an Israelite in the camp, and blasphemed the name and cursed;" that is, he blasphemed and cursed in the course of his striving. Much difficulty has been felt by all the commentators respecting the meaning of the expression, he "went out," and respecting the cause of the blasphemy which followed his contention. After a careful consideration of the original, I am led to believe that, as the Scripture affords the best canon of interpretation for itself, we should interpret the expression, "he went forth," in the same sense in which it is elsewhere used under similar circumstances. The camp of Israel was in the manifested presence of Jehovah. When Cain murdered his brother, he was in the place where God manifested His presence. When Cain left the worship of God, and the religious services of his family, to go into a far region, away from the manifested presence of God, it is said (Gen. iv. 16), "He went out from the presence of the Lord." The same Hebrew word (יָצָא) is used here; and I interpret it to signify, that the son of the Egyptian father and Danite mother, being weary of the service of Jehovah, embraced the earliest opportunity afforded him by the cessation of the warlike proceedings of the Egyptians, to go out from the tents of Israel, to return to the worship, the idolatry, the luxuries, and the connexions of his father's family in Egypt. In attempting to do this, he offended the Israelite who strove with him, and who reminded him of the miracles, the mercies, and the judgments of Jehovah. In the course of the controversy, the son of Shelomith blasphemed and cursed the name which the Israelite hallowed and reverenced; and the people, as the narrative goes on to relate, apprehended and imprisoned the blasphemer, who was put to death by public execution, when the will of the Lord had been ascertained respecting the nature of his punishment. Other laws were passed to remove in the camp, for the time, at least, any distinction between the children of Israel and the strangers of the mixed multitude still sojourning among them. As the God of Israel was God the Creator, the obedience, which the Creator requires, rests, in many instances, upon the same sanctions, and is therefore of universal obligation, even when the will of the Creator has not been made known by revelation. Blasphemy against the Creator is a crime, as well as blasphemy against a revealed Redeemer. Let us hope that the situation of the camps of Israel at this moment was the type of that happy period when every one of the mixed multitude who

has blasphemed the name of Jehovah, having been removed from the Church, not, indeed, by the terrors of the public law, but by the persuading influences of the Spirit of God, the Universal Church, the true Israel, shall serve God in all godliness, and truth, and peace.

LEVITICUS XXIV.

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses, saying,

2 [a] Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, † to cause the lamps to burn continually.

[a] Exod. 27. 20, 21.

† Heb. *to cause to ascend.*

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon [b] the pure candlestick before the LORD continually.

[b] Exod. 31. 8. & 39. 37.

5 ¶ And thou shalt take fine flour, and bake twelve [c] cakes thereof: two tenth deals shall be in one cake.

[c] Exod. 25. 30.

6 And thou shalt set them in two rows, six on a row, [d] upon the pure table before the LORD.

[d] 1 Kings 7. 48. 2 Chron. 4. 19. & 13. 11. Hebr. 9. 2.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 [e] Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

[e] Numb. 4. 7. 1 Chron. 9. 32. 2 Chron. 2. 4.

9 And [f] it shall be Aaron's and his sons'; [g] and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

BEFORE CHRIST 1490.

[f] 1 Sam. 21. 6. Matt. 12. 4. Mark 2. 26. Luke 6. 4.

[g] Exod. 29. 33. ch. 8. 3. & 21. 22.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son [h] blasphemed the name *of the* LORD, and [i] cursed. And they [k] brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

[h] ver. 16.

[i] Job 1. 5, 11. 22. & 2. 5, 9, 10. Isai. 8. 21.

[k] Exod. 18. 22, 26.

12 And they [l] put him in ward, † [m] that the mind of the LORD might be shewed them.

[l] Numb. 15. 34.

† Heb. *to expound unto them according to the mouth of the* LORD.

[m] Exod. 18. 15, 16. Numb. 27. 5. & 36. 5, 6.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* [n] lay their hands upon his head, and let all the congregation stone him.

[n] Deut. 13. 9. & 17. 7.

BEFORE CHRIST 1490.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God [o] shall bear his sin.

16 And he that [p] blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death.

17 ¶ [q] And he that † killeth any man shall surely be put to death.

18 [r] And he that killeth a beast shall make it good; † beast for beast.

19 And if a man cause a blemish in his neighbour; as [s] he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 [t] And he that killeth a beast, he shall restore it: [u] and he that killeth a man, he shall be put to death.

22 Ye shall have [x] one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moses spake to the children of Israel, [y] that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

BEFORE CHRIST 1490.

o ch. 5. 1. & 20. 17. Numb. 9. 13.
p 1 Kings 21. 10, 13. Ps. 74. 10, 18. Matt. 12. 31. Mark 3. 28. Jam. 2. 7.
q Exod. 21. 12. Numb. 35. 31. Deut. 19. 11, 12.
† Heb. *smiteth the life of a man.*
r ver. 21.
† Heb. *life for life.*
s Exod. 21. 24. Deut. 19. 21. Matt. 5. 38. & 7. 2.
t Exod. 21. 33. ver. 18.
u ver. 17.
x Exod. 12. 49. ch. 19. 34. Numb. 15. 16.
y ver. 14.

PRAYER.—LET US PRAY, *that we not only offer the heart to God on all the great occasions when we commemorate the Birth, and Resurrection of Christ, and the descent of the Holy Spirit on the Church, but that we remember these and all other events which concern us in our daily prayers, and in our weekly services; that we never turn back in heart to the Egypt of this world; that we never blaspheme or curse, in thought, or word, the name of God; and that we abide all our life long in the unity of the Church of the visible and spiritual Israel.*

ALMIGHTY and most merciful Father, who hast revealed to us Thine immortal though sinful creatures the way to please Thee in this world, and the certainty of our existence beyond the grave; and who hast given to us a Saviour and a Mediator, through whom we may have confidence and boldness to approach Thee, with our supplications and prayers; hear us, we humbly beseech Thee, and grant that we, who believe in the coming of our Lord Jesus Christ to teach us, and to die for us, may receive this holy faith as the conviction of a truth, which shall enable us to conquer the evil of our hearts, the power of the world, and all the force of temptation. When we commemorate, on the holy Festival of Thy Church, the Birth of Thy Son Jesus Christ our Lord, may we not only then rejoice that Thou hast given us Thine only-begotten Son to take our nature upon Him, but may we ever be so mindful of the spirit of Thy Law, which commanded the perpetual burning of the lamps in the tabernacle of the Congregation, that we, being Thy children by adoption and grace, may daily be

renewed, and daily walk in the light that lighteth the Gentile world to heaven, —the light that is and will be "the glory of Thy people Israel." May we not only commemorate, on the return of the Festivals in Thy holy Church, the Death and the Resurrection of the same Thy Son Jesus Christ our Lord, but as, by Thy special grace preventing us, Thou dost put into our minds good desires, so, by Thy continual help, we may bring the same to good effect. Raise us from the death of sin to the life of righteousness. Make us dead indeed unto sin, but alive unto God through Jesus Christ our Lord. On the morning and in the evening of each returning Sabbath, when we commemorate the creation of the world, and the resurrection of the dead, may the new creation of the soul within us be proved by the flowers and the fruits of the holy gratitude, and accepted love we give Thee.—May the lifting up of our hearts and our hands ever be our daily and our weekly sacrifice. Not only in the Festivals of Thy holy Church may we commemorate the proceeding of the Holy Spirit from the Father and the Son, when Thou didst "teach the hearts of Thy faithful people, by sending to them the light of Thy holy Spirit:" Grant us by the same Spirit, daily and hourly, to have a right judgment in all things, and evermore in our daily morning and evening prayers, through the whole of each day of our lives, and especially in the weekly services of Thy Church on earth, to rejoice in His holy comfort. May Christ be daily born within us. May the convictions and the warnings, the consolations and the comforts, of Thy Holy Spirit, daily give the peace of God within us.—So may we be always Thine. So may Thy grace be always with us in the temptations and the dangers, the sins and the follies, the allurements and the anxieties, of this short and transient life; that we may never go out from the presence of God, nor forsake the camp of Israel, nor return in heart and spirit to the sins Thou hast pardoned, and to the Egypt we have solemnly forsaken.—And because, in our journeyings to that better world for which we hope, and to obtain which we daily pray, we are unable to go on through the wilderness of this present life, without the friendships, the relationships, the ties, and the bonds which unite mankind in their families and societies; so grant Thy special grace unto us, that neither friends nor kindred withdraw our souls from Thee. May the ties of our religion, be stronger than the ties of our friendships. May the bonds of Thy law be stronger than the bonds of our kindred. May we be willing to act in the spirit of the holy words, that he who will not forsake home, and friends, and kindred, yea, and his own life also, for the sake of Christ our Lord, is not worthy to be His disciple, nor worthy of the disciple's reward.—Oh, give us to learn from the history of the blasphemer in Thy Sacred Word, that he who goeth out from the camp of Israel is tempted to the blasphemy of infidelity, and to cursing the name of the Creator, the Redeemer, and the Sanctifier. Make us to understand that he who forsakes Thy religion, because religion is the restrainer of his actions, and the intruder upon the thoughts and designs of the heart, is in danger of the chair of the scorner, and the cursing of the blasphemer. May we remember the utter and total impossibility of escaping from Thy wrath, if we reject Thy mercy. Impress upon our hearts and souls the solemn lesson we learn from the history before us, that, if the blasphemer of the law of Moses died without mercy at the hands of two or three witnesses, of how much sorer punishment shall they be thought worthy who have trampled under foot the Son of God! We are Thy children: keep us stedfast in obedience to Thee our heavenly Father. We are members of Thy visible Church on earth: make us to live in peace and union with Thy Church. And, because all are not Israel who are of Israel, so be with us, that we may not only abide in the communion of Thy visible Church, but

may also be among the number of the spiritual Israel; rejoicing in the privileges, and inheriting the promises, of the faithful people of God. We ask all, not in our own name, but in the name and words of Jesus Christ our Lord.

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the shew-bread.* Lev. xxiv. 5.

It is likely that, the loaves being twelve, they had one from every tribe. This bread was called "the bread of faces," לֶחֶם פָּנִים, [LXX. *ἄρτους ἐνωπίους*, or *ἄρτους προσώπου*,] because they were placed before the face, and in the sight, of Jehovah, visibly present upon the Cherubim of the Ark, in the Holy of Holies[1]. These twelve unleavened loaves were placed upon a table made of acacia wood, and covered with plates of gold, which stood in the holy place, or tabernacle, on the north side. The loaves were placed in two piles, one above another, and were changed every Sabbath-day by the priests, who alone might eat them after the time of consecration —seven days—had expired. The shew-bread was also sprinkled over with frankincense; and, it is stated in the Alexandrine version (Lev. xxiv. 7), with salt likewise[2]. Deylingius (Op. Par. ii. pp. 160—165) thinks that the shew-bread typified Christ, "the bread of life," *ἄρτος τῆς ζωῆς* (John vi. 35). Christ is "the angel of His face," מַלְאַךְ פָּנָיו (Isa. lxiii. 9). And St. Paul says of Him, that "Christ entered not into the holy places made with hands, which are the figures of the true; but into heaven itself, now TO APPEAR IN THE PRESENCE OF GOD for us" (Heb. ix. 24).

[1] Heidegger, in Corpore Theol. Christ. f. m. 652, and Flacius, in Clave Scripturæ, tit. *Panis*, f. m. 838.

[2] Jahn, Archæologia Biblica, chap. ii. sect. 330.

NOTE 2. *On the son of the Israelitish woman, whose father was an Egyptian.* Lev. xxiv. 10.

The Jews, as P. Fagius tells us (in Paraph. Chald.), have a tradition that this blasphemer was the son of the person whom Moses slew in Egypt, who, in revenge for the death of his father, poured out invectives against the Divine Majesty, and execration against Moses. Jonath. Ben. Uz. says that his father had murdered an Israelite in Egypt, and afterwards had by the widow of the murdered man this son, who was born in the midst of Israel; that this son, when grown up, wanted to pitch his tent in the tribe of Dan (ver. 11); but that the Danites would not suffer him to do so, the divisions and distribution of that tribe, and of all the others, being adjusted according to their genealogies and ensigns. And this was the occasion of their "striving." And, when the Egyptian was cast in the judicatory, he not only presumed to utter the tremendous Name, but to mention it opprobriously too. See Parker's Bibliotheca Biblica, vol. iii. p. 349.

SECTION CXLII. LEVITICUS XXV.

TITLE.—*As the gradual illumination of the clouds in the dawning of the morning proves that the sun is rising, so the types and prophecies proved to the ancient Church the coming, and the ultimate glory, of the Sun of Righteousness. The ordinance of the Sabbatical Year, and the Jubilee—the discontinuance of labour; the remission of debts; the grant of liberty to slaves; the restoration and redemption of inheritances, are all typical of the true Sabbath of Sabbaths, "the rest, which remaineth for the people of God."*

INTRODUCTION.—He who has, either upon a high mountain or upon the deck of a vessel, in the dark hour which immediately precedes the rising of the sun, observed the sky or the clouds in the eastern horizon become gradually more and more brightened with the rays of the approaching luminary, perceives that

every accession to the dawning light is an increasing evidence of the near approach of its rising, and a proof, therefore, of the mid-day glory that shall follow it; just so it was with the pious Israelite at the time when the laws were given of which we read in this Section. Surrounded by the deep darkness of the idolatry which commanded the veneration of the earth, the sun, the moon, the stars, and the power of nature to give food and plenty to the sower and the reaper of the harvest, he heard the promulgation of a law which actually directed the landowner and his labourers to cease for a whole year from sowing, ploughing, and reaping. Through the first six years after the people had taken possession of the Holy Land, they were to sow, and plough, and reap, as others did; but in the seventh year the land was to be left uncultivated, the fields were to remain fallow, and the vineyards unpruned (ver. 4). Whatever the land produced of its own accord was not to be gathered. The fruits of the earth which grew spontaneously were to be eaten on the ground; and the promise was given (ver. 5) that this spontaneous produce should be sufficient for themselves and their servants, for their cattle, and for the strangers whom they might have sheltered and protected. They were commanded to do all this as an act of faith and dependence on the Providence of God. They were solemnly assured (ver. 18—22) that if they would thus implicitly and fearlessly confide in the miraculous guardianship which should so supply them with food, without the usual cultivation of their fields, they should dwell in safety; they should be sufficiently, and even abundantly, satisfied; and all their doubts as to the possibility of the fulfilment of the promise should be removed by the visible and continued pouring forth of the fruits of the earth for their subsistence. The reason of this seemingly strange law is declared to be, that the seventh year shall be a Sabbath of rest.—But this was not all; an additional law was given. As the seventh day was devoted to God as a weekly Sabbath, and every seventh year was devoted to God as a septennial Sabbath, so it was decreed that there should still be another and a yet more solemn Sabbath kept to the Lord. On the day of the Atonement at the end of the last seventh year, that is, after forty-nine years had elapsed, they were commanded to sound a trumpet through the country, and proclaim a Jubilee. Every fiftieth year was declared to be hallowed as another Sabbath. Some things were directed to be done on this Jubilee-year which were common to the Sabbatical year; other ordinances were to be observed peculiar to the year of Jubilee. The whole of the directions for the observance of the Jubilee may be thus summed up: it was instituted for the commemoration of the giving of the law at Sinai on the fiftieth day, after the seven weeks (Exod. xix. xx.); it was a memorial of the departure from Egypt (xii. 41); a memento that our days and years should be devoted to God (Psal. xc. 12); and that God is the Lord of all the earth (Lev. xxv. 24). The patrimonial inheritances which had been for a time lost, either by improvidence or misfortune, were restored to their owners, so that the succession of families might be preserved (Lev. xxv. 13—17). All Hebrew slaves were to be restored to their liberty; the land was to remain untilled, as in the Sabbatical year (Lev. xxv. 4, 5. 11); and the law was to be publicly read, and therefore

attentively and carefully studied, both by priests and people (Deut. xxxi. 11—13). Such were the objects of the Jubilee, and such were the enactments respecting it. A celebrated sceptical writer (Michaelis) declares the law which commanded the cessation from labour to be both useless and absurd. Many writers have believed that the command that the land should remain fallow was designed to uphold the fertility of the soil, by preventing the exhaustion of its productive powers. The latter reason is insufficient to account for the enactment in question; and the law must undoubtedly appear both absurd and useless, unless we believe that there was a higher and a spiritual reason for the institution.—And this brings us to the question, What did the pious and well-instructed Israelite believe to be the design and meaning of these seemingly strange and singular laws? And we answer the question by affirming, that we have sufficient evidence to induce us to believe that the people of Israel regarded these, as well as their other institutions, as having reference, beyond the letter, to something of a more exalted nature, which was to be more fully revealed at a subsequent period. Schoettgen, Lightfoot, Wilson [1], and many others, have demonstrated that the pious Israelite looked beyond the letter and the temporal meaning of the enactments of the law to that better interpretation which is only developed at length in that key to the Old Testament, the Epistle to the Hebrews. To this Epistle I refer for the proof and illustration, that, as the gilding of the early orient clouds indicates the approach of the sun, so do the types of the law predict the year of the Messiah. In the fourth chapter of that Epistle, St. Paul exhorts the converts to beware lest they obtain not the rest which was prepared for the people of God. As the persons to whom he wrote were already in Canaan, the land of the rest which had been promised to the wandering Israelites, the Apostle gives them to understand, that the rest which had been originally promised was not the only rest, but that there remained a rest for the people of God of a higher and better nature, which was typified or pointed out by the rest in Canaan. The rest which was granted and enjoyed in Canaan was repose from the wandering in the wilderness; but the rest which remains for the people of God is expressed by another and peculiar word (*σαββάτισμος*), which signifies the perpetual rest, or a perpetual state of Sabbath; and it corresponds with the Hebrew in this Section, where we read that the seventh year shall be a Sabbath of Sabbaths, or a Sabbath of rest. As the Holy Land was a type of Heaven, the Sabbatical and Jubilitical years were types of the rest, or Sabbatism, or continued rest, in Heaven.—In Heaven we shall have the liberty or freedom from the bondage of evil, and the possession of the original inheritance which our first parents lost. All the objects of the earthly Jubilee shall be accomplished in a spiritual manner. We shall have rest from all sorrow, anxiety, calamity, and death. We shall rejoice in the perpetual contemplation of the works, the ways, the laws, the plans, the government,

[1] Schoettgen, Hor. Hebr., vol. i. Præfat. § vii. viii. Lightfoot, A Handful of Gleanings out of the Book of Exodus, vol. i. pp. 712—714. Wilson's Illustration of the Method of Explaining the New Testament by the early opinions of the Jews and Christians respecting Christ, chap. i. ii.

and the Providence of God. But this happiness of the Jubilee is not to be inherited in Heaven only. The trumpet of the Gospel has sounded to the Church upon earth; and now, even now, we may begin upon earth the happiness of the future state, by our obtaining those three chief blessings which characterized the Sabbatical and Jubilitical years.—We may obtain, by Divine mercy, greater dependence on God's Providence; freedom from the slavery of wilful evil; and the commencement of that inward peace of mind, which is the beginning of the resumption of the inheritance of the soul in Heaven. That inheritance, it is true, cannot be obtained by our own power to redeem it. The inheritance of peace, and joy, and love, and sinlessness, which blessed our father at the beginning, would have been irrecoverably lost; but, thanks to God for the Redeemer, who has purchased and redeemed it again with the inestimable price of His own blood; thanks be to God for the redemption which has restored to man the power to possess, to value, and to retain for ever and for ever, the inheritance which has been thus redeemed. This is the Jubilee of the Christian. He accepts the mercy of the Redeemer, who purchases back for him the two invaluable blessings,—the inheritance of peace and rest in Heaven, and the power to pray for, to strive for, and finally to obtain, that inheritance. Thanks be to God for the blood of the kinsman Redeemer, which was given as the price of this inheritance; and thanks be to God for the earnest of that future inheritance, in the possession of those gifts of the Holy Spirit upon the soul, which are no less purchased by the same blood, to prepare us for the eternal possession of the lost but recovered inheritance.

LEVITICUS XXV.

Memorandum.—Read from ver. 1—14. Omit ver. 14—17.
Read to the end of ver. 25.

The remainder of the chapter relates the details of the law of the Jubilee, and is applicable principally to the circumstances of the Jewish people at the period of its enactment.

BEFORE CHRIST 1491.

1 And the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land † keep [a] a sabbath unto the LORD.

† Heb. *rest.*
[a] Exod. 23. 10. See ch. 26. 34, 35. 2 Chron. 36. 21.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

BEFORE CHRIST 1491.

5 [b] That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes † of thy vine undressed: *for* it is a year of rest unto the land.

[b] 2 Kings 19. 29.

† Heb. *of thy separation.*

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant,

BEFORE CHRIST 1491.

and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet † of the jubile to sound on the tenth *day* of the seventh month, [c] in the day of atonement shall ye make the trumpet sound throughout all your land.

† Heb. *loud of sound.*

[c] ch. 23. 24, 27.

10 And ye shall hallow the fiftieth year, and [d] proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; [e] and ye shall return every man unto his possession, and ye shall return every man unto his family.

[d] Isai. 61. 2. & 63. 4. Jer. 34. 8, 15, 17. Luke 4. 19.

[e] ver. 13. Numb. 36. 4.

11 A jubile shall that fiftieth year be unto you: [f] ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

[f] ver. 5.

12 For it *is* the jubile; it shall be holy unto you: [g] ye shall eat the increase thereof out of the field.

[g] ver. 6, 7.

13 [h] In the year of this jubile ye shall return every man unto his possession.

[h] ver. 10. ch. 27. 24. Numb. 36. 4.

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, [i] ye shall not oppress one another:

BEFORE CHRIST 1491.

[i] ver. 17. ch. 19. 13. 1 Sam. 12. 3, 4. Mic. 2. 2. 1 Cor. 6. 8.

15 [k] According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

[k] ch. 27. 18, 23.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 [l] Ye shall not therefore oppress one another; [m] but thou shalt fear thy God: for I *am* the LORD your God.

[l] ver. 14.

[m] ver. 43. ch. 19. 14, 32.

18 ¶ [n] Wherefore ye shall do my statutes, and keep my judgments, and do them; [o] and ye shall dwell in the land in safety.

[n] ch. 19. 37.

[o] ch. 26. 5. Deut. 12. 10. Ps. 4. 8. Prov. 1. 33. Jer. 23. 6.

19 And the land shall yield her fruit, and [p] ye shall eat your fill, and dwell therein in safety.

[p] ch. 26. 5. Ezek. 34. 25, 27, 28.

20 And if ye shall say, [q] What shall we eat the seventh year? behold, [r] we shall not sow, nor gather in our increase:

[q] Matt. 6, 25, 31.

[r] ver. 4, 5.

21 Then I will [s] command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

[s] Deut. 28. 8. See Exod. 16. 29.

22 [t] And ye shall sow the eighth year, and eat *yet* of [u] old fruit until the ninth year; until her fruits

[t] 2 Kings 19. 29.

[u] Josh. 5. 11, 12.

BEFORE CHRIST 1491.

come in ye shall eat *of* the old *store*.

23 ¶ The land shall not be sold ‖ † for ever: for [x] the land *is* mine; for ye *are* [y] strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 ¶ [z] If thy brother be waxen poor, and hath sold away *some* of his possession, and if [a] any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and † himself be able to redeem it;

27 Then [b] let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: [c] and in the jubile it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: † they may be redeemed, and they shall go out in the jubile.

32 Notwithstanding [d] the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if ‖ a man purchase of the Levites, then the house that was sold, and the city of his possession, [e] shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But [f] the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 ¶ And if thy brother be waxen poor, and † fallen in decay with thee; then thou shalt † [g] relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 [h] Take thou no usury of him, or increase: but [i] fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 [k] I *am* the LORD your God, which brought

BEFORE CHRIST 1491.

‖ Or, *to be quite cut off.*
† Heb. *for cutting off.*
[x] Deut. 32. 43. 2 Chron. 7. 20. Ps. 85. 1. Joel 2. 18. & 3. 2.
[y] 1 Chron. 29. 15. Ps. 39. 12. & 119. 19. 1 Pet. 2. 11.
[z] Ruth 2. 20. & 4. 4, 6.
[a] See Ruth 3. 2, 9, 12. Jer. 32. 7, 8.
† Heb. *his hand hath attained and found sufficiency,* ch. 5. 7.
[b] ver. 50, 51, 52.
[c] ver. 13.
† Heb. *redemption belongeth unto it.*
[d] See Numb. 35. 2. Josh. 21. 2, &c.
‖ Or, *one of the Levites redeem them.*
[e] ver. 28.
[f] See Acts 4. 36, 37.
† Heb. *his hand falleth.*
† Heb. *strengthen.*
[g] Deut. 15. 7, 8. Ps. 37. 26. & 41. 1. & 112. 5, 9. Prov. 14. 31. Luke 6. 35. Acts 11. 29. Rom. 12. 13. 1 John 3. 17.
[h] Exod. 22. 25. Deut. 23. 19. Neh. 5. 7. Ps. 15. 5. Prov. 28. 8. Ezek. 18. 8, 13, 17. & 22. 12.
[i] ver. 17. Neh. 5. 9.
[k] ch. 22. 32, 33.

BEFORE CHRIST 1491.

you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

[l] Exod. 21. 2. Deut. 15. 12. 1 Kings 9. 22. 2 Kings 4. 1. Neh. 5. 5. Jer. 34. 14.

39 ¶ And [l] if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not † compel him to serve as a bondservant:

† Heb. *serve thyself with him with the service, &c.* ver. 46.

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

Exod. 1. 14. Jer. 25. 14. & 27. 7. & 30. 8.

41 And *then* shall he depart from thee, *both* he and his children [m] with him, and shall return unto his own family, and [n] unto the possession of his fathers shall he return.

[m] Exod. 21. 3.

[n] ver. 28.

42 For they *are* [o] my servants, which I brought forth out of the land of Egypt: they shall not be sold † as bondmen.

[o] ver. 55. Rom. 6. 22. 1 Cor. 7. 23.

† Heb *with the sale of a bondman.*

43 [p] Thou shalt not rule over him [q] with rigour; but [r] shalt fear thy God.

[p] Ephes. 6. 9. Col. 4. 1.

[q] ver. 46. Exod. 1. 13.

[r] ver. 17. Exod. 1. 17, 21. Deut. 25. 18. Mal. 3. 5.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

[s] Isai. 56. 3, 6.

45 Moreover of [s] the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

[t] Isai. 14. 2.

46 And [t] ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; † they shall be your bondmen for ever: but over your brethren the children of Israel, [u] ye shall not rule one over another with rigour.

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† Heb. *ye shall serve yourselves with them,* ver. 39.

[u] ver. 43.

47 ¶ And if a sojourner or stranger † wax rich by thee, and [x] thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

† Heb. *his hand obtain, &c.* ver. 26.

[x] ver. 25, 35.

48 After that he is sold he may be redeemed again; one of his brethren may [y] redeem him:

[y] Neh. 5. 5.

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if [z] he be able, he may redeem himself.

[z] ver. 26.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, [a] according to the time of an hired servant shall it be with him.

[a] Job 7. 1. Isai. 16. 14. & 21. 16.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years

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shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed || in these *years*, then [b] he shall go out in the year of jubile, *both* he, and his children with him.

55 For [c] unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

|| Or, *by these means.*

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[b] ver. 41. Exod. 21. 2, 3.
[c] ver. 42.

PRAYER.—LET US PRAY, *that we may read the Gospel in the Law, and the Law in the Gospel: that, because heaven and hell are the continuance of that state of soul in which we live and die, we may begin the happiness of heaven while we are still upon earth, by delighting in God's Law, by hating the bondage of evil, and every act of sin; by rejoicing in the liberty wherewith Christ hath made us free; and by beginning the resumption of our inheritance in heaven by faith in the Redeemer, who has purchased it for man by His blood.*

ALMIGHTY and merciful Father, who didst reveal Thy one will of holiness, and promise, to Thy servants of the Church of Israel in the times of old by the shadows, types, and emblems of Thy Law; and who hast revealed the same will to us Thy servants of the Church of Christ in the simpler and plainer pages of Thy Gospel; grant to us, we beseech Thee, such love to the whole Word of God, and such delight in the study of the pages of Thy Scriptures from the beginning to the end of Thy sacred revelation, that we may delight to mark the earlier beams of the rising of the Sun of Righteousness; to watch His increasing glory, till the shadows have passed away; and to anticipate the fulness of the brightness and glory of Christ, both within our own souls at present, and in the accomplishment of all Thy promises, both of the Law and the Gospel, in the world beyond the grave.—As Thy servant Moses was commanded to teach Thy people Israel, while they were still in the wilderness, to observe the Sabbath of rest on every seventh year of their sojourning in their earthly Canaan, so grant to us who are still travelling to a better Canaan, through the wearisome wilderness of the present life of suffering, sin, and sorrow; that we also, before we pass the river of death, and take possession of the heavenly Canaan, may become more and more prepared for the rest which remaineth for the people of God. We believe that the misery of banishment from Thy presence hereafter, and the fulness of the joy which shall be perfected in Thy presence hereafter, begin now, even now, in the wilderness of life; and we pray Thee so to grant us Thy grace, that now, before we die, we may welcome the convictions, the consolations, and the comforts, of Thy Holy Spirit within us. Prepare us for the Sabbath of rest. So may we delight in Thy Law, which commands us to begin on earth the rest of heaven, that the message of the Gospel of Christ be to us as the trumpet of the Jubilee, speaking liberty to the captive, and the restoration of his lost inheritance to the poor and afflicted Israelite. Holy Lord God! enable us to love the freedom from the bondage of wilful sin, which has hitherto enslaved us. Break the bonds of all sin asunder, and cast away its cords from us. May we stand fast in the liberty wherewith Christ hath made us free, and never bow down our necks to the yoke of misery and evil which Thou hast broken! As the lost inheritance was restored to the Israelite in the year of Jubilee, so restore to us the inheritance of heaven, which our kinsman and

Redeemer hath purchased with His most precious blood. And not only after the death of the body may this our lost inheritance be restored to us, but so may its restoration be begun in the present life, that as Adam, our father, when he walked in Paradise with Thee, rejoiced, before his fall from God, to commune with the Lord God; we also may meet God in the paradise of a renewed heart, and a pardoned soul, and hold communion with our Lord God, in peaceful praise, and joyful hope, and in all the blessedness of reconciliation between God and the soul. As the redeemer of the inheritance of the Israelite was his kinsman and his friend, so may we believe and know that the Son of God is our Brother, and the Friend that loveth more than a brother. As the redeemer of the inheritance of the Israelite in the year of jubilee purchased back the inheritance, and gave it to his kinsman; so, Lord, and Saviour, and Redeemer of the world, we thank Thee for that precious blood-shedding, wherewith our lost inheritance was restored to us, and purchased back for us, and granted to our unworthy souls, that we might hold communion with our God and Father on earth, and in heaven. And because not even the blood of Christ can save us from the slavery of sin, and the loss of our inheritance, unless we value our spiritual freedom, and prize the holy inheritance which our father lost,—ever be with us, Holy Spirit of God, to make us love the liberty of the child, and to hate the bondage of the slave. Be with us, to make us earnestly and passionately desire and long for the restoration to our souls of that holy state, in which communion with God shall be our best blessing, in which prayer shall be our delight, and praise our food, and love and peace our ceaseless and unchanging rest. Never let us believe that Christ has died to give us back a spiritual inheritance which we may despise, and a spiritual happiness which we may reject at our pleasure, for the follies or the allurements of a vain and perishing world. Give us holiness of heart as the pledge and earnest of heaven. Now, even now, may we begin with inward peace and joy, and hatred of all evil, to possess the rest which remaineth for the people of God. Now, even now, O Holy Spirit, dwell Thou within us, and sanctify and bless us, that the inheritance of heaven may be ours, in holy and sacred anticipation of the day when prayer shall be turned to praise, and all the imperfections of our earthly gratitude, love, and communion, be changed to the perfections that can only be attained in heaven. We ask all, not in our own name, but in the Name and for the sake of Jesus Christ our Lord.

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the year of Jubilee.* Lev. xxv. 8.

יוֹבֵל, called { The year of Jubilee, } Lev. xxv.
{ The fiftieth year, } 10, 11.
{ The year of liberty, שְׁנַת הַדְּרוֹר, Ezek. xlvi. 17.

——, derived from יוֹבֵל, "a ram's horn," Exod. xix. 13. Josh. vi. 4. Kimchi, in Præfat. in סֵפֶר שָׁרָשִׁים, Librum Radicum.

——————————, "buccina," Exod. xix. 16. 19. Abarbanel, Comment. in Lev. xxv. 9.

——, derived from the obsolete root, יָבַל, in Hiphil הוֹבִיל, *adduxit, reduxit,* whence Hophal, יוּבַל, *reducitur, restituitur,* Job x. 19; xxi. 30. 32. Jer. xxxi. 9, because all slaves were then restored to freedom, and all lands reverted to their original owners [1].

The time of holding the jubilee has been

[1] Michaelis (Com. on the Laws of Moses, Art. 73, *note,*) says that Jubilee is derived "from יוֹבֵל, (*Jobal,*) a musical instrument, by the sounding of which on the 10th of October, the return of the year was announced; or from *Jabal,* which in Syriac means 'to succeed,' (and hence *Jubal,* 'succession,') because then every one succeeded to the lands of his forefathers."

disputed, whether it was held on the forty-ninth or fiftieth year, seeing that it was "seven sabbaths [weeks] of years!"

For the forty-ninth year contend:
- Mercator
- Jos. Scaliger
- Petavius
- Calvisius
- Lansbergius
- Cappellus
- Ussher
- Cunæus
- Spanheim, the younger
- Le Clerc
- Natalis Alexander;

For the fiftieth year contend:
- Some of the Jews
- Eusebius
- Jerome
- Augustine
- Tostatus Abulensis
- Torniellus
- Bonperius
- Menochius
- Fagius
- Junius
- Drusius
- Paræus
- Beroaldus
- Hottinger
- Schindler
- Calovius
- Pfeiffer
- Hulsius
- Leusden.

To these Mayer inclines. His reasons are:—

I. Because the Scripture *twice* expressly calls it the FIFTIETH year (Lev. xxv. 10, 11).

II. Because the Scripture also expressly distinguishes it from the FORTY-NINTH year (Lev. xxv. 8).

III. Because it is expressly and distinctly commanded in Lev. xxv. 11, that they were neither to "sow, nor to reap, that which groweth of itself, nor to gather in it the grapes of the undressed vine." Now, if the Jubilee were on the forty-ninth year, what occasion was there for these interdictions, seeing that they had already (ver. 4, 5) been given with reference to the forty-ninth or Sabbatic year? Yet this very reason moved Calvisius to think that the Sabbatic year and the year of Jubilee were one and the same.

IV. There is a manifest analogy between the feast of Pentecost and the year of Jubilee. Now Pentecost was the FIFTIETH day after the feast of the Passover. Therefore, says Mayer, the year of Jubilee must have been the fiftieth year, reckoning from the first.

Three things were observed in the year of Jubilee, the first of which was common to it with the Sabbatic year:—

1st, *Rest of the earth*: no agricultural work done.

2nd, Manumission of all Hebrew slaves.

3rd, Reversion to their original possessors of all sold or alienated inheritances.

There were moral or mystical reasons for the Jubilee:—

1st, A commemoration of the giving of the law at Sinai with the sound of a trumpet (Exod. xix. 20).

2nd, A memorial of the departure from Egypt (Exod. xii. 41).

3rd, A memento that our days and years ought to be numbered, and dedicated to God (Psal. xc. 12).

4th, God, in this year, shews Himself to be the Lord of all the earth (Lev. xxv. 24. Psal. xxiv. 1).

5th, By the restitution of inheritances, provision was made for the preservation of families (Lev. xxv. 13—17).

6th, The sounding of the trumpet through all the confines of the land was a figure of the sounding forth of the Gospel, whose sound went out through all the world (Matt. xxviii. 19, 20. Luke iv. 18, 19. Rom. x. 8).

7th, The year of liberty prefigured that all grace, liberty, and joy, were to be obtained for us by Christ, and admonished us, at the same time, that we ought to forgive our debtors (Matt. vi. 12; xviii. 27, seq.).

8th, The rest was not an external rest of the ground, but of sin.

9th, Since we are all strangers and sojourners here below, we ought not to suppose that this earth is our home and true country (Heb. xi. 13, seq.).

10th, A plenary manumission of slaves is effected, by Christ, from spiritual servitude on the true year of Jubilee (Isa. lxi. 2; Luke iv. 18); and, though the faithful are still in a measure sold under sin (Rom. vii. 14), there is yet a sure hope of redemption (ver. 25; xi. 29) [2].

The Jubilee, יובל, followed seven Sabbatic years, i. e. was on the fiftieth year [3]. To this statement the Jews generally, their Rabbins, and the Caraites, agree, and say farther, that the argument of those who maintain that it was on the forty-ninth year, for the reason that the omission to till the ground for two years in succession, viz. the forty-ninth and fiftieth, would produce a famine, is undeserving of notice; because these years of rest, being known long beforehand, the people would of course lay up provision for them. It may be farther remarked, in reference to this point, that certain trees produced their

[2] Meyer, De Temporibus Sacris, cap. xviii. sect. 52. Ugolini, iii. 70.

[3] Lev. xxv. 8—11. Josephus, Antiq., lib. iii. cap. 12. sect. 3. Philo, De Caritate, p. 404; De Septennario, pp. 1178. 1188.

fruits spontaneously, particularly the fig and sycamore, which yield half the year round; and that those fruits could be preserved for some months; which explains at once how a considerable number of people might have obtained no small portion of their support. The return of the year of Jubilee was announced on the tenth day of the seventh month, or Tisri (October), being the day of propitiation, or atonement, by the "sound of trumpet," תְּרוּעָה, שׁוֹפַר יוֹבֵל, (Lev. xxv. 8—13; xxvii. 24; Numb. xxxvi. 4; Isa. lxi. 1, 2). Besides the regulations appertaining to the Sabbatic year, there were others which concerned the year of Jubilee exclusively:—

I. All the servants of Hebrew origin, on the year of Jubilee, obtained their freedom (Lev. xxv. 39—46; comp. Jer. xxxiv. 8, et seq.).

II. All the fields throughout the country, and the houses in the cities and villages of the Levites and priests, which had been sold in the preceding years, were returned on the year of Jubilee to the sellers, with the exception of those which had been consecrated to God, and had not been redeemed before the return of that year (Lev. xxv. 10—13—17, 24—28; xxvii. 16—21).

III. Debtors, for the most part, pledged or mortgaged their land to the creditor, and left it to his use till the time of payment; so that it was in effect sold to the creditor, and was accordingly restored to the debtor at the year of Jubilee. In other words, the debts for which land was pledged were cancelled; the same as those of persons who had recovered their freedom, after having been sold into slavery on account of not being able to pay. Hence it usually happened in the later periods of Jewish history, as we learn from Josephus [4], that, at the return of Jubilee, there was a general cancelling of debts. See Jahn's Archæologia Biblica, Part III. chap. iii. sect. 350.

The ordinance of the Jubilee, observes Dr. Buchanan, was first given from Mount Sinai, by God Himself, and was intended as a religious, a moral, and a political institution.

I. As a *religious* institution; to be a memorial of the redemption from Egypt, and a type of the greater redemption by Christ. It was a year of respite from worldly care, and a season for religious reflection and improvement, and, so far, was an emblem of the rest and of the employment of the heavenly Canaan.

II. As a *moral* institution; to inculcate the virtues of humanity and charity between man and man, by the frequent exercise of releasing the debtor, and redeeming the captive.

III. As a *political* institution; first, to preserve the possessions of the tribes of Israel to their respective families, in order that the house and lineage of the Messiah might be distinctly traced, and the fulfilment of the prophecies concerning Him might be fully established at a future day. For every inheritance in Israel reverted to its original possessor every fiftieth year. Secondly, to prevent the accumulation of wealth by individuals, and to preserve a well-regulated equality of property in Society. Nor could any injustice or oppression result from it; for every man who bought or sold knew that the year of Jubilee was *to come*; and every thing was transacted with a view to the great year of redemption.

But a grand consequence of the Jubilee, and which it is of primary importance to bring to notice in the present age, was this,—that *it established the divine authority of Moses*. The year of Jubilee, like that Sabbatical year on which it was founded, was a standing miracle. Moses foretold, in the presence of all Israel, that the polity which he was establishing would be confirmed *from heaven* after his death, every seventh year, and every fiftieth year! Many learned men have overlooked this evidence of the Jewish theocracy: but no Christian ought to be ignorant of the Sabbatical year, or hallowed seventh year, of the Mosaic dispensation; for the institution of it is a proof of the divinity of our religion.

The original institution of the Sabbatical year was given from Sinai in the following terms:—"And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall ye keep a sabbath unto the Lord." We may observe that the land was to keep a Sabbath by resting one year from the plough and from the harrow. "Six years thou shalt sow thy field; but the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord. Thou shalt neither sow thy seed, nor prune thy vineyard. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of Jubilee to sound; and ye shall hallow the *fiftieth* year. Ye shall not sow, neither reap; for it is the year of Jubilee. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow nor gather in our increase. Then *I will command My blessing upon you* in the sixth year; and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store."

Now we may ask, What lawgiver, in any

[4] Antiq. lib. iii. cap. 12. sect. 3.

age or country, possessing merely human authority, would have ventured to promulgate such an ordinance as this to any people! What lawgiver would even have thought of obtaining a present fame, by pretending that such an ordinance was from God! For, on human principles, it was at once impolitic and unnatural. Moses commanded the Israelites to abstain from agricultural labours, and wait a spontaneous harvest of nature. He assured them that the polity he was then ordaining would be sanctioned by the Divine interposition, at regular intervals, in the revolution of time. He not only foretold an event which was yet in the womb of futurity, but an event which was *contrary to experience*, and which, if it took place, could not be doubtful or uncertain, but would be public and universal, arresting the minds, and subjected to the senses, of all Israel. "*Every sixth year shall bring forth fruit for three years.*" And this was to continue as long as the Israelites should obey the statutes of God, and hallow the seventh year; *and no longer*. And for this miraculous fertility of the earth the Jewish legislator pledged himself—he pledged the credit of his whole code of laws for ages and generations to come. And, had his assertion proved false, a people so prone to rebel as the Israelites would never have submitted to the loss of a year's produce of the land, by withholding their seed. That they *did* withhold their seed, and that they *did* hallow the seventh year, is as certain as that they ever existed in Canaan. The argument, then, for the Divine legation of the lawgiver is conclusive.

. . . . As every seventh *day* was set apart from the beginning of time for the sacred recognition of the Divine name and mercy, in which both man and beast were to rest from their labour; so in Israel every seventh *year* was appointed a Sabbath to the land—even to the earth itself; that so inanimate nature itself might, as it were, unite with man in a holy rest unto the Lord; during which the Israelites were neither to sow nor to reap; but, like their fathers, who lived on manna in the wilderness, were to depend on God's promise, and on the bounty of His Providence; and to employ the season of rest in reflecting on His wonderful works and significant institutions, and in the solemn recognition of his marvellous mercy in bringing them out of Egypt into the promised land. But when seven times seven Sabbaths were fulfilled, then there was to be a grand Sabbath, called the JUBILEE; during which the land was not only to rest from the plough, but the slave was to rest from his bondage; the captive was to be released from his prison, and the poor man to be restored to his inheritance; and there was to be universal joy in the land. And the Sabbath of the Jubilee was to be, as far as things earthly can represent things heavenly, an emblem of the love, and peace, and blessedness, and harmony, of the heavenly state, which is THE ETERNAL SABBATH.

We are now to consider the conduct of the Israelites with regard to these Sabbaths in after ages, and to show the lesson which Christian nations may deduce from the event. That the Israelites observed these Divine institutions for a time is proved by the words of Joshua just before his death, "Be ye therefore very courageous to keep and to do *all* that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left. But cleave unto the Lord your God as ye have done unto this day" (Josh. xxiii. 6). And, again, it is said in the Book of Judges (ii. 7), "And the people *served the Lord* all the days of Joshua, and *all the days* of the elders that outlived Joshua, who had seen all the great works of the Lord that He did for Israel." "But there arose *another* generation after them, which knew not the Lord; and they forsook the Lord, and *served Baal and Ashtaroth.*" So early, it should seem, did the chosen people cease to hallow the seventh year, and to observe its holy worship, and its spiritual rest: and so early, probably, was there a cessation of the supernatural product of the sixth year!

How short was the first, or golden age of Israel! It does not seem to have extended much beyond a hundred years from the time of their arrival in Canaan. It expired at the mournful epoch of their history called by the Rabbins, the epoch of Bochim, or *weeping*, when "the angel of the Lord came up from Gilgal to Bochim" (Judg. ii. 1), to announce the Divine decree, "*that the heathen were to be left in the land for ever, to prove Israel.*" So soon was the prophetic sentence of Moses executed, in consequence of their disobedience! This early revolt to "Baal and Ashtaroth" accounts for there being so little allusion in the subsequent history to the hallowed seventh year, or Jubilee, in Israel. It was, probably, observed merely as an era of time, and a civil institution. Whether its Divine character was proved at intervals, afterwards, particularly in the days of David and Solomon, is not known. But even the revived glory of Israel in *their* days lasted but for a short space. It existed, as it were, but for a moment, merely to be a TYPE of *another* kingdom, the more striking for its being short. From the early oblivion of many of the Divine ordinances in Israel, and from many other circumstances, it evidently appears that the law of Moses was intended by Providence to be of more use eventually to the Christian than to the Jewish people; I mean, as to example and practical benefit; as, indeed,

the Apostle saith, "Now all these things happened unto them for *ensamples;* and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11). The volume of the Pentateuch has probably been more studied, and more spiritually understood, and has also been more largely productive of the fruits of righteousness under the Christian than under the Jewish dispensation.

Let us, then, consider the "ensample" of the Israelites in disobeying the Divine ordinance, "as being written for our admonition." It is to be observed that, at the period when that ordinance was given, God forewarned the nation of the certain punishment that should follow the neglect of it, in the following remarkable words:—"If ye will not hearken unto me, I also will do this unto you. Ye shall sow your seed in vain; for your enemies shall eat it. And I will punish you *seven* times for your sins; and if ye will not be reformed by Me by these things, then will I punish you yet *seven* times for your sins. And if ye will not for all this hearken unto Me, then I will walk contrary to you also in fury: and I, even I, will chastise you *seven* times for your sins. And I will bring the land into desolation, and I will scatter you among the heathen. Then shall the land *enjoy her Sabbaths*, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths" (Lev. xxvi. 14).

And the time came when this prophetic denunciation was literally executed. For, when the conqueror, Nebuchadnezzar, brought desolation upon Israel, and carried the people captive to Babylon, then the land enjoyed her Sabbaths. The sacred historian concludes his account of that captivity in these words: "And them that had escaped from the sword, carried he away to Babylon, where they were servants to him and to his sons, until the reign of the kingdom of Persia, to fulfil the word of the Lord, by the mouth of Jeremiah, until the land had enjoyed her Sabbaths, for, as long as she lay desolate, *she kept Sabbath*, (a mournful Sabbath!) to fulfil threescore and ten years" (2 Chron. xxxvi. 20) [5].

Lightfoot, on Luke iv. 19, has some curious observations on the Jubilee. If, he says, the allusion to the Jubilee year in the expression, —"the acceptable year of the Lord,"—aim at any particular year of Christ's preaching, it referreth to the year of His death, which was not only a year of Jubilee in a spiritual sense (because then there was redemption and restoring to a lost estate, and out of servitude by His death), but also it was a year of Jubilee in the literal and proper sense indeed. . . . God having appointed so full and sweet a resemblance of Christ's redemption in this type, as a greater is scarcely to be found. He did so carry on the chain and bracelet of Jubilees, as I may so call them, from the time that their accounting for did first begin, that many of them were also made remarkable with some singular event besides these releasements; and the last of them fell with the year of the death of the Redeemer: as is acutely observed by the most learned Mr. Broughton, who also produceth this confession of old Zohar, or R. Simeon Ben Jochai, upon this matter, בה תהא שכינתא דרור פדות ושנית לישראל, "The Divine Majesty will be to Israel, in a jubilee, freedom, redemption, and finisher of Sabbath."

But we need not to straiten this "acceptable year of the Lord" to that particular year of Christ's death, though that most eminently hath its share in the sense of it; but it may also be understood of that time that was now begun, of Messiah's appearing, and the publishing of the Gospel; which preaching of the Gospel was so full and clear an answer and antitype to the proclaiming of that year with the sound of the trumpet, that every one cannot but see it. Zohar hath this application of that rite: "It is appointed (saith he) to blow the trumpet at the Jubilee: now, as at the blowing of the trumpet at the Jubilee all servants went free, הני בפידקנא בתרייתא, so at the last redemption, at the blowing of a trumpet, all Israel shall be gathered from the four sides of the world," &c.[6]

Again, on John vii. 11, he observes:—Now is the end of the world 3960, and the year of Christ 33, begun: both entering in this very month, in which the feast of tabernacles was,—the great year of the world, the fulness of time, the year of redemption and pouring down of the Spirit. It was indeed the year of Jubilee, however the Jews would jumble their account [7],—whether ignorantly or wilfully, let them look to it. For, count from the seventh year of the rule of Joshua, when the wars of Canaan ended and Jubilees began, and you have one thousand four hundred years to this present year that we are upon, just eight-and-twenty Jubilees: this year the last that Israel must ever see. It is the confession of Zohar [8], that "the divine glory should be freedom and redemption in a year of Jubilee." Compare the sending of the seventy disciples near upon the very instant when this Jubilee began, with the sounding of the trumpet for the proclaiming of the Jubilee, and there is a fair equity and an answerableness to that type in that very

[5] Sermon on the Mosaic Jubilee, by the Rev. Claudius Buchanan, Edinburgh, 1812, pp. 126—135.

[6] Zohar in Lev. xxv. fol. 53. Lightfoot in Luke iv. 19. vol. v. pp. 135, 136.

[7] As see Maimonides in Shemiatah veiobel, cap. 10.

[8] In Lev. xxv.

thing. Count from the seventh year of the rule of Joshua, when the wars of Canaan ended, and Jubilees began, and you have one thousand four hundred years to this present year (John vii. 11 to end) that we are upon, just eight-and-twenty Jubilees [9]."

Bishop Andrewes, too, on Luke iv. 18, 19, observes, on the Jubilee:—Our Master's Sermon was for the day, and for the present occasion. For among the writers it is generally received that, when our Saviour made this Sermon, that year it was with the Jews the year of Jubilee. And that, therefore, He told them it was fulfilled in their ears, they might hear the trumpets sound to it. If it were so, this text of "the acceptable year" was as apposite as could be chosen, that, it seems, He turned the book purposely to find it; out of it to speak to them of the true Jubilee.

And if it were so, the year of Jubilee, it was the last that ever they held. For, before fifty years came about again, they were swept away—Temple, sacrifice, Jubilee, people, and all. The Jubilees of the LAW then failing, being come to their period, comes Christ with *His*—with a new Jubilee of the GOSPEL, the true one, as whereof those of theirs were but shadows only, which Jubilee of the Gospel was "the acceptable year" which Esay here meant [1].

[9] Lightfoot on John vii. 11, to end. Vol. iii. p. 110.

[1] Bp. Andrewes, Sermon on Luke iv. 18, 19. Vol. iii. p. 281. Oxford, 1841.

SECTION CXLIII. LEVITICUS XXVII.

Memorandum.—I assign to this chapter, Levit. xxvii., and Section CXLIII., in their present place, because I wish to harmonize Levit. xxvi., which contains the threatenings and promises of God, upon the disobedience or obedience of the Israelites, with the xxviiith chapter of Deuteronomy, where this subject is renewed.

TITLE.—*The Christian's whole life, property, talents, and powers, should be so devoted and dedicated to God, and to God's service and glory, that no other vows should be required of him than those implied in the observance of the means of grace, to maintain the influence of religion in the soul. The people of Israel are permitted, but not commanded, to make vows; and laws are made to regulate and confirm them. The tenth of the possessions of every spiritual Israelite should be devoted, in some form, to the purposes of God.*

INTRODUCTION.—Much discussion has taken place at various times, among Christians, whether promises and vows to do any particular actions which are not commanded, to abstain from any particular actions which are not forbidden, or to live a course of life which it is equally the duty of all Christians to live, be permitted or ordained in the new covenant.

That vows of this nature are not ordained is certain; that they are even permitted is doubtful. They are not ordained. The Christian is so bound by the general vows which, beginning with Baptism, are renewed at his Confirmation, and repeated at the Holy Communion, that all particular vows seem to be superseded, and may be regarded, therefore, as snares to the conscience, and sources of superstition, or needlessly excited remorse, if they are neglected, broken, or forgotten. The general vows are three,—to do what is right, to renounce what is wrong, to believe what is true. The promise and the vow of the Christian is, To renounce the temptations of the evil power, the pomps and vanities of the world, and all the evil desires of the fallen and sinful human nature; to believe the articles of the Christian faith, and to obey, not only God's commandments in

the letter, but God's will in the spirit. We might say, that these comprehensive vows include all that could be demanded of a Christian. The Church of the mediæval ages, however, was not satisfied with these expressive vows. They required of those, whom they considered to be candidates for a higher perfection than ordinary Christians could attain, the three vows of celibacy, poverty, and obedience to the laws of the Church. They did not remember that the vow of celibacy might be, or ought to be, cancelled at any time by the honourable affection which esteems marriage to be the preferable condition to celibacy; that the vow of poverty might be cancelled by accession to wealth, to be honourably devoted to the glory of God and the good of man; and that even the vow of obedience to the laws of the Church might be cancelled by the conviction that the Church demanded the homage of the Christian to doctrines which God had not revealed, or to observances which neither God had commanded nor reason sanctioned. We may believe, therefore, that in the case of promises and vows, the Christian is left to the guidance of his own conscience, enlightened by the knowledge of the commandments and will of God, directed and governed by the Divine power; and that, though we do not presume to say that vows are actually forbidden, yet the solemn surrender to God by the Christian of his life, by his actions; of his property, by its dedication to usefulness; of his talents, by their surrender to the promotion of Christ's kingdom; and of his powers, by their devotedness to the common cause of God and of His Church, is sufficient, without any solemn declaration by the Christian of his intention or resolution to perform any specific service to the glory of God. Our peculiar and especial vows, if they are ever made, should result from the circumstances in which the Providence of God has placed us, and not be formed independently of or in anticipation of those circumstances. This only, we may say, may safely be regarded as the right vow of the Christian—that he will give, devote, dedicate, and surrender the actions of his life, the affections of his heart, and the thoughts of his soul, to God; and that he will observe the Sabbaths, the Sacraments, and all the means of grace which uphold that holy influence of religion within the soul. He will vow that he will give to God the affections of the son, and the obedience of the son; for such vows and promises are only solemn prayers strengthening faith, and conducing to obedience, as the general and universal duties demanded of all Christians; while the vow and promise to abstain from or to do the things which God has neither commanded nor prohibited, change the obedience of the son into the bondage of the slave, and introduce the fetters of the Jewish law into the liberty and freedom of the Christian dispensation. It was not so, however, with the Jewish ordinances. The people of Israel were permitted to dedicate themselves by especial vows to the service of a visible theocracy. They surrendered themselves, therefore, to the service of the sanctuary. Because the services of the sanctuary were filled up by the administering priests, and the assistance, therefore, of these voluntary devotees was not required, they were permitted to redeem themselves; and when they dedicated to the service of God, not themselves only, but also their goods and their possessions, they were permitted to redeem them also at a price fixed

upon by the priests, to be devoted to the service of the tabernacle. A man, for instance, was valued at fifty shekels of silver; that is, fifty shekels were to be paid to the tabernacle in lieu of the continued services of the man who was devoted to the performance of those services. These vows related to things animate, and inanimate. The things animate were men and beasts. The men might be redeemed at a fixed price; the clean beasts were to be sacrificed. The unclean beasts were not to be sacrificed, but to be sold, and the price was to be given to the priests. The first-born of clean animals were not to be sold; because they were already, as the first-born, consecrated to God. The first-born of unclean animals were to be redeemed or sold, as unfit for the sacrifice of the altar. The inanimate things vowed were houses, fields, or things devoted. Houses were redeemable under the condition of adding a fifth part to the priest, as a compensation for the trouble of valuation (xxvii. 14, 15). Fields were redeemable, unless they were forsaken by the original proprietor, and sold to a stranger (16—21). And things devoted to God, which did not appertain to the above nor to the commonwealth of Israel, such as the nations of the Canaanites, were never to be redeemed, but were to be wholly devoted, either to the service of God (as the Gibeonites, Josh. ix. 3—27), or to utter extirpation (as the other Canaanites, Exod. xxiii. 31; xxiv. 12; Lev. xxvii. 29; Numb. xxxiii. 50; Deut. xx. 16). All these regulations were peculiar to the laws and people of Israel. There was, however, one regulation which was not peculiar to Israel, but which seems to have been ordained from the beginning. This was the ordinance that the tenth of the produce of the land should be devoted to God. All the tenth was declared to be holy[1]: whether the tenth was redeemed or not redeemed, it was declared to be devoted to God. We have sufficient evidence to prove that this custom prevailed from the remotest antiquity: and from the general statements of the word of God, which we invite the Christian reader to study at his leisure, the general inference may be drawn, that the tenth of every man's substance, and therefore the tenth, not merely of his silver and gold, but, to those who have neither silver nor gold, as well as to those who possess them, the seventh of our time, our possessions, the produce of our labour, the tenth of the fruit of the toil of our brain or of our hands, should be devoted, surrendered, and dedicated, to the service, the glory, and the cause of God. I do not limit this appropriation of the tenth of all things to the priesthood, to their honour or support; these would be, generally speaking, included. But I declare it to be the unavoidable conclusion, deduced from the study of the will of God, so revealed in His written Word, or handed down from the period which preceded the writing of His original revelation, that the tenth of all we possess should be given up to God, to the extension of His word, the enlargement of His Church, the benefit of His priesthood, the alleviation of the sufferings of His poor, or to some other part of the service which God may require of His people. "The tenth of the flock," says Moses, "shall be holy to the Lord" (Lev. xxvii. 32). The tenth of the possessions of the spiritual Israelite should be holy to the Lord Christ.

[1] Tithes.

LEVITICUS XXVII.

Memorandum.—Omit from ver. 14—22.

BEFORE CHRIST 1491.

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a] When a man shall make a singular vow, the person *shall be* for the LORD by thy estimation.

[a] Numb. 6. 2. See Judg. 11. 30, 31, 39. 1 Sam. 1. 11, 28.

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, [b] after the shekel of the sanctuary.

[b] Exod. 30. 13.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: † as thou valuest it, *who art* the priest, so shall it be.

† Heb. *according to thy estimation, O priest, &c.*

13 [c] But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

[c] ver. 15, 19.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 [d] And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

[d] ver. 13.

BEFORE CHRIST 1491.

BEFORE CHRIST 1491.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: ‖ an homer of barley seed *shall be valued* at fifty shekels of silver.

‖ Or the land of *an homer*, &c.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall [o] reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

[o] ch. 25. 15, 16.

19 [f] And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

[f] ver. 13.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, [g] when it goeth out in the jubile, shall be holy unto the LORD, as a field [h] devoted; [i] the possession thereof shall be the priest's.

[g] ch. 25. 10, 28, 31.
[h] ver. 28.
[i] Numb. 18. 14. Ezek. 44. 29.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of [k] his possession;

[k] ch. 25. 10, 25.

23 [l] Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

[l] ver. 18.

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24 [m] In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

[m] ch. 25. 28.

25 And all thy estimations shall be according to the shekel of the sanctuary: [n] twenty gerahs shall be the shekel.

[n] Exod. 30. 13. Numb. 3. 47. & 18. 16. Ezek. 45. 12.

26 ¶ Only the † [o] firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD's.

† Heb. *firstborn*, &c.
[o] Exod. 13. 2, 12. & 22. 30. Numb. 18. 17. Deut. 15. 19.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, [p] and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

[p] ver. 11, 12, 13.

28 [q] Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

[q] ver. 21. Josh. 6. 17, 18, 19.

29 [r] None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

[r] Numb. 21. 2, 3.

30 And [s] all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the

[s] Gen. 28. 22. Numb. 18. 21, 24. 2 Chron. 31. 5, 6, 12. Neh. 13. 12. Mal. 3. 8, 10.

BEFORE CHRIST 1491.

Lord's: *it is* holy unto the Lord.

[t] ver. 13. 31 [t] And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [u] passeth under the rod, the tenth shall be holy unto the Lord.

[u] See Jer. 33. 13. Ezek. 20. 37. Mic. 7. 14.

33 He shall not search whether it be good or bad, [x] neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

BEFORE CHRIST 1491.

[x] ver. 10.

34 [y] These *are* the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.

[y] ch. 26. 46.

PRAYER.—Let us pray, *that we give to God the affections, the energies, the motives, and the actions. That we be enabled to vow and pay the vow of the dedication of our time to the private prayer, the public worship, the observance of the Holy Sacrament, and the study of God's Word; and that we devote and dedicate to God the tenth of our possessions to the setting forth of God's glory, the extension of His Word, the enlargement of His Church, and the usefulness of His ministry.*

Almighty and merciful God, who hast been graciously pleased to command and to accept the services of sinful man; we Thine unworthy servants come before Thee, to pray Thee to enable us to present and offer to Thee ourselves, our souls and bodies, to be a reasonable, holy, and acceptable service unto Thee. Grant us Thy grace, that we may devote and dedicate to Thee the affections of the heart, the energies of the understanding, the motives of the conduct, and the actions of our lives. In all our thoughts, words, and works, may we be ever devoted to Thy honour and glory. Here we offer and present to Thee the being Thou hast created, and preserved to this hour. Sanctify us to Thy service. Accept our burnt-offering. May the lifting up of our hands be unto Thee as the morning and the evening sacrifice! May the words of our mouth, and the meditations of our heart, be always acceptable in Thy sight, O Lord, our strength and our Redeemer! And to the end that we should always remember this our bounden duty and service, we pray Thee to accept the solemn vow and covenant which we here make before Thee, that we resolve and promise from this time forth to observe the means of grace which Thou hast granted us here, that we may welcome more earnestly and more deeply the hope of glory which Thou hast revealed as our blessing hereafter. Here, O Lord, we devote and dedicate to Thee, more fully than we have yet done, the seventh part of our time, and the tenth part of our possessions. We devote to Thee the seventh part of our time, entreating and imploring the strength of Thy Holy Spirit, that we may keep Thy Sabbaths holy, as the sign between God and our souls that we are the people of God, and that God is the Lord of our souls. Here we devote and dedicate to God the Creator, who sanctified the Sabbath by the rest from creation,—to God the Son, who sanctified the Lord's Day by His resurrection from the dead,—to God the Holy Ghost, who sanctified the Lord's Day by His coming down from heaven upon the Church of God,—here we devote and dedicate to Thee, O holy, blessed, and glorious Trinity, the seventh portion of our time to study Thy holy Word, to partake of Thy holy sacraments, to unite

in the public worship, to implore the grace of God, and to keep up and maintain within our souls the spirit of pure religion, and the influence of faith. And as we thus devote and dedicate to Thee ourselves, our souls and bodies, with the seventh portion of our time as Thou hast commanded, so also do we here devote, and dedicate, and promise, and vow to Thee the prayers and the praises of the morning and the evening of every day in the week, that we never forget Thy mercies, nor wilfully depart from Thy laws. And as we thus surrender to Thee, by a solemn vow, promise, and profession, ourselves, our souls and bodies, the morning and evening of our days, and the seventh portion of our time, so also do we pray Thee to enable us to surrender, and so also do we pray Thee to accept, the tenth part of the gold and the silver, the possessions and the riches, the blessings and the gifts, which Thy providence hath bestowed upon Thine unworthy servants. We are not worthy of the least of these Thy mercies, which Thou hast vouchsafed to us. Open our hearts, that of Thine own we may give unto Thee. To the extension of the benefit which religious societies established among us would bestow upon the heathen, the ignorant, and the unenlightened, may we devote our wealth and our substance. As the Christians of the olden time brought their goods, and laid them at the Apostles' feet, so may we bring of the possessions Thou hast granted us, and lay them at the feet of the ministers and stewards of Thy word, for the common good of Thy people. To the enlargement of Thy Church, the extension of Thy word, the improvement of the world, the conversion of the heathen, and the universal illumination of those who sit in darkness and in the shadow of death, may our worldly wealth be devoted and dedicated as to Thy service, the Lord and Master, the Creator, the Redeemer, and Sanctifier, of Thy sons, and all Thy servants. So may we live and act in the spirit of the vow and promise of Thy faithful people to do all that Thou hast commanded, to renounce all that Thou hast forbidden, and to believe all that Thou hast revealed. We vow to Thee, we devote to Thee, we dedicate to Thee, our hearts and our souls, our actions and our lives, the division of our time and the ordering of our substance. We devote and dedicate to Thee, O God, in the name of the Lord Jesus, and under the influence of Thy Holy Spirit upon us, now, once more, and for ever, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee. O Lord, hear: O Lord, accept our sacrifice. Lord, hear our prayer. Let our cry come unto Thee. Let our vow, and prayer, and promise, be acceptable to Thee, O God the Father, the Son, and the Holy Ghost, now in life, in death, and for ever. We ask all in the name and for the sake of Jesus Christ our Lord. In His name we call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the* חֵרֶם, *or devoted thing.* Lev. xxvii. 29.

The word חֵרֶם in this passage, is used in two senses :—

1. The devoting of a thing or person to destruction or death. Lev. xxvii. 29. (The person or thing, in this case, need not be, at the time, in the power of him who devotes it.)

2. The laying up in the temple of a thing commemorative of some achievement. Lev. xxvii. 28. (This must be in the power and possession of the person who vows it at the time of its consecration to God. It could not be redeemed or alienated[1].)

1. חֵרֶם כֹּהֲנִים. This was given to the priests.

[1] Joh. Geor. Bindrim. Diss. de Gradibus Excommunicationis, cap. ii. Ugolini, xxvi. 343, 344.

2. חֵרֶם יְהוָה. This was vowed to Jehovah, and could not be restored to the owner. Lev. xxvii. 28.

3. חֵרֶם אֲשֶׁר יֶחֱרַם מִן הָאָדָם. Anathema quod anathematizatur ab hominibus. Lev. xxvii. 29. The devotion of one condemned to death by the Sanhedrim, whom no intercession could save [2].

חֵרֶם also means "excommunication" in the writings of the Rabbins. There are among the Jews three kinds of excommunication: נִידוּי, חֵרֶם, and שַׁמְתָּא.

1. נִידוּי consisted in the removal of the offender from the congregation.

2. חֵרֶם the second stage; this was resorted to, when the first failed to effect the repentance of the offender.

3. The last stage, שַׁמְתָּא. when both the former failed [3].

The Jews, according to Maimonides, held that there were two sorts of the common vow, or נֶדֶר:—

1. נִדְרֵי הַקְּדָשׁ, vows of consecration, or promise.

2. נִדְרֵי אִסּוּר, vows of obligation or prohibition [4].

Moses, in Numb. xxx. 2, divides common vows, that were made in a less sacred manner than the חֵרֶם, into two sorts:—

I. Vows of dedication: נֶדֶר.

II. Vows of self-dedication, or abstinence: אִסָּר or אִסָּר עַל נֶפֶשׁ.

I. Vows of dedication (נֶדֶר) were:—

1. *Unclean beasts.* These might be estimated by the priests, and redeemed by the vower, by the addition of one-fifth part to the value. Lev. xxvii. 11—13.

2. *Clean beasts, and for offerings.* Here there was no right of redemption; nor could the beasts be exchanged for others, under the penalty of both being forfeited, and belonging to the Lord. Lev. xxvii. 9, 10.

3. *Lands and houses.* These had the privilege of valuation and redemption. Lev. xxvii. 14—24.

4. *The person of the vower himself*, with the like privilege. Lev. xxvii. 1—8.

II. Vows of self-interdiction, or self-denial. אִסָּר or אִסָּר עַל נֶפֶשׁ, vows of *Nazaritism.* Numb. vi. [5]

"Religiosus," says Corn. à Lapide, "Lev. xxvii. 2, vovet animam, id est, totum se Deo, puta corpus per votum castitatis, opes per votum paupertatis, animam per votum obedientiæ. Quare tales proximè sequuntur Christum, suntque Martyres, Sponsi, Templa, et Holocausta Dei."

NOTE 2. *On the Law of Tithes.* Lev. xxvii. 30—33.

Although the first regular laws respecting tithes are those which we find in the chapter to which this Section refers, we have sufficient reason to believe that the custom of paying them existed long before the time of Moses. God was considered the owner of the whole earth; and nine-tenths were granted to His Church, and one-tenth to the servants or ministers of that Church. Abraham, himself a priest, pays to Melchizedek "tithes of all" (Gen. xiv. 20); but what that "*all*" was, is not clearly agreed upon. The gloss of Solomon Jarchi interprets it to be מכל אשר לו, *of all that he had:* and the Syriac and Arabic versions of Heb. vii. 2, where this passage in Genesis is referred to, support Jarchi's opinion. But Josephus (Antiq. lib. xi.) expressly tells us, that the tithe given by Abraham was *δεκάτην τῆς λείας*, "the tithe of the plunder taken in war." This is confirmed by the Targum, which interprets "of all" by מכל מה דאתיב, *all that he brought back.* St. Paul (Heb. vii. 2), quoting the text in Genesis, *δεκάτην ἀπὸ πάντων*, afterwards (ver. 4) explains it by *δεκάτην ἐκ τῶν ἀκροθινίων*, as if he had said, *δεκάτην ἐκ τῶν πάντων ἀκροθινίων*, "the tithe of all the spoils." The Vulgate has, "de præcipuis." St. Chrysostom (in Epist. Hebr. Orat. xii.) says, *ἀκροθίνια τὰ λάφυρα λέγεται*, "the spoils are called *ἀκροθίνια*." Jerome, too (in Epist. ad Evagrum, tom. iv.) styles it "decimas spoliorum, prædæ, et victoriæ."

The next instance in the Old Testament of the offering of tithes is in Jacob's vow (Gen. xxviii. 22), "and of all that thou shalt give me I will surely give the tenth unto thee." Into whose hands he gave his tithes does not appear: but at that time his father Isaac was the chief priest. It is plain, however, from Gen. xxxi. 54, that Jacob, now possessed of the birthright, exercised the priestly function of offering sacrifice in his father's lifetime.

These are the only examples of tithes mentioned in the Old Testament before the Levitical law, unless allusion is made to such offerings in the case of Cain and Abel (Gen. iv. 7), which Tertullian, Lib. adv. Judæos; Cyril, adv. Julian, lib. x.; Chrysost. Orat. in Gen. iv.; and Ambrose, lib. i. Cain et Abel, cap. vii., misled by the version of that passage in the LXX, suppose to refer to tithes.

1. The first-fruits of these seven,—wheat, barley, figs, grapes, olives, pomegranates, and dates were commanded to be offered first of

[2] Bab. Chulab. fol. 37. Nicolai Notæ in Sigonii de Repub. Heb. lib. iv. cap. 17. Ugolini, vol. iv. 487.

[3] Elias in Tisbi, voce נִידוּי. Pfeifferi Antiquitat. Selecta, cap. 22. Ugolini, iv. 1282.

[4] Maimonides, de Votis, cap. ii. Numb. 1, 2, 3, 4. J. Nicolai Notæ ad lib. iv. cap. 17. Sigonii de Repub. Heb. Ugolini, vol. iv. 490.

[5] Michaelis, Comment. on the Laws of Moses, Art. 145.

all. The proportion of this offering was left to the pleasure of the offerer. These were given to the priest.

2. The heave offering, or תְּרוּמָה or first-fruits of corn, wine, oil, wool, or the like, was also given to the priests; but, as Moses does not determine how much the quantity should be, the Jews assessed it at a fiftieth part (Sol. Jarchi, ad Deut. xviii. 4, and Jerome, ad Ezek. lv.), but declared that he who gave a sixtieth part was discharged. Some gave a fortieth part, and this was called a "Therumah of a fair eye;" the fiftieth part was called "a sufficient, or adequate Therumah;" while the sixtieth, which was called a "Therumah of an evil eye," or a niggard's gift, was equal to the heave offering commanded in Ezekiel xlv. 13 and 11.

3. After the above offerings had been made from the offerer's store, he was commanded to offer out of the remainder the first and second tithe. The first tithe was paid to the Levites, who gave out of it a tenth to the priests (Numb. xviii. 28); this was called a "tithe of the tithe;" and no part of this first tithe could be spent by the Levites, until they had paid the priests their portion out of it: for the priests received no tithe from the husbandmen.

4. Out of the nine parts that remained after the payment of the first tithe, the owner was obliged, before he could make any use of that remainder, to set apart another tithe (Deut. xiv. 23), which he was to carry, in kind, to Jerusalem for two consecutive years, if the distance was not too great; otherwise he was to convert it into money, adding a fifth part to the value (Lev. xxvii. 30, 31), and there he was to spend it in feasts, something like the Agapæ, or love-feasts, of the early Christians. But in the third year he was to spend this tithe upon the poor, "the stranger, the fatherless, and the widow," and the Levites, within his own gates. This was called "the poor man's tithe." Selden [6] holds, that the second tithe, and the tithe of the third year, are the same in substance. He gives the following schedule of all the tithes:—

After the first-fruits paid in ears, admit

The increase 6000 Ephahs; the heave offering at least must be 100:—

The remainder, 5900. The First Tithe, 590; and, out of this, 59 to the priests.

The remainder, 5310. Out of this, the Second Tithe, 531, which every two years the Levites had at Jerusalem, and every third year was spent in the gates of the husbandmen.

The rest, 4779, was kept for the husbandman.

So that, of 6000 Ephahs, the Levites and poor had, in all, 1063 to themselves; the priests, 159; and the husbandmen, only 4779. He yearly thus paid more than a sixth part of his increase; besides first-fruits, almost a fifth [7].

[6] The History of Tithes, chap. ii. sect. iv.
[7] Ibid. sect. iv.

SECTION CXLIV.

NUMBERS I. 1—4. I. 47—54. II. 1, 2. III. 5—10. IV. 16. 19, 20. 47, 48, 49.

TITLE.—*Not even the blood of martyrdom can expiate the crime of causing needless divisions, or schisms, in the Church of Christ. The encampments of the Church of Israel in the wilderness must be considered as the representation of the order that shall reign in the future millennial Church of Christ militant here on earth. The union of Christians must be expected from their love of peace, and obedience to God's revealed will, rather than from their adherence to partial truth, and separating opinions.*

INTRODUCTION.—We cannot possibly understand the plan of God's government of the world, unless we consider the Bible as a revelation which developes the whole system of that government, from the beginning to the end. We read in the beginning that mankind was one family, and that a curse was denounced upon it for evil committed, but that the influence of evil should be destroyed

when "the seed of the woman should bruise the serpent's head" (Gen. iii. 15). We read in the end that mankind shall again become the family of God, "for the kingdoms of this world shall become the kingdoms of our Lord and of His Christ" (Rev. xi. 15), and that there shall be "no more curse" (Rev. xxii. 3). The whole intermediate history between the fall of man and the completion of the prophecy which followed that event is only the development of the manner in which the prophecy was to be fulfilled: and, as the earthly Canaan was the type of the heavenly Canaan (Heb. iii. 11. 17; iv. 1—11), and the Church of Israel the type of the Church of Christ; so also may we consider the order and unity of the Church of Israel, in their three several numberings before they entered Canaan, to be the type of that unity of the visible Church of Christ, which shall prevail within it, before it shall obtain possession of the true Canaan. There were three several numberings of the people: one for the payment of the redemption money (Exod. xxxviii. 26); one for the preparation for war, related in this Section; and the last for the possession of Canaan (Numb. xxvi. 51). The Church of God has always these three great objects in view:—the redemption of the soul; the conquest over the evil of the heart; and the final possession of its promised inheritance. And as in all these objects of the numberings of the people the account of their thousands was not taken in a confused and disorderly manner, as if they were merely a large and miscellaneous mass, but in a regular and well-arranged order, as of a wisely organized body of persons, we may infer that so it should be with the great mass of Christians. They, too, look to Jesus Christ for redemption. They fight the good fight of faith against the evil within them. They hope for the possession of the spiritual Canaan. The Christian Church, therefore, ought not to be regarded by others, or to be considered by themselves, as the fashion of the present day is to esteem them, as a collection of religious individuals, or as a mass of opinionists, religionists, and sects, divided under the several classes of the names they assume to themselves, or bestow on each other. They ought, rather, to be regarded as the one universal Church of Christ, not only looking for redemption, resisting evil, and hoping for heaven, but orderly arranged and organized as one holy Society, divided into lesser Societies, not by their clashing opinions, but by their adherence to the revealed commands, regulations, and ordinances, which are intended to bind them together in one systematic order. And the nature of that order, which should bind together the Christian Church, is represented in the Jewish Church, as the type and emblem of the union which shall prevail in the millennial Church, before the spiritual Canaan is possessed as its inheritance.

The Jewish Church was one body, divided and arranged in tribes, families, and houses. So the Universal Church is to be one body, divided and arranged into its several states, provinces, and districts. So also every Christian nation ought to be divided and arranged in provinces, districts, and parishes: and the whole of the visible Church of Christ ought, therefore, to be divided and arranged into National Churches, as the Church-general of Israel; into provincial Churches, as the National Church of Israel was divided among the twelve

Tribes; into parochial Churches, as the Tribes were divided into families; and into domestic Churches, or the private assemblies for worship in the associations under each head of a family, as the Church of Israel was divided into houses. And thus the whole visible Israel formed one spiritual Church, as the whole visible body of Christians should form one spiritual Church, of whom God is the invisible Head; communicating His will to Moses by the word from Heaven spoken, and to the Christian rulers of each respective Church by God's word written. Because the Church of Rome has erred, the notion has but too frequently prevailed, that the Christian Church has been resolved into its elements; that each individual Christian is to separate himself from his National Church if there be any doctrine, or form of discipline, there inculcated which he disapproves; though the salvation of the soul be not thereby endangered, nor the law of his God broken. But the God of the Jew is the God of the Christian. Though the letter of the commandment, which was intended to preserve union in the Jewish Church, is done away, the spirit of the commandment must be believed to continue. The will of God, therefore, must be believed to remain unchanged, that in the Christian Church, as in the Jewish Church, the intolerable and deplorable evils of schism, dissension, hatred, and disunion be avoided; and love, peace, order, and union reign in the nations, the provinces, the parishes, and the dwellings of Christians. And the strong language of one of the most eloquent Fathers of the Church may be said to be true, "That not even the blood of martyrdom will atone for causing needless schisms; for nothing is so grievous to the Spirit of God as to create divisions in His holy Church[1]!" Let us proceed through the contents of this Section, and see how entirely the truth of these remarks is confirmed. The Book of Numbers begins with the command to take the sum of the people, by their armies which came out of Egypt, as the one Church delivered from bondage, and baptized to God in the Red Sea; so are the Christian Churches bound by the one sacrament of covenant—their baptism and dedication to God (Numb. i. 1—4). We omit the names of the chiefs and captains and heads of the tribes, families, and houses. The Levites, however, were not to be numbered with the other tribes. They were to be dispersed through the tribes of their brethren, according to their father's dying prediction (Gen. xlix. 7), the curse being overruled for a blessing, because of the obedience of the tribe of Levi; as the ministers of God, from the days of Christ to this hour, are set apart from their brethren to attend to the duties of the tabernacle, which is ever to be so placed in the nation as one chief object of the attention and devotion of the people (Numb. i. 47—54). To prevent any confusion or disarray of the vast multitudes which composed the visible Church, every man was ordered to pitch his tent in his own tribe, or company; and every Christian is required, in his own locality, to support the Church of God, by keeping in view the tabernacle

[1] *Οὐδὲν οὕτω παροξύνει τὸν Θεὸν, ὡς τὸ ἐκκλησίαν διαιρεθῆναι . . . . οὐδὲ μαρτυρίου αἷμα ταύτην δύνασθαι ἐξαλείφειν τὴν ἁμαρτίαν ἔφησεν.* Hom. xi. in Epist. ad Ephes. iv. Chrysost. Op. vol. v. p. 958. Francof. ad Mœn. 1697.

which is over against him, and worshipping God, with his neighbours and his family, in that spot where the Providence of God has placed him (Numb. ii. 1, 2).

We are next informed of the charge given to the Levites (Numb. iii. 5—10), as assistants to the sons of Aaron, to keep the instruments of the tabernacle, and to do its service; and we are repeatedly told that no stranger, that is to say, no one who is not of the tribe of Levi, is to be permitted to interfere with their duties, or to intrude upon their office, on pain of death. Neither ought any person, in the Christian Church, to presume to exercise spiritual functions in the Church, unless he be duly and solemnly appointed by the authority of an ecclesiastical superior to do so. He may exhort his brother to love God; but he may not even do this, in the name of the Church of God, unless that Church give him, by its ministers, authority to do so. These duties, even of the Levites, were limited. They were not permitted to undertake the priests' office of preparing the oil for the light, the incense, and the meat offering. All had their several charges; and no one officer interfered with the charge of another (Numb. iv. 18). Each received the appointments to his own burthen (ver. 19); and the inferior minister was to suffer death if he even gazed upon the holy things belonging to the Holy of holies in the tabernacle. Not only so; but, because the strength of our days, and the vigour of our life, should be devoted to God's service, we are taught this lesson by the command that the Levites should devote to God that period of life which followed their completed education, and preceded their retirement from active service. From thirty years old to fifty they were dedicated to the duties of the tabernacle; each, through that period (ver. 47—49), taking his own commanded burthen. There was no room for ambition, for schism, for dissension. The union of the Church was preserved in the camp of Israel, as it ought to be in the Church of Christ. The rulers spake as God commanded, and invented no doctrine, no command of their own, as of Divine origin (Numb. vii. 89). The nation listened to the priests and Levites, who obeyed the divinely-given command spoken to Moses, and by him repeated to them. The several families and houses were attended by the Levites. Every minister in the tabernacle, every Israelite in his tent, kept his own place, and observed his own duty. There was *liberty;* but there was no tyranny of man. There was *order;* for God was obeyed. There was *peace;* for the ministers of God were revered. There was *union;* for each remained in his own station, without usurpation on the part of the rulers, or schism on the part of the people. This beautiful order and union were disturbed only, as we shall see, by the rebellion of Korah; but, so long as it lasted, the people and nation were one united Church. When order was restored, peace and union were restored together with it. So may it again be! Amen. So may the kingdom of Christ arrive, when the ministers of all Churches obey the spiritual law of the one Church, and teach nothing to be necessary to salvation, which is not proved to be so by the word of God; and when the people, and their ministers of the tabernacle, each in his place and station, may be ruled by God's laws alone. May they all seek for that union which results not from partial truth,

not from isolated opinion, but from the love of peace, the knowledge of God's will, and obedience to God's commands. May both be led into all truth; that the prophecy of the beginning of the Bible, and of the end of the Bible, be fulfilled:—that the head of the serpent be bruised; and all the several kingdoms of this world become the one, holy, spiritual kingdom of our Lord and of his Christ.

NUMBERS I. 1—4.

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses [a] in the wilderness of Sinai, [b] in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 [c] Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

BEFORE CHRIST 1490.

[a] Exod. 19. 1. ch. 10. 11, 12.
[b] Exod. 25. 22.
[c] Exod. 30. 12. & 38. 26. ch. 26. 2, 63, 64. 2 Sam. 24. 2. 1 Chron. 21. 2.

NUMBERS I. 47—54.

47 ¶ But [d] the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 [e] Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 [f] But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, [g] and shall encamp round about the tabernacle.

51 [h] And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: [i] and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, [k] every man by his own camp, and every man by his own standard, throughout their hosts.

53 [l] But the Levites shall pitch round about the tabernacle of testimony, that there be no [m] wrath upon the congregation of the children of Israel: [n] and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

[d] ch. 2. 33. See ch. 3. & 4. & 26. 57. 1 Chron. 6. & 21. 6.
[e] ch. 2. 33. & 26. 62.
[f] Exod. 38. 21. ch. 3. 7, 8. & 4. 15, 25, 26, 27, 33.
[g] ch. 3. 23, 29, 35, 38.
[h] ch. 10. 17, 21.
[i] ch. 3. 10, 38. & 18. 22.
[k] ch. 2. 2, 34.
[l] ver. 50.
[m] Lev. 10. 6. ch. 8. 19. & 16. 46. & 18. 5. 1 Sam. 6. 19.
[n] ch. 3. 7, 8. & 8. 24, 25, 26. & 18. 3, 4, 5. & 31. 30, 47. 1 Chron. 23. 32. 2 Chron. 13. 10.

NUMBERS II. 1, 2.

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses and unto Aaron, saying,

2 [o] Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: † [p] far off about the tabernacle of the congregation shall they pitch.

BEFORE CHRIST 1490.

† Heb. *over against.*

[o] ch. 1. 52.

[p] Josh. 3. 4.

NUMBERS III. 5—10.

5 ¶ And the LORD spake unto Moses, saying,

6 [q] Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do [r] the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And [s] thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, [t] and they shall wait on their priest's office: [u] and the stranger that cometh nigh shall be put to death.

[q] ch. 8. 6. & 18. 2.

[r] See ch. 1. 50. & 8. 11, 15, 24, 26.

[s] ch. 8. 19. & 18. 6.

[t] ch. 18. 7.

[u] ver. 38. ch. 1. 51. & 16. 40.

NUMBERS IV. 16.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* [x] the oil for the light, and the [y] sweet incense, and [z] the daily meat offering, and the [a] anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

[x] Exod. 25. 6. Lev. 24. 2.

[y] Exod. 30. 34.

[z] Exod. 29. 40.

[a] Exod. 30. 23.

NUMBERS IV. 19, 20.

19 But thus do unto them, that they may live, and not die, when they approach unto [b] the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 [c] But they shall not go in to see when the holy things are covered, lest they die.

[b] ver. 4.

[c] See Exod. 19. 21. 1 Sam. 6. 19.

NUMBERS IV. 47—49.

47 [d] From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were

[d] ver. 3, 23, 30.

BEFORE CHRIST 1490.

numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, [e] every one according to his service, and according to his burden: thus were they numbered of him, [f] as the LORD commanded Moses.

BEFORE CHRIST 1490.

[e] ver. 15, 24, 31.

[f] ver. 1, 21.

PRAYER.—LET US PRAY, *that we never permit our own prejudices, caprices, or opinions, to cause needless divisions and separations from the Church of Christ; that we study to do our own business as Christians in that state, district, parish, and neighbourhood, in which God has placed us; that we rejoice in the prospect of the fulfilment of the prophecies, the triumphs of the Universal Church, and the anticipation of our own part in the final victory of good over evil.*

O LORD GOD of Israel, God and Father of the spirits of all flesh, who didst bring Thy people in the days of old from the bondage of Egypt, and led them in safety through the wilderness; grant to us, we beseech Thee, the power and the will to derive instruction from the records of Thy mercy, and to serve Thee and obey Thee in the communion of Thy holy Church. As Thou didst command and direct Thine ancient people to pitch their tents in the sight of the tabernacle of the congregation, in the order of their tribes, and families, and households; so grant to us, we beseech Thee, the spirit and the desire to place before us the Spiritual and Universal Church, which Thou hast established in this world as the keeper and witness of Thy word; and serve Thee in the Holy Catholic Church by worshipping Thee with our own Church and nation, in the place and in the neighbourhood in which Thy Providence hath appointed our dwelling. Change the hearts of the rulers of the Churches which have departed from the guidance of Thy holy Word, that they may teach the people as Thou alone hast taught them. Preserve the Church of our nation and people, which has desired and does desire to teach the people those doctrines and those truths only as essential to their salvation, which are contained in Thy written Word. We praise Thee, we bless Thee, for the goodness and the mercy which have granted to us to hold communion with our fellow-servants and brethren in this part of the Universal Church, where Thy holy Word is the standard around which we pitch our tents; where all the truths and the doctrines of Thy holy Word are taught; where the spiritual wants of the understanding are supplied by the instruction, the preaching, and the Scriptures, which are understood of the people; where the spiritual wants of the soul are supplied by the holy prayer, the lofty praise, and the Communion at Thy holy table and altar. Keep us stedfast in our faith and love to Thee. Give Thy wisdom to the priesthood, that they may be examples to Thy people in life, doctrine, and wisdom. Give Thy people the spirit of council and fear of the Lord, that they value their privileges, and patiently and peacefully go on through the wilderness of earth to the Canaan of Heaven. As Thy people in the ancient times then served Thee best when they obeyed Thy law, which commanded them to remain in the station which Thy Providence assigned them; so grant, that neither the prejudices of education, nor the changing caprices which are engendered by the controversies or the fashions of the hour, nor the varying opinions which are founded neither on the evidence of reason nor on the pages of Thy holy Word, may cause us to separate from the communion of Thy Church, nor teach our brother to hate his brother. Humbly, peacefully, faithfully, devotedly may we study

to know Thy will and do Thy will, in the station in which Thy Providence has placed us. There may we promote to the utmost the union of Thy Church, the happiness of Thy people, the knowledge of Thy Word, and peace with all men. By the example of a quiet and holy life, by faith unfeigned, by always abounding in the work of the Lord, may we be as burning and shining lights, scattering the darkness which is immediately around us, and serving Thee in meekness, and love, and fear. So let us live; so let us die. And as we now desire to live and die in peaceful communion with Thy Church on earth, so, when this short life is ended, may our prayers be turned to praise in the Church triumphant in Heaven. As we now pray, "Thy kingdom come; Thy will be done on earth, as it is in Heaven;" so do we rejoice to believe that the day is at hand when the promise which Thou didst give at the beginning, and repeat at the end of Thy holy Word, is nearer and still more near. We thank Thee for the hope of the kingdom which shall thus bless mankind. We thank Thee for the hope that our own souls, in our immortality, shall witness the triumph of Thy Son our Lord. We thank Thee for the hope, that when this life is ended, and when our souls, absent from the body, shall be present with the Lord, we shall see, with more than human happiness, the extension of Thy glory, the accomplishment of Thy prophecies, the union of Thy people, and the blessedness of Thy chosen. O may we be partakers of that blessedness, and rejoice in our own redemption from all evil; in our own victory over the sin which the Redeemer has pardoned; and in our portion of the inheritance of the Church triumphant! So may we learn the lessons of truth, of obedience, of gratitude, and of happiness, from the records of Thine ancient people. Thou hast brought us forth from the bondage of the darkness, the ignorance, and the wickedness of the Egypt of the world which despises Thee. Thou art guiding us by Thy light and truth through the wilderness in the communion of the Church militant. O land us safe on that happy shore where we shall rest from all our sorrows, all our temptations, and all our sins; to praise Thee better, to love Thee more, and to dwell in Thy presence with Thy Church triumphant. We know not how to express our hopes, our aspirations, and our faith. Forgive the weakness of our language, and the infirmities of our souls; forgive the sins which cloud our hopes. O make us Thy redeemed and sanctified sons and servants for ever. We ask all in the Name and in the words of Jesus Christ, our Lord.

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On Numb.* ii. 2, *emendatory of the commonly received rendering, of the more recent interpreters,—"shall pitch by his own standard,"—which ought to be,—"shall pitch along with his own company," or "host."*

אִישׁ עַל־דִּגְלוֹ בְּאֹתֹת, *unusquisque ad suum manipulum sub signis*, seu *vexillis*. Interpretamur דֶּגֶל, *manipulum*, seu *catervam*, non autem, ut turba Recentiorum, *vexillum*. Nam *vexilla* in verbo אֹתוֹת, quod sequitur, continentur; quod verbum actum ageret post דֶּגֶל, si דֶּגֶל haberet *signum*, seu *vexillum*. Multis visum est, fuisse אֹתוֹת *signa* singularum tribuum, דֶּגֶל vero *vexillum* trium; hoc est, illud דֶּגֶל fuisse tribus tribubus, eâdem in statione positis, vexillum unum, quod sequerentur. Tamen contradicitur, v. 17 et 31, in quibus nomen plurale דִּגְלֵיהֶם de solâ turmâ Levitarum (ver. 17) dicitur, ut et de solâ statione Dan (ver. 31); ut planum sit, non significari in verbo דֶּגֶל, *vexillum*, tantummodò unum. Itaque etiam pugnant, in eâ re, cum omnibus Veteribus Recentiores. Nam nec Vulgatus, nec Græci Intt. nec Chaldæus, nec Syrus, nec Arabs, nec Aquila, nec Symmachus, nec denique Theodotio, verbum דֶּגֶל, neque hic neque usquam, verterunt *vexillum*. Habet hic Vulgatus *turmas;* Sy-

rus, במולקה, *in agmine suo;* Chaldæus, מקטיה, *ordines suos;* Arabs, מרכז, *castra;* Aquila, Symmachus, Theodotio, τάγμα, *ordinem*, ver. 17. Arabs Expen. בנד, *legio*, vel *cœtus militaris*, etsi habet etiam בנד, *vexillum*. Quod si adibis cæteros locos, in quibus verbum דֶּגֶל recurrit, nullum reperies, in quem non commode veniat significatus, *ordines*. Postremo condemnat *vexillum* versus 3, in quo legitur, וְהַחֹנִים....דֶּגֶל מַחֲנֵה, verbum plurale הַחֹנִים, *castra habentes*, cum nomine דֶּגֶל consociatum; quâ re significatur esse דֶּגֶל nomen collectivum, *turmam*, non singulare *vexillum*. Propterea huic דֶּגֶל parallelum est ver. 5, מַטֵּה, *tribus*, alterum nomen collectum, verbo הַחֹנִים similiter annexum [1].

NOTE 2. *On the age at which the Levites began to minister in the tabernacle.* Numb. iv. 47.

In this verse it is said, that those who came to do the service of the ministry were numbered from "thirty" years old: but chap. viii. 24, gives the age of "twenty-five" as the earliest at which they might serve in the tabernacle. Expositors reconcile these statements, by saying that the former age ("thirty years") marks the time at which the Levites entered upon the actual duties of their office, and that a period of five years was devoted to a preparation, or probationary training, for their function. "No Levite," says Maimonides, "was allowed to minister in the Court of the Tabernacle, until he had served a five years' apprenticeship to his business. For thus says the Law, (Numb. viii.) 'From twenty-five years,' &c.; and yet in another place the Law says, (Numb. iv. 3) 'From thirty years old,' &c. How is the Law to be reconciled with itself? Thus: this five years' time was to be spent in learning how to discharge their office [2]."

In David's time, when the people had rest in the land of Canaan, and there was no longer a necessity to carry heavy burthens in the service of the tabernacle, and there was need of a greater number of assistants for the lighter duties of doorkeeper, singers, and the like, then David commanded (1 Chron. xxiii. 24, 27) that the Levites should be numbered from "twenty years old," and to begin to serve at that age in the tabernacle. "David (1 Chron. xxiii. 24) fixed the twentieth year as that at which the priests might enter upon their office: but this was because the tabernacle was no longer ambulatory, and the priest's duties were consequently less oppressive. The case of Samuel (1 Sam. ii.) was altogether extraordinary [3]."

[1] Houbigant, in Numb. ii. 2. Bib. Heb. cum Notis Criticis, vol. i. p. 427.

[2] Maimonid. Constitutiones de Vasis Sanctuarii, cap. iii. sect. 7.

[3] Lightfoot, Temple Service, cap. vi. sect. 2.

SECTION CXLV.

NUMBERS VI. VII. 89. VIII. 1, 2. 11—15. 23—26.

TITLE.—*Repentance, and contemplation, and anticipation of the future, are the three ties which connect earth with heaven. The vow of the Nazarite. The happiness of the soul in heaven begins now upon earth. The threefold blessing pronounced by the High Priest. The voice of God from the invisible world was heard by the High Priest in the Holy Place. The strength of manhood, and not merely infancy and old age, must be offered to the God of revelation.*

INTRODUCTION.—He who reads the Word of God, without remembering that it is written to form within the soul, before death, fitness for the state which shall follow death, believes and reads to no purpose. As books are given to youth at school to prepare them for the state which follows school, so is the Bible the one Book which contains the learning that is to prepare us for our immortality. It will be in the future state as it is in the present. Mr. Locke affirms the identity of a man's person to consist in memory and consciousness. This is not accurate. Identity of person consists in memory of the past, consciousness of the present, and anticipation of the future. And so it will ever be. Repentance

for the past, contemplation of the present, and anticipation of the future, constitute the identity of the Christian person. With the former two only he has the identity of the mere animal. With the last he has the identity of the Christian spirit, or of the holy angel. Reflections of this kind should occur to us when we read such subjects as are contained in this Section. They are three: the vow of the Nazarite (Numb. vi. 1—12); the blessing from the invisible world on the people of Israel, with the mode of its impartation (Numb. vi. 22. 27; vii. 89); and the consecration of the Levites to the service of God. All the three considered together present us with the most perfect picture of what we ought to have been, what we may hope we shall be, and what, therefore, we ought to be in this present moment, the midway hour between the contemplation of the past, and the anticipation of the future. The vow of the Nazarite tells us what we ought to have been. General observance of the Law of God was commanded and expected of all. But there are, and ever have been, three great impediments to the more perfect obedience, which the soul of every religious person desires and prays to attain; they are, the pleasures of life, the engagements of life, and the anxieties of life; and the heart which can turn away from these, to devote itself more entirely to repentance, contemplation, and hope, strengthens itself in the purposes for which chiefly the soul was created. Temporary provision was therefore made, that either men or women should devote themselves, or, as the word Nazarite means, "separate" themselves from the ordinary transactions of life, for the more effectual study of the Law, and the more perfect dedication of the heart and life to God. To separate themselves more effectually from the pleasures of life, they abstained from wine, and from every portion of the vine in every form. They did so either as an act of repentance for their former indulgence, or as an act of precaution against the confusion of thought and elevation of temperament which lead either to error in judgment, or evil in action. They permitted the hair to grow, without any cutting or trimming; as the pledge and proof that they were not anxious about the desire to please, and did not affect that compliance with the fashions of the age, which demanded peculiar adornment and attention to the hair. They were forbidden to grieve for the dead, as a token of their entire resignation in all things to God's will, and anticipation of the day when all the mysteries of His Providence should be developed and explained. Such ought we all, in temper and spirit, to be.

The third part of the Section relates to us the manner in which the Levites were consecrated to God, and it informs us, therefore, of the manner and extent to which we should be consecrated to the service of the same God. Life, generally speaking, consists of three parts, earlier, mature, and later stages. The *early* life of the Levites up to twenty-five (thirty) was given to preparation for the duty of the tabernacle. The *later* age of the Levites, from fifty years old to their death, was given to repose and preparation for death. The *mature* life of the Levites was devoted to the actual duties of their office. The strength and prime of manhood was the chief season of their service. Their *early* life prepared them for the service of the visible Church. Their *mature* life prepared

them for repose before death, and the contemplation of the past, the present, and the future, which is the connecting link between the two worlds, which smoothes the passage to the grave, and is the commencement of the felicity of heaven itself. Is not this the way in which the Christian should become fit for heaven? Ought we not to find our highest happiness in our noblest duty? Ought not infancy and youth to be religious preparation; manhood, religious action; and old age, religious repose, making the whole of this mortal life the vestibule and the porch of that better life eternal which God has revealed and promised?

And as the beginning and the end of this Section are thus instructive, no less so is that middle portion of it which relates the blessing of the priest on the people, and the manner in which the voice of God from the invisible world spoke to the chosen in the visible world. When Moses went into the Holy of Holies to learn the will of the God of Israel, who manifested His presence from the mercy-seat, he heard a Voice. The same Voice was heard by Adam in the garden, by Noah, by Abraham, by Samuel, by Elijah, by Christ at His baptism, by St. Paul at his conversion, by St. Peter when the Gentiles were to be received into the visible Church, and by St. John at Patmos. The same Voice called Lazarus from the grave; the same Voice will shake the earth at the resurrection. The Voice is the Voice of the Giver of revelation, and it will be heard by ourselves in the world beyond the grave. The Voice uttered the blessing of the God of Israel upon the faithful in Israel: "The Lord Jehovah bless thee for good, and keep thee from evil. The Lord make His face to shine upon thee in love, and not in anger. The Lord be merciful to thee, to accept thy person, thy prayers, and thy vows. The Lord lift up the light of His countenance upon thee, to give thee peace, when thy sacrifice is accepted, when thy sin is pardoned, when thy fears are removed." The blessings of God are ever uniformly the same on the souls of all, whether patriarchs, Jews, or Christians, who approach Him in faith in the Sacrifice He has ordained, and in obedience to the laws He has commanded. Their knowledge may differ according to the extent of revelation. Their blessedness of heart within was, and is, one and the same. And as the Levite, by devoting his youth, his manhood, and his age, actually began in his mental repose before death the happiness of the future state, so is the blessing which God imparted to the pious Israelite, the very commencement of that blessing which shall be spoken and pronounced by the voice of the Head of the one Church. We begin on earth, and we only continue in death and after death, that supreme delight which shall consist in these things, in obtaining the highest good of which we are capable, in preservation from the greatest evil into which we might have fallen, banishment from the presence of the King of kings, in the acceptance of our souls and of our services, and in that peace with God which enables us to enjoy the privilege of communion with the Father of the spirits of all flesh. Is not the folly indescribable of that man who forfeits this blessedness of incipient and continuing heaven for the fleeting pleasures of a short life, and of a vain, deceitful world?

NUMBERS VI.

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall ‖ [a] separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

3 [b] He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his ‖ separation shall he eat nothing that is made of the † vine tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [c] rasor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD [d] he shall come at no dead body.

7 [e] He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the † consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall [f] shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And [g] on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year [h] for a trespass offering: but the days that were before shall † be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite, [i] when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish [k] for a sin offering, and one ram without

BEFORE CHRIST 1490.

‖ Or, *make themselves Nazarites.*
[a] Lev. 27. 2. Judg. 13. 5. Acts 21. 23. Rom. 1. 1.
[b] Amos 2. 12. Luke 1. 15.
‖ Or, *Nazaritiship.*
† Heb. *vine of the wine.*
[c] Judg. 13. 5. & 16. 17. 1 Sam. 1. 11.
[d] Lev. 21. 11. ch. 19. 11, 16.
[e] Lev. 21. 1, 2, 11. ch. 9. 6.
† Heb. *separation.*
[f] Acts 18. 18. & 21. 24.
[g] Lev. 5. 7. & 14. 22. & 15. 14, 29.
[h] Lev. 5. 6.
† Heb. *fall.*
[i] Acts 21. 26.
[k] Lev. 4. 2, 27, 32.

BEFORE CHRIST 1490.

blemish [l] for peace offerings.

15 And a basket of unleavened bread, [m] cakes of fine flour mingled with oil, and wafers of unleavened bread [n] anointed with oil, and their meat offering, and their [o] drink offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering:

17 And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

18 [p] And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

19 And the priest shall take the [q] sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and [r] shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

20 And the priest shall wave them *for* a wave offering before the LORD: [s] this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise [t] ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and [u] keep thee:

25 The LORD [w] make his face shine upon thee, and [x] be gracious unto thee:

26 [y] The LORD lift up his countenance upon thee, and [z] give thee peace.

27 [a] And they shall put my name upon the children of Israel; and [b] I will bless them.

[l] Lev. 3. 6.
[m] Lev. 2. 4.
[n] Exod. 29. 2.
[o] ch. 15. 5, 7, 10.
[p] Acts 21. 24.
[q] 1 Sam. 2. 15.
[r] Exod. 29. 23, 24.
[s] Exod. 29. 27, 28.
[t] Lev. 9. 22. 1 Chron. 23. 13.
[u] Ps. 121. 7. John 17. 11.
[w] Ps. 31. 16. & 67. 1. & 80. 3, 7, 19. & 119. 135. Dan. 9. 17.
[x] Gen. 43. 29.
[y] Ps. 4. 6.
[z] John 14. 27. 2 Thess. 3. 16.
[a] Deut. 28. 10. 2 Chron. 7. 14. Isai. 43. 7. Dan. 9. 18, 19.
[b] Ps. 115. 12.

NUMBERS VII. 89.

89 And when Moses was gone into the tabernacle of the congregation [c] to speak with ‖ him, then he heard [d] the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

[c] ch. 12. 8. Exod. 33. 9, 11.
‖ That is, *God*.
[d] Exod. 25. 22.

NUMBERS VIII. 1, 2.

Consecration of the Levites.

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a] lightest the lamps, the seven lamps shall give light over against the candlestick.

[a] Exod. 25. 37. & 40. 25.

NUMBERS VIII. 11—15.

11 And Aaron shall † offer the Levites before the LORD *for* an † offering of the children of Israel, that † they may execute the service of the LORD.

† Heb. *wave.*

† Heb. *wave-offering.*

† Heb. *they may be to execute, &c.*

12 [f] And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

[f] Exod. 29. 10.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be [g] mine.

[g] ch. 3. 45. & 16. 9.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and [h] offer them *for* an offering.

[h] ver. 11, 13.

NUMBERS VIII. 23—26.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: [i] from twenty and five years old and upward they shall go in † to wait upon the service of the tabernacle of the congregation:

[i] See ch. 4. 3. 1 Chron. 23. 3, 24, 27.

† Heb. *to war the warfare of, &c.* 1 Tim. 1. 18.

25 And from the age of fifty years they shall † cease waiting upon the service *thereof*, and shall serve no more:

† Heb. *return from the warfare of the service.*

26 But shall minister with their brethren in the tabernacle of the congregation, [k] to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

[k] ch. 1. 53.

PRAYER.—LET US PRAY, *that we so devote and dedicate our hearts and souls to God, that religion be our greatest pleasure, duty our first employment, and sin our chief sorrow. That we devote to God the strength of manhood, as well as the blossoms of youth and the maturity of age; and that the blessedness of the world to come, begin within the soul while we still linger upon earth.*

O HOLY, Holy, Holy, Lord God Almighty, who hast commanded us, Thy sinful and unworthy servants, to be holy as Thou art holy, separate from all evil, and

devoted and dedicated to Thee; so send down Thy Holy Spirit upon us, that we become more and more the reasonable, holy, and living sacrifices which Thou, by Thine inspired Apostle, hast commanded us to be. Here we present unto Thee ourselves, our souls, and bodies. As Thou didst accept in the olden time of Thy Law the vow of the Nazarite, that he should be separated from a sinful world, and given up to Thy service; so we pray Thee to sanctify the affections of our hearts, to direct the energies of our souls, to regulate the actions of our lives, that we delight to do Thy Will, and place our best happiness in obedience to Thy Will and Thy Law. Fill us with Thy grace and heavenly benediction, that, amidst all the allurements and temptations of the world, the snares of the flesh, and the wiles of the devil, we make our devotion to Thee not the heavy burthen, but the great pleasure of the soul. Fill us with such joy and peace in believing that Thou art our Father, that Christ is our Saviour, that the Holy Spirit is our Comforter, that the Holy, Blessed, and Glorious Trinity is with us, that we may find no mental gratification superior to the consciousness of the presence of God. Make us to know and to feel, that "in Thy presence is the fulness of joy;" and that to live, to walk, to think, to pray, and to praise, in the constant remembrance that "Thou God seest us," is the beginning of the more perfect pleasures, which shall continue beyond the grave for evermore.—And because obedience to Thy commandments is the best earnest of our present dedication, and the best pledge of our future happiness, enable us, we pray Thee, to regard all the duties of the station in which Thy Providence hath placed us, to be the fittest employment of our minds, and the best trial of our love to Thee. May the stedfast performance of the humblest duty which Thou hast assigned us become our proof within us of resignation to Thy Will, and of the well-founded hope of Thy glory. Save us from sin. Whatever be the calamities and the sorrows, the thorns and the thistles, that spring up in our road through life and death to heaven, may we ever regard the dominion of evil over the heart and soul, to be the chief of all our sorrows, the greatest of all calamities. O conquer the sins of our hearts, that we may become the sons of God, and partakers of the divine nature of the Son of the Blessed.—And as we pray Thee to bestow upon us the graces of Thy Holy Spirit, to change us thus in heart and soul before Thee, so also do we no less earnestly pray Thee to enable us to devote and surrender our whole lives to Thee and to Thy service, from youth to manhood—from manhood to age—from age to death. May our whole life on earth be only the continued preparation for the life of heaven. Here we offer and present unto Thee, the present and the future. If we have failed to devote the past years of our life, as we ought to have done, to Thy honour and glory, let it be so no more. Make the present hour Thine. Make the future days of our life Thine own. Pardon the omissions and the sins of the past. O Lord God, may Thy mercy pardon what we have been. May Thy grace reform what we are. May Thy wisdom direct what we shall be. Accept our repentance; strengthen our resolutions; make us wholly and entirely Thine. May our maturity, our age, all, all be Thine; that we may prove, by our whole life, our love to Him, whose whole life on earth was one act of obedience, in sinlessness and in suffering, that He might be proved to be the perfect Sacrifice for the sins of those that believe. On His obedience, and not on our own, we trust for Thy mercy. In His Name, we pray Thee for the power of the Holy Spirit, to know Thee more, and serve Thee better. In His Name, we pray Thee, that the blessing which Thy servants, the priests, in the olden time, pronounced upon Thy people, may be so given to us, that now, even now, while the life of

trial lasts, before the hour of death has come, the blessedness and the happiness, the peace and the joy, which shall be the portion of Thy redeemed in the world to come, may begin now, and go on now, and live now within our hearts and souls. O Lord God, Father, Son, and Holy Spirit, bless us with all good—keep us from all evil. Pour forth the graces of the Spirit of comfort upon the thoughts and desires of the soul. Give us that peace which the world can neither give, nor remove, nor destroy. Lift up the light of Thy countenance upon us, that we may walk in that light, die in that light, and in Thy light live for ever and for ever. Begin within the soul on earth, the life, the light, the peace, of the blessed in heaven, that we may know Thee, and bless Thee, now and for ever. We ask all in the Name and for the sake of Jesus Christ our Lord.

Our Father, &c.

The Peace, &c.

NOTES.

NOTE 1. *On the Vow of the Nazarite.* Numb. vi. 2.

The vow of the Nazarite was a *negative* one; that is, it was a promise to abstain from certain things, in themselves lawful, and was called אִסַּר עַל נֶפֶשׁ, *a restraint on the appetite.*

The Nazarite vowed to let the hair grow, to abstain not only from wine and all inebriating drink, but from vinegar likewise; to eat no grapes, and to beware of any contamination from corpses, bones, and sepulchres. In some instances, the parents bound the child by the vow of a Nazarite, even before its birth. This was the case in respect to Samson, and John the Baptist, (Judg. xiii. 2—5, 12—23; Luke i. 13—15.) This vow sometimes continued through life; but it was generally limited in its operation to a definite period. The customs relative to the Nazarite prevailed before the days of Moses, who in Lev. xxv. 25, borrowed expressions from them before the publication of his law on the subject, in Numb. vi.

If the Nazarite, whether male or female, (נָזִיר, נְזִירָה) for the vow might be made by either, was unexpectedly contaminated, he was to be purified; not only in the manner already mentioned, but was required to shave off his hair; to offer, on the seventh day, two turtle-doves, or two young pigeons,—the one for a sin-offering, the other for a burnt-offering; also a lamb of a year old for a trespass-offering; and to commence anew his Nazariteship. (Numb. vi. 9—12.)

When the time specified in the vow was completed, he offered a ram of a year old for a burnt-offering; a sheep of the same age for a sin-offering; a ram for a thank-offering; a basket of unleavened cakes, some of which were kneaded with oil, and some covered with oil; also, a libation of wine. His hair was shaven off before the gate of the sanctuary, and cast into the fire, where the thank-offering was burning. He offered, as a wave-offering to God, the shoulders of the thank-offering, and two cakes, one of each kind, which were both given to the priest.

He at length indulged himself once more in drinking wine at the feast which was prepared for the thank-offering. As, in some instances, the Nazarites had not sufficient property to enable them to meet the whole expense of the offerings, other persons who possessed more became sharers in it, and in this way were made parties to the vow. *Bereshith Rabba*, 90. *Koheleth Rabba*, 7. Acts xxi. 23, 24[1].

The Nazarite, נָזִיר was so called, because he was "separated," that is, consecrated to God by abstinence from the customary mode of living. Vatablus says, that they were of two sorts. 1st. Those who, having been given to excessive or free use of wine or other intoxicating drink, promised to abstain from the use of it, for the mortification of the flesh: these were penitent Nazarites. 2nd. Those who abstained from the use of wine for a time, or always, in order that they might devote themselves wholly to God: these were contemplative Nazarites.

Nazarites were of two kinds. Some had a perpetual vow, as Samuel, 1 Kings xxviii., and Samson, Judg. xii. 7: others for a certain time, which was either defined by law, or fixed upon by the person's own determination. Of this latter sort, was St. Paul. (Acts xxi. 23[2].)

NOTE 2. *On the form after which the high priest was commanded to bless the people of Israel.* Numb. vi. 24—26.

"The LORD bless thee, and keep thee:

"The LORD make his face shine upon thee, and be gracious unto thee:

"The LORD lift up his countenance upon thee, and give thee peace."

"The name of *the Lord*, in Hebrew *Jehovah*,

[1] Jahn, Biblical Archæology, sect. 394.

[2] Corn. à Lapide, in cap. vi. ver. 9.

is here repeated *three* times. And parallel to this, is the form of Christian Baptism; wherein the three personal terms of *Father*, *Son*, and *Holy Ghost* are not represented as so many different names, but as one *name:* the one divine nature of God being no more divided by these three, than by the single name *Jehovah* thrice repeated. If the three articles of this benediction be attentively considered, their contents will be found to agree respectively to the three persons taken in the usual order of *the Father*, *the Son*, and *the Holy Ghost*. The *Father* is the Author of *blessing* and *preservation*. Grace and *illumination* are from the *Son*, by whom we have *the* light *of the knowledge of the* glory *of God*, in *the* face *of Jesus Christ*. *Peace* is the gift of the *Spirit*, whose name is the *Comforter*, and whose first and best *fruit* is the work of *Peace*.

"*Petrus Alphonsi*, an eminent *Jew*, converted in the beginning of the 12th century, and presented to the font by Alphonsus, a king of Spain, wrote a learned treatise against the Jews, wherein he presses them with this Scripture, as a plain argument that there are three Persons to whom the great and incommunicable name of *Jehovah* is applied. And even the unconverted Jews, according to Bechai, one of their Rabbies, have a tradition, that when the high priest pronounced this blessing over the people—elevatione manuum sic digitos composuit, ut Triada exprimerent—'he lifted up his hands, and disposed his fingers into such a form, as to express a Trinity.' All the foundation there is for this in Scripture, is Lev. ix. 22. As for the rest, be it matter-of-fact or not, yet, if we consider whence it comes, there is something very remarkable in it. See Observ. Jos. de Vois. in Pug. Fidei, pp. 400, 556, 557[3]."

[3] Jones, of Nayland, On the Trinity, Works, vol. i. p. 107.

SECTION CXLVI.

NUMBERS X. 1—11. IX. 15, TO THE END. IX. 1—14.

TITLE.—*He who hopes for God's grace must observe the means of grace. The time having arrived for the people to march from Sinai, Moses is commanded to prepare two silver trumpets to summon the assembly, and for other purposes. The solemn typical meaning of this ordinance. The pillar of cloud and of fire, the token of the presence of the God of Israel, guides the people through the wilderness, as the Providence of God now guides the visible Church. The repetition of the Law of the Passover.*

INTRODUCTION.—The time had now arrived when the people were to leave their encampment at Sinai, and proceed on their march toward Canaan. The law had been given to them; and as they had sufficient time allowed them to prepare themselves for the observance of the Passover, they were commanded to celebrate that feast; and because some of them were hindered from keeping it at the appointed time, another month was allowed them to extend their preparation, that the whole camp might observe the festival before they resumed their march. So it should be with us. We are initiated in the knowledge of the whole Law of God. We are on our way through the wilderness to the true Canaan. It is right and fit that we embrace the proper opportunities which the Church of God affords us, to obtain the strengthening of our souls for the trials and difficulties of our journey. If we hope for God's grace, we must use the means of grace; or we shall be guilty of the worst presumption which can offend God, hinder our progress, and destroy our peace. Before, however, the camp was permitted to move, the leader of Israel was directed to make two silver trumpets, to

be used on various occasions; all of which, rightly considered, afford the most useful lessons to those who believe that the whole volume of revelation is written to guide each individual Christian who studies it to the knowledge of another world, and a better dispensation in a future state. We must remember that the two most solemn appearances, or manifestations, of the one common God of the Jewish and Christian believers, at the beginning of the legal, and at the end of the evangelical dispensation, were, and are to be, attended with the supernatural sounds from the invisible state, which is compared to the sound of a trumpet. When the Law was to be given, "it came to pass," says the sacred narrative, "that there were thunderings, and lightnings, and the voice of a trumpet exceeding loud, so that all the people trembled" (Exod. xix. 16), and even Moses himself said, "I exceedingly fear and quake" (Heb. xii. 21). When the day shall come when the double dispensation of the Law and the Gospel shall be alike ended, then, however strange the declaration may appear to those who make their own experience the sole criterion of the truths they will believe, then the same one common God of Jew and Gentile, who was formerly accustomed to manifest Himself to the visible Church, first as the Jehovah of Israel, and then as the Word made flesh, the incarnate God of the New Testament, shall again be manifested. He shall descend from heaven with a shout as of a general returning in triumph from the victory over his enemy, and with the sound, the more than human sound, as of a trumpet, summoning the armies of the King of kings to that victory (1 Thess. iv. 16). The dead in Christ shall awake at the sound of that trumpet (1 Cor. xv. 52). The dead, the corruptible, shall put on their incorruption, and the change upon the living shall be like that of Moses and Elias at the Transfiguration, when they appeared with Christ; and so, all the dead in Christ shall then, at that day, appear. It is supposed that when the Lord God, the Jehovah of the Church, appeared to Adam in the garden at the fall, he became visible amidst the same superhuman manifestations of His holy presence. Of this, however, we cannot be certain. We only know that at the beginning of the Church of Israel, and at the ending of the Church of Christ, the presence of the Lord God was, and will be attended with the sound of a trumpet, and voices from the invisible world. If we keep this wonderful fact in view, we may justly believe that the ordinance of sounding the trumpet, commanded by Moses, was intended to remind the children of Israel of the origin, and therefore of the sanctions of their Law. And the study of the objects of the same ordinance may remind the Christian of the future completion of the dispensations of God. Was the first object of sounding the trumpets by the son of Aaron the general assembling of the people for their journeying? so the priests, ministers and stewards of Christ, are required, as the sounders of the trumpet of the everlasting Gospel, to prepare the general assemblies of the Christian Church to progress through the wilderness and to go on their way rejoicing (Numb. ix. 2—4). Were they required in case of war to blow the trumpet in a different manner, which is called "sounding an alarm?" so must the priest of God not merely inculcate the wise and peaceful ordering of the people in the wilderness, but he must sound the alarm against the enemies of the souls of men, he must

enforce the judgments as well as the mercies of God, and warn, reprove, and exhort. (Numb. x. 5—9.) Were the trumpets sounded on the days of festival, gladness, and rejoicing? the Gospel of Christ is then best heard on the days of the commemoration of the resurrection of Christ, when on the Lord's days we celebrate His restoration from the dead. And were they sounded over the sacrifices of the peace-offerings? the preaching of the Gospel best attends the praying of the Christian, when he offers his own heart and soul as sacrifices to God, and when he delights in the presence of his God at the Holy Communion of the body and blood of Christ. Christian duty and Christian happiness are both summed up in the four occasions on which the trumpets were ordered to be sounded in the wilderness,—the march, the battle, the festival, and the sacrifice. So are we to hear the sound of the trumpet from heaven to earth, in our progress through the wilderness to Canaan, in our warfare against temptation, on the festivals of the Lord's Days, and the commemoration of the events in the life of Christ, and in the remembrance of the sacrifice of Christ, the true Passover. In all the four we hear the sound of the trumpet, the voice of the Law which God gave from heaven, and the voice of the promise that He will come again to judgment. If we thus hear the sound of the trumpet, then shall it be with us as it was with Israel in the wilderness. When the hosts of Israel were assembled in preparation for their march, then the wonderful manifestation of the presence of the God of Israel, which rested over the tabernacle in the form of a column or pillar of cloud by day, and a column or pillar of fire by night, moved on to guide the people to their appointed encampment, or rested in the encampment where they might happen to be. Their only duty was, as it is with us, to be ready to obey. If we acknowledge the presence of God in all our ways, His Providence, though to us invisible, will still dwell in our paths. Very difficult is the attainment of the happiness of believing, in the midst of sorrow, anxiety, and care, that the cloud and fire are with us, and around us. And the only way in which the Christian can reconcile the mysteries of Providence with the failure of his earthly hopes, and the disappointment of his earthly expectation, is this, to remember that heaven, not earth, is promised to him, and to welcome the words of the poet:

> "With patient mind thy path of duty run;
> God never does, nor suffers to be done,
> But what thyself would'st do, could'st thou but see
> Through all events of things as clear as He."

NUMBERS X. 1—11.

Use of the silver trumpets.

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the [a] calling of the assembly, and for the journeying of the camps.

3 And when [b] they shall blow with them, all the assembly shall assemble

BEFORE CHRIST 1490.

[a] Isai. 1. 13.
[b] Jer. 4. 5. Joel 2. 15.

BEFORE CHRIST 1490.

themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* [c] heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then [d] the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie [e] on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, [f] ye shall blow, but ye shall not [g] sound an alarm.

8 [h] And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And [i] if ye go to war in your land against the enemy that [k] oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be [l] remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also [m] in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you [n] for a memorial before your God: I *am* the LORD your God.

BEFORE CHRIST 1490.

Exod. 18. 21. ch. 1. 16. & 7. 2.

[c] heads

[d] ch. 2. 3.

[e] ch. 2. 10.

[f] ver. 3.
[g] Joel 2. 1.
[h] ch. 31. 6. Josh. 6. 4. 1 Chron. 15. 24. 2 Chron. 13. 12.

[i] ch. 31. 6. Josh. 6. 5. 2 Chron. 13. 14.
[k] Judg. 2. 18. & 4. 3. & 6. 9. & 10. 8, 12. 1 Sam. 10. 18. Ps. 106. 42.
[l] Gen. 8. 1. Ps. 106. 4.

[m] ch. 29. 1. Lev. 23. 24. 1 Chron. 15. 24. 2 Chron. 5. 12. & 7. 6. & 29. 26. Ezra 3. 10. Neh. 12. 35. Ps. 81. 3.

[n] ver. 9.

NUMBERS IX. 15, TO THE END.

Manner in which the Cloud guided the People.

[o] Exod. 40. 34. Neh. 9. 12, 19. Ps. 78. 14.

15 ¶ And [o] on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and [p] at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

Exod. 40. 36. ch. 10. 11, 33, 34. Ps. 80. 1.

17 And when the cloud [q] was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: [r] as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud † tarried long upon the tabernacle many days, then

[p] Exod. 13. 21. & 40. 38.

[r] 1 Cor. 10. 1.

† Heb. *prolonged.*

BEFORE CHRIST 1490.

the children of Israel [s] kept the charge of the LORD, and journeyed not.

[s] ch. 1. 53. & 3. 8.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud † abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

† Heb. *was.*

BEFORE CHRIST 1490.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [t] abode in their tents, and journeyed not: but when it was taken up, they journeyed.

[t] Exod. 40. 36, 37.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they [u] kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

[u] ver. 19.

NUMBERS IX. 1—14.

1 And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep [w] the passover at his appointed season.

[w] Exod. 12. 1, &c. Lev. 23. 5. ch. 28. 16. Deut. 16. 1, 2.

3 In the fourteenth day of this month, † at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

† Heb. *between the two evenings.* Exod. 12. 6.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And [x] they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

[x] Josh. 5. 10.

6 ¶ And there were certain men, who were [y] defiled by the dead body of a man, that they could not keep the passover on that day: [z] and they came before Moses and before Aaron on that day:

[y] ch. 5. 2. & 19. 11, 16. See John 18. 28.

[z] Exod. 18. 15, 19, 26. ch. 27. 2.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and [a] I will hear what the LORD will command concerning you.

[a] ch. 27. 5.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the chil-

BEFORE CHRIST 1490.

dren of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

[b] 2 Chron. 30. 2, 15.

11 [b] The fourteenth day of the second month at even they shall keep it, *and*

[c] Exod. 12. 8.

[c] eat it with unleavened bread and bitter *herbs*.

[d] Exod. 12. 10.

12 [d] They shall leave none of it unto the morning,

[e] Exod. 12. 46. John 19. 36.

[e] nor break any bone of it:

[f] Exod. 12. 43.

[f] according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul [g] shall be cut off from among his people: because he [h] brought not the offering of the LORD in his appointed season, that man shall [i] bear his sin.

BEFORE CHRIST 1490.

[g] Gen. 17. 14. Exod. 12. 15.

[h] ver. 7.

[i] ch. 5. 31.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: [k] ye shall have one ordinance, both for the stranger, and for him that was born in the land.

[k] Exod. 12. 49.

PRAYER.—LET US PRAY, *that we ever remember the day when the Lord God of the Jew and of the Gentile shall again be manifested from the invisible world with the sound as of a trumpet, and the dead shall awake, and the living shall be changed. That we remember the presence of God in our conduct in life, in the temptations of the world, in the ordinances of religion, and especially at the Holy Sacrament. That with peace, hope, and obedience, we keep the charge of our God, and ripen for heaven as the full corn for the harvest.*

O THOU, the high and lofty One, who inhabitest eternity, whose Name is Holy, and who hast been graciously pleased to reveal to Thy creature man, the beginning and future end, the promise of immortality, and the command of that holiness, without which no man can see Thee, the Lord; so bless to us the knowledge of the past, the uncertainty of the present, and the anticipation of the future, that we be ever prepared to meet Thee in the hour of death, and in the day of judgment. Thy presence has been manifested in the past, when, in the thunders of Sinai, and with the sound as of the trumpet, Thou didst shake the heaven and the earth at the giving of the Law to man. "We believe that Thou shalt come to be our Judge;" we believe, that the day shall come, and is coming, we know not how soon, when Thou, the God of Revelation, shalt again be manifested in the clouds of heaven; that the trumpet shall sound again, the dead revive, and the living be changed, to be enabled, together with the dead, to begin their new existence in the world beyond the grave. We pray Thee for the grace of Thy Holy Spirit, that we ever be so mindful of that great day, that we live now, as those who desire to meet Thee at Thy coming, with joy, and not with grief. In all the ways of life, may we acknowledge Thee, that Thou mayest direct our paths. Make the present moment Thine. Whether we be in adversity or prosperity, in joy or grief, may we believe in Thy mercy, trust in Thy goodness, and hope in Thy Providence. We repent us of the past. O may the present be more pure, more holy, than the past has been. In

all the transactions, the business, the changes, and the duties of life, may we escape from the snares of the world, and from the sin which doth most easily beset us in our place, and station, and circumstances, and varieties of life. May sin be more terrible to us than death. May the love of God be powerful within us, to preserve us from all evil. In all our ways may we acknowledge Thee, and do Thou direct our paths. When temptations allure us; when the love of riches would betray us to selfishness and hardness of heart; when the fascinations of pleasure would entice us to vice and crime; when the desire of pleasing the godless or the thoughtless, by whom we may be surrounded, would lead us to become in levity of demeanour, or in silent approbation, or in carelessness of language, the same as they may be who love Thee not: O then, may the remembrance of that day, when for every idle word which reproaches the religion of our Lord and Saviour, we shall give an account unto Thee, ever be present to our remembrance, ever prevent our forgetfulness of God, and by the grace of Thy Holy Spirit strengthen the resolution of our souls to serve Thee. When the morning of each day returns, may we thank Thee for Thy preservation of us during the night that is past. When the shades of evening close the day, may we thank Thee for the prolongation of our time of trial. When the Lord's day returns to bless us, then may we with joy go up to Thy house of prayer, to implore Thy blessing, to thank Thee for Thy mercies, and to rejoice in the hope, that as Christ rose from the dead, to return to His Father and our Father, to His God and our God, we may rise from the dead with joy, and live with Him, and live with Thee, in the future and better state. When commemoration of the death and Resurrection of Christ shall be appointed for the comforting and the refreshing of our souls, may we rejoice to go up to Thy Table and Altar, to partake of the bread and of the wine, spiritually to eat the flesh, and spiritually to drink the blood of the Crucified, that Christ may dwell in us, and we in Him. So may it be, that in the actions of our life, the temptations that beset us, the seasons of religious duties, and the remembrance of the sacrifice and death of Christ, we never forget the day when the trumpet shall sound, and the dead shall be raised; and all the sons of Adam shall appear before God, and be either eternally separated from His presence, or called to dwell with Him for ever. Prepare us for death. Prepare us for the judgment. May Thy law be our rule, Thy Spirit our guide, Thy Providence our protection. In peace with the world, in peace with our own consciences, in peace with Thee, in the well-founded hope of Thy glory, and in stedfast obedience to Thy Holy Law, may the souls be kept which Thou hast committed to our trust and charge, till the day when the word shall come from Thee, "Thy soul is required of thee." Then may Thy promises be fulfilled to our parting spirits. Then may we be enabled to say, "Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation." So like the shock of corn fully ripe, may we be received into the garner of God. So may we be Thine, O Lord God of earth and of heaven, in life, in death, and in the world beyond the grave, for ever. We ask all in the Name and in the words of Jesus Christ, our only Lord and Saviour.

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On* Numb. x. 5: "*When ye blow an alarm.*"

הְרוּעָה. The root רוּעַ signifies both *frangere* and *jubilare*. The former meaning refers to the brokenness and interruptedness of the sound emitted by the trumpet. The correlative term is תְּקַע, which means, "to cause an unbroken, prolonged sound."

NOTE 2. *On the pillar of cloud*, Numb. ix. 15.

When the cloud was stationary, it stood directly over the tabernacle; when it gave the signal to remove the camp, it quitted its position over the tabernacle, and took its place directly over the banner of the tribe of Judah, which was always in the van on a march (Numb. x. 14). Twice a day, when on a march, the cloud rested—at dinner and supper time; and it invariably rested all night [1].

"You will ask, perhaps," says Corn. à Lapide, "how were the people to know whether the resting of the cloud would be of a longer duration than ordinary, so as to be a signal for them to remain in any given place? Thus: if, in the afternoon, when dinner was over, the cloud remained stationary, then they were to pitch their tents. Again: if, at dawn of day, when it was time to rise, the cloud still remained stationary, this was a sign that they were to remain where they were, at least till the afternoon meal was over."

The instant the cloud moved, the priests took up the ark and bore it upon their shoulders, Moses, the meanwhile, saying, "Rise up, Jehovah, and scattered be Thine enemies; and let all who hate Thee flee before Thee." Again, when the pillar rested, the priests set down the ark, and Moses, as if inviting the Lord to take up His residence again in the midst of the host, said, "Return, Jehovah, to the multitude of the host of Israel."

NOTE 3. *On* Numb. ix. 16: "*By day.*"

This is not in the Hebrew here, but it is at Exod. xl. 38. The Jews have many examples of this sort of omission. See Ps. xci. 7.

NOTE 4. *On* Numb. ix. 19: "*And when the cloud tarried.*"

The Hebrew, וְהֶעָנָן הֶאֱרִיךְ, is rendered by some interpreters, "and when the cloud elongated itself." The marginal rendering in our Bible of the verb is *prolonged*. This would seem to imply that the pillar was lengthened out, or shortened; and that these alterations in its length were regarded by the people as indications of the will of Jehovah respecting their movements and stations.

NOTE 5. *On* Numb. ix. 19: "*Kept the charge of the Lord.*"

"Kept the Lord's watch:" were on the watch for the rising of the cloud.—"And journeyed not," or "moved not," till the Lord bade them. "As the eyes of servants look unto the hand of their masters." (Ps. cxxiii. 2.) See ver. 23. "At the *commandment of the Lord* they rested in their tents; and at the commandment of the Lord," &c. Some interpret: "Then they had leisure for the service of the tabernacle," because in these cases it was set up.

NOTE 6. *On* Numb. ix. 5: "*And they kept the passover in the wilderness of Sinai.*"

To the fact that the Jews kept but one Passover in the wilderness, Amos alludes when he says (v. 25), "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?" "Nam," says Drusius, "quod *semel* duntaxat fit, pro non factum habetur. Scitum illud, *Una hirundo non facit ver.*" The reason was, they could not *prepare* to eat the Passover unless they knew beforehand that they were to remain a sufficiently long time in the same place. But this was impossible to be foreseen; therefore they kept not the Passover. Here (at Sinai) they observed it, because they had an express Divine command to do so.

NOTE 7. *On* Numb. ix. 6: "*And there were certain men, who were defiled with the dead body of a man,*" &c.

Mr. Blunt, in his "Scripture Coincidences," shows, with singular ingenuity, that it is very probable that these men were no other than *Mishael* and *Elzaphan*, sons of Uzziel, the uncle of Aaron (Lev. x. 4), who had carried out the corpses of Nadab and Abihu (Lev. x. 1—5).

NOTE 8. *On* Numb. ix. 7.

לְנֶפֶשׁ, "for a dead body;" literally, "for a soul." This Hebraism ought to be noticed in the margin wherever it occurs in the Old Testament. We have a signal instance of it in Ps. xvi. 10: "Thou wilt not leave my soul in hell."

[1] Corn. à Lapide, in loc.

SECTION CXLVII.

EXODUS XVIII. 1—26. NUMBERS XXXIII. 16. X. 11—13. 14—28. 29—32. EXODUS XVIII. 27.

TITLE.—*Christian kindred is blessed, and Christian friendship strengthened, by unity in religious opinions. The meeting of Jethro, or Hobab, with Moses at Sinai. Five things are essential to the outward influence, and the inward happiness, of the most religious believer,—judgment, integrity, disinterestedness, piety, and prudence. The advice of Jethro to Moses. Jethro returns to Midian. Some of his family proceed with Moses.*

INTRODUCTION.—The time had now arrived when the encampment at Sinai was to end, and the people were to proceed on their journey. They had received the laws which made them the peculiar people of Jehovah, which separated them from the idolatrous nations around them, which have preserved that people as distinct from all others, as we ourselves still observe them to be, and which will continue to keep them so, till the promised day when the fulness of the Gentiles shall be completed by the conversion of the Jews to the purer faith of Him, who, though He was the Prophet like unto Moses, was still the Prophet greater than Moses. Immediately before their removal (if the learned commentators from whom we have harmonized the narratives have correctly arranged the history), Jethro, or Hobab, the priest of Midian, the father-in-law of Moses, came from Midian, which was probably not very far from Sinai, with Zipporah and his two sons. If we interpret rightly the Fourth Chapter of Exodus, we have reason to believe that Zipporah, the wife of Moses, left her husband when on the road to Egypt, to go back to her father in Midian. It is supposed that she was induced to do so by the danger to which her son's life would be exposed after his circumcision, if she proceeded with him on his journey. She now returned with his father and children to Moses. The leader of Israel went out to meet them (ver. 7). Mutual embraces and congratulations followed. Jethro acknowledged the greatness of the God of Israel; and the whole family, with the elders of Israel, commemorated their reunion, by partaking of a public sacrifice, and celebrating the mercy which had delivered them from Egypt.

We are much mistaken if we suppose that the knowledge of the one true God was confined to the children of Israel. Though the old patriarchal religion was rapidly yielding to the influence of an increasing idolatry, and the people of Israel were the appointed means of preserving, upholding, and continuing the true faith, yet the one religion originally taught to the ancestors of all mankind was not forgotten, and the God of Israel was the God of all who had not apostatized. Therefore it was that Jethro and his daughter, and Moses and Aaron, could meet at one altar, partake of one sacrifice, and unite in the same worship. If they had not been able to do this, they could have had no true friendship,

even though they were united by the ties of kindred and nation. Modern liberality, it is true, may permit the ties of relationship and friendship, when the objects of those ties cannot and do not pray and worship together. But in those earlier ages of the world, division in opinion was separation of heart, though not necessarily the cause of more extensive hatred. And though we are not compelled to believe that alienation of heart from heart, is the unavoidable result of differences of religious worship and religious creed, we may be assured that identity of faith, and the power of kneeling together and uttering the words of the same prayers and praises, is one source of greater love in married life, and one great strength of friendship in the intimacies which are formed in the world. Differences of opinion do not imply hatred; but agreement in opinion implies the causes and sources of kindness and union.

After their partaking of the sacrifice, which cemented and confirmed their affection, Jethro observes and comments upon the incessant labour which devolved upon Moses in consequence of his undertaking the sole government of the people, and the management of their several disputes. He advised the leader of Israel to discontinue the sole superintendence of all the causes which were brought before him, and to select from among the elders of the people some assistants who should release him from the lesser causes, while he should still retain the power of deciding in the more weighty and graver matters. The suggestion was acted upon; and it has been supposed by many expositors that the selection of judges and coadjutors now made by Moses was the origin of the great Sanhedrim, or perpetual representative senate of the Jewish nation. He was advised to select persons who united the four chief qualifications which ought ever to distinguish the magistracy of a people. They were to be known for sound judgment in their understanding, for integrity of principle, for disinterestedness in action, and for piety in motive. When this had been arranged, the twelfth journey of the people began. They removed from Sinai, and proceeded to a place called Kibroth-hattaavah, going through Taberah, where an occurrence took place, which we shall consider in the next Section. The pillar of cloud and of fire preceded them, and rested, apparently in the first evening after their departure, in the wilderness of Paran; and here it was that a conversation took place between Jethro and Moses, which has excited much remark among the objectors to the truth of the Mosaic narrative. The object of Jethro in restoring his daughter to Moses, and in renewing his friendship with his son-in-law, being now accomplished, Jethro, a king and priest of Midian, became anxious to return to his duties in his own country. Moses solicited him to remain in the camp of Israel. He not only reminded him of the blessing which he should receive in common with Israel, but he added, that Jethro would be most useful to the Israelites in guiding them through the wilderness. "Thou shalt be to us instead of eyes." It has been said that the pillar of cloud and of fire guided the people through the wilderness; whence, then, could be the necessity of the services of Jethro, or Hobab? The pillar of cloud and of fire, we answer, guided the people from station to station, without directing them in the minutenesses and particularities of the details of their journeyings and encamp-

ments. These were to be discovered by the warnings or the testimonies of strangers, by their own researches, and by their own prudence. Jethro returned to Midian; but another person of the same name, probably his son, is represented in the Book of Judges (i. 16), as attending the people, and his descendants became inheritors with them of the promised land. It was with Moses and the Israelites, as it is with us. They were directed and guided by the pillar of cloud and of fire through the wilderness to the land of Canaan; yet in all the lesser matters of detail they were governed by their own prudence, and by their own rulers, without losing sight of their heavenly director. So it is with us in this world. We are directed and guided through life to death, and from death to heaven, by that Holy Scripture which giveth light in midnight darkness, and refreshment in mid-day heat; but we are left, without losing sight of our heavenly Director, in all questions relating to the details of life, to our own prudence, our own counsels, or to the prudence and counsels of those to whom we may look for advice: and that alone is true wisdom in the lesser troubles, perplexities, and varied details of the journey, which reconciles the minor questions of common life with the higher sanctions, and truths, and motives, which will ever sanctify the observer of the solemn lessons of revelation. Religion will not always supply the place of prudence; prudence will not supply the place of religion. That Christian is wise who unites the two. He is wise who so blends the heavenly motive with the details of his worldly conduct, that his religion and his prudence be one action. He alone is wise, who, making religion and prudence his joint guides, performs all his duties to God, to his neighbour, and to himself, as the one great happiness which blends his conduct on earth with the anticipation and the guidance of heaven.

EXODUS XVIII. 1—26.

Arrival of Jethro.

BEFORE CHRIST 1491.

1 When [a] Jethro, the priest of Midian, Moses' father in law, heard of all that [b] God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, [c] after he had sent her back,

3 And her [d] two sons; of which the [e] name of the one *was* ‖ Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was* ‖ Eliezer; for the God of my father, *said he*, *was* mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at [f] the mount of God:

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses [g] went out to meet his father in

[a] ch. 2. 16. & 3. 1.
[b] Ps. 44. 1. & 77. 14, 15. & 78. 4. & 105. 5, 43. & 106. 2, 8.
[c] ch. 4. 26.
[d] Acts 7. 29.
[e] ch. 2. 22.
‖ That is, *A stranger there.*
[f] ch. 3. 1, 12.
[g] Gen. 14. 17. & 18. 2. & 19. 1. 1 Kings 2. 19.
‖ That is, *My God is an help.*

BEFORE CHRIST 1491.

law, and did obeisance, and [h] kissed him; and they asked each other of *their* † welfare; and they came into the tent.

[h] Gen. 29. 13. & 33. 4.
† Heb. *peace*, Gen. 43. 27. 2 Sam. 11. 7.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had † come upon them by the way, and *how* the LORD [i] delivered them.

† Heb. *found them*, Gen. 44. 34. Numb. 20. 14.
[i] Ps. 78. 42. & 81. 7. & 106. 10. & 107. 2.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [k] Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

[k] Gen. 14. 20. 2 Sam. 18. 28. Luke 1. 68.

11 Now I know that the LORD *is* [l] greater than all gods: [m] for in the thing wherein they dealt [n] proudly *he was* above them.

[l] 2 Chron. 2. 5. Ps. 95. 3. & 97. 9. & 135. 5.
[m] ch. 1. 10. 16, 22. & 5. 2, 7. & 14. 8, 18.
[n] 1 Sam. 2. 3. Neh. 9 10, 16, 29. Job 40. 11, 12. Ps. 31. 23. & 119. 21. Luke 1. 51.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law [o] before God.

[o] Deut. 12. 7. 1 Chron. 29. 22. 1 Cor. 10. 18. 21, 31.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because [p] the people come unto me to enquire of God:

[p] Lev. 24. 12. Numb. 15. 34.

16 When they have [q] a matter, they come unto me; and I judge between † one and another, and I do [r] make *them* know the statutes of God, and his laws.

[q] ch. 23. 7. & 24. 14. Deut. 17. 8. 2 Sam. 15. 3. Job 31. 13. Acts 18. 15. 1 Cor. 6. 1.
† Heb. *a man and his fellow.*
[r] Lev. 24. 15. Numb. 15. 35. & 27. 6. &c. & 36. 6, 7, 8, 9.

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

18 † Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; [s] thou art not able to perform it thyself alone.

† Heb. *Fading thou wilt fade.*
[s] Numb. 11. 14, 17. Deut. 1. 9, 12.

19 Hearken now unto my voice, I will give thee counsel, and [t] God shall be with thee: Be thou [u] for the people to Godward, that thou mayest [x] bring the causes unto God:

[t] ch. 3. 12.
[u] ch. 4. 16. & 20. 19. Deut. 5. 5.
[x] Numb. 27. 5.

20 And thou shalt [y] teach them ordinances and laws, and shalt shew them [z] the way wherein they must walk, and [a] the work that they must do.

[y] Deut. 4. 1, 5. & 5. 1. & 6. 1, 2 & 7. 11.
[z] Ps. 143. 8.
[a] Deut. 1. 18.

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21 Moreover thou shalt provide out of all the people [b] able men, such as [c] fear God, [d] men of truth, [e] hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people [f] at all seasons: [g] and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and [h] they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be [i] able to endure, and all this people shall also go to [j] their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And [k] Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they [l] judged the people at all seasons: the [m] hard causes they brought unto Moses, but every small matter they judged themselves.

[b] ver. 25. Deut. 1. 15, 16. & 16. 18. 2 Chron. 19. 5—10. Acts 6. 3.
[c] Gen. 42. 18. 2 Sam. 23. 3. 2 Chron. 19. 9.
[d] Ezek. 18. 8.
[e] Deut. 16. 19.
[f] ver. 26.
[g] ver. 26. Lev. 24. 11. Numb. 15. 33. & 27. 2. & 36. 1. Deut 1. 17. & 17. 8.
[h] Numb. 11. 17.
[i] ver. 18.
[j] Gen. 18. 33. & 30. 25. ch. 16. 29. 2 Sam. 19. 39.
[k] Deut. 1. 15. Acts 6. 5.
[l] ver. 22.
[m] Job 29. 16.

NUMBERS XXXIII. 16.

The twelfth Journey from Sinai to Kibroth-hattaavah.

1490. 16 And they removed from the desert of Sinai, and pitched [n] at ‖ Kibroth-hattaavah.

1490.
[n] ch. 11. 34.
‖ That is, *The graves of lust.*

NUMBERS X. 11—13.

Order of the march.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud [o] was taken up from off the tabernacle of the testimony.

12 And the children of Israel took [p] their journeys out of the [q] wilderness of Sinai; and the cloud rested in the [r] wilderness of Paran.

13 And they first took their journey [s] according to the commandment of the LORD by the hand of Moses.

[o] ch. 9. 17.
[p] Exod. 40. 36. ch. 2. 9, 16, 24, 31.
[q] Exod. 19. 1. ch. 1. 1. & 9. 5.
[r] Gen. 21. 21. ch. 12. 16. & 13. 3, 26. Deut. 1. 1.
[s] ver. 5, 6. ch. 2. 34.

NUMBERS X. 14—28.

14 ¶ [t] In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* [u] Nahshon the son of Amminadab.

15 And over the host

[t] ch. 2. 3, 9.
[u] ch. 1. 7.

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of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And [x] the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, [y] bearing the tabernacle.

18 ¶ And [z] the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the [a] sanctuary, and ‖ *the other* did set up the tabernacle against they came.

22 ¶ And [b] the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And [c] the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 † [d] Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

[x] ch. 1. 51.
[y] ch. 4. 24, 31. & 7. 6, 7, 8.
[z] ch. 2. 10, 16.
[a] ch. 4. 4, 15. & 7. 9.
‖ That is, *the Gershonites and the Merarites*: See ver. 17.
[b] ch. 1. 51. ch. 2. 18, 24.
[c] ch. 2. 25, 31. Josh. 6. 9.
† Heb. *These*.
[d] ch. 2. 34.

NUMBERS X. 29—32.

Jethro returns to Midian.

29 ¶ And Moses said unto Hobab, the son of [e] Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, [f] I will give it you: come thou with us, and [g] we will do thee good: for [h] the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us [i] instead of eyes.

[e] Exod. 2. 18.
[f] Gen. 12. 7.
[g] Judg. 1. 16. & 4. 11.
[h] Gen. 32. 12. Exod. 3. 8. & 6. 7, 8.
[i] Job 29. 15.

BEFORE CHRIST 1490.

32 And it shall be, if thou go with us, yea, it shall be, that [k] what goodness the LORD shall do unto us, the same will we do unto thee.

[k] Judg. 1. 16.

BEFORE CHRIST 1490.

EXODUS XVIII. 27.

27 ¶ And Moses let his father in law depart; and [l] he went his way into his own land.

[l] Numb. 10. 29, 30.

PRAYER.—LET US PRAY, *that we ever be able to implore the blessing of God our Father upon the affections, the friendships, and the marriages, we form in life. That our conduct be free from error and from dishonour, from neglect of religion and from all imprudence. That while we are governed and directed by the Revelation of God, we may become blameless, harmless, acceptable, and usefully influential among our fellow-men.*

O FATHER of mercies, Creator of man by Thy power, and Preserver of man by Thy Providence, who hast placed within us, as a portion of our human nature, the desire to please and to be pleased, as the foundation of the friendships and affections which unite us in the bands of society, and peace, and love; so be to us, we beseech Thee, as the Author of every good and perfect gift, that we not only become holy and righteous toward Thee, but that, in our worldly thoughts, and words, and works, we may be enabled to form those friendships only, which may promote the influence of true religion within us. Never may we be hindered, in our way to heaven, by the companionships and the intimacies of common life. Never may the affections of the heart be devoted to those who walk not with us on the same road to our God,—with whom we cannot pray to Thee; with whom we cannot praise Thee; with whom we cannot go up to Thy Table and Altar, to commemorate the dying love of Christ, and to partake of the feast in Holy Communion together. O enable us, as Thy servants in the olden time, to cement, and strengthen, and implore Thy sacred blessing upon, all the friendships, and the ties which the neighbourhoods, the kindreds, or the sameness of our occupations and pursuits, require or compel us to form. And more especially do we pray Thee, when we remember the honourable estate which was instituted by Thee in the time of man's innocency; when we desire and seek the mutual society, help, and comfort, which the one ought to have of the other in prosperity and adversity, in the holy bonds of marriage; so direct our choice, so guard the hearts, so sanctify the affections, which desire the favour and blessing of God the Father and Creator of all, that we never give the hand and the heart to those objects of our earthly love, who forget that the friendships of earth are then only perfect when the hope of living with God in heaven is united with the holy prayer of living as in the presence of God on earth. So may we live together in this life, that in the world to come we may have the life everlasting. We thank Thee for the Holy Word which guides our feet to Thee, to that better and more abiding inheritance: but, because Thy Providence hath ordained us to live for the few years of our pilgrimage among our fellow-men, we pray Thee that we not only become fit for heaven, by the love of God shed abroad in our hearts, but that we live before men, and among men, as strangers and pilgrims, the citizens of a better state. Enable us, as strangers and pilgrims, to avoid, and abstain from, the errors which distinguish the men who live for this world alone from the men who live for the future

world, and who regard this life as the way through the wilderness to the promised inheritance. Save us from the error which makes a wrong choice of happiness, from the folly of forming too high an opinion of ourselves; from the presumption of imagining that our own limited knowledge is the criterion by which we are to decide all controversies, and from the pride which refuses to learn, from the obstinacy which rejects improvement, and from the restlessness which is satisfied only with novelty. Save us from dishonour and deserved reproach. Let no temptation make us swerve in thought, word, or deed, from the integrity which renders the justness of suspicion an impossibility, and which courts the examination of the jealous, the froward, and the hostile. And, that we may always thus go on through this world to heaven, render us ever careful to walk in all the commandments and ordinances of Thy house. May we love the Word of God as the fountain of life. May we love the Church of God as the streams which flow from that fountain. Save us, in all the lesser concerns and minor duties, from the carelessness of imprudence, from the consciousness of the silent sorrow of the good, who pity us, and from the open scorn of the worldly, who deride the separation of prudence from wisdom. So may we be blameless before God and man: so may no deserved censure reach us: so may no fault be imputed to us to wound our own good name, nor to bring disgrace upon the servants of God. And, as we pray for Thy grace thus to make us blameless in ourselves, so, also, do we pray Thee to make us harmless to others. Never may we give just and needless offence to those with whom we live. As Christ our Lord increased in wisdom as He increased in stature, as Christ our Lord increased in favour with God and man as He increased in the number of His years on earth, so, in our way to heaven, as our frames decay, and our lives proceed, may we, Thy servants, daily become more and more blessed by God, and acceptable to man. May all who see and observe us, bear witness that we live as in Thy presence. May our example lead us to influence, and our influence lead us to usefulness, that we may be a blessing to others, while the peace of God reigns and rules within us. So give us the promise of this life as well as of the life which is to come. So guide us here with Thy counsel, and after that receive us to Thy glory. Whom have we in heaven but Thee? And there is none upon earth that we desire in comparison of Thee. In all our ways may we acknowledge Thee: and do Thou direct our paths. May the words of our mouth, and the meditation of our heart, and the actions of our lives, be always acceptable in Thy sight, O Lord, our strength and our Redeemer. In the Name and words of Christ our Lord we pray to Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On* Exod. iv. 25.

This verse is capable of other meanings than that which I have assigned to it in the Introduction of the present Section. It may signify that Zipporah felt incensed against her husband because he had insisted upon Eleazer's circumcision; or it may mean, that she felt satisfaction at having saved his life, threatened by the angel, by hastily performing upon her son the operation of circumcision. If it be said, Zipporah circumcised her child in a paroxysm of anger, this may account for her leaving her husband and returning to Midian. But I believe that the reason I have stated in the Introduction is fully as probable, and I do not hesitate to adopt it.

NOTE 2. *On the right placing of the story of Jethro* (Exod. xviii.), *with reference to the order of time.*

Lightfoot observes, in his notes on Exod. xviii., that the account which it gives of Jethro plainly shows that it ought to come in

at a later period, inasmuch as it speaks of "sacrifices and offerings" (ver. 12) at a time when there was no altar; and of a recitation of "the statutes of God and his laws" (ver. 13), at a time when those statutes and laws had not yet been given. Moreover, in Deut. i. 7—19, Moses reminds the people that it was not till the camp was going to be broken up at Sinai, that he chose the judges and elders, according to Jethro's advice. Wherefore he concludes that the story of Jethro ought to come in between the 10th and 11th verses of the tenth chapter of Numbers. From what has been observed above, it is plain that Jethro's advice was given, at the very earliest, after the last of the laws at Sinai was announced. Now, the last law was that of the trumpets (Numb. x. 10); and as Moses reminds the people that he had proceeded to act upon Jethro's advice before they removed from Sinai, it is equally plain that the account of Jethro's visit must precede the 11th verse, inasmuch as that verse relates the removal of the camp from Sinai.

NOTE 3. *On* Numb. x. 13: "*And they first took their journey according to the commandment of the Lord by the hand of Moses.*"

Expositors seem to have needlessly perplexed themselves about the meaning of this passage. The sacred historian merely tells us that this was the first time that the hosts marched in the order he is going to mention; and the reason is—the order had not till then been given. Perhaps, too, the meaning of ver. 25, on which I have given a note below, will become apparent on comparing it with ver. 14. "*Foremost*," says Moses, "marched the tribe of Judah" (14). "*Last* of all" (having mentioned the intermediate tribes, 15—24) "came the tribe of Dan." I would omit the words "which was;" they are not in the Hebrew, and they cloud the meaning of the passage.

NOTE 4. *On* Numb. x. 25: "*The rereward of all the camps.*"

LXX., ἴσχατοι πασῶν τῶν παρεμβολῶν. Vulg., "novissimi omnium castrorum." מְאַסֵּף לְכָל־הַמַּחֲנוֹת, "colligens, vel cogens omnia castra, vel agmina." "Colligere castra" is a Hebraism for "to bring up the rear." Some think that this expression, applied to Dan, signifies that that tribe, marching last, collected together all the sick, weak, stragglers, and loiterers, who were unable or had neglected to proceed in their proper places. See Josh. vi. 9.

NOTE 5. *On* Numb. x. 29.

The LXX say that Hobab here mentioned was Jethro himself. If so, he had four names: 1. Jethro; 2. Raguel; 3. Hobab; 4. "the Kenite" (Judges i. 16). He is here called Raguel's son; then he was Raguel the Younger.

Others say that this Hobab was the son of Jethro, or of Raguel, who is mentioned Exod. ii. 18. It appears, then, that when Jethro returned from Sinai to his own land (of Midian), his son Hobab, with his daughter Zipporah, remained with Moses, and accompanied him on the way to Canaan, and there received for his lot the fruitful land of Jericho, whence (Judges i. 16) some of his posterity removed into the land of Judah, while others went into the lot of Naphtali (Judges iv. 10, 11), near Kadesh (Josh. xix. 36); and there Jael, the wife of Heber the Kenite (descended from Jethro), slew Sisera. Thence the Kenites were afterwards carried into captivity to Assyria, by Shalmaneser, as Balaam had foretold (Numb. xxiv. 22). From the Kenites (who are spoken of in terms of commendation by Saul, 1 Sam. xv. 6) was descended Rechab, whose pious son, Jehonadab, assisted Jehu in cutting off the worshippers of Baal (2 Kings x).

NOTE 6. Numb. x. 31: "*Thou mayest be to us instead of eyes.*"

וְהָיִיתָ לָנוּ לְעֵינָיִם. The LXX, ἔσῃ ἐν ἡμῖν πρεσβύτης. Vulg., "eris ductor noster." The whole difficulty that has been felt with respect to this observation of Moses to Hobab resolves itself into this, that he desires to have a human guide at the very time when he possessed the divinely ordained and unerring guidance of the pillar of cloud. But whatever be the difficulty attending this interpretation of the passage, we must not attempt to get over it by adopting, as some do, the forced meaning of "Thou shalt be exceedingly dear to us." The LXX and the Vulgate appear to take the words in a moral, not in a physical sense, as referring to wisdom and experience in matters of government or policy. But the real meaning seems to be the natural and obvious one: Moses wanted Hobab to give them the advantage of his acquaintance with the wilderness through which they were to pass to Canaan. The cloud pointed out the direction they were to take, and the places at which they were to halt; but they needed some one to point out to them the pastures and the springs, and to instruct them how they might best treat with the various wandering or settled tribes with which they might come in contact on their route.

SECTION CXLVIII.

NUMBERS X. 33—36. XI. 1—3. 4, TO THE END.

TITLE.—*To conquer the evil of the heart, and to be at peace with God, are the two chief blessings of time and immortality. The best forms of Morning and Evening Prayer. The removal of the ark, to direct the encampments of the people. Murmuring at God's dispensations alienates the heart from God, and produces spiritual death. The discontent at Taberah. The too great longing of a Christian after the riches, the honours, and the pleasures, which God has withheld from him, makes life a curse, and death a terror. The quails are sent instead of manna. In what manner God's grace may be expected, without the means of grace.*

INTRODUCTION.—The twelfth journey of the Israelites continues! How impressive, and how magnificent must have been the spectacle in the wilderness, when the time arrived for the people to begin and go on from station to station! The cloud moves on in the van. Before Ephraim, Benjamin, and Manasses, the three tribes in the van, the cloud moved slowly. The trumpets sounded to summon the people to the standards of their tribes, and to the banners of their own tents. "How goodly were thy tents, O Jacob, and thy tabernacles, O Israel!" the rival prophet, as we shall see, exclaimed. The camp moved on in slow and solemn procession; and the leader of Israel, when the cloud began to move in the morning, and when the cloud rested in the evening, spake aloud in the presence of all the people, the words with which this Section begins, and which may still be said to express, as they have ever done, the two chief desires which ought to occupy the heart and the soul of a Christian, when he begins the days, and ends the days, which may be called his own stations in his journey through the wilderness to Canaan. He uttered that prayer, without the offering of which, all the pomp, and splendour, and beauty, and magnificence of the most solemn procession, or the most gorgeous ceremonial, or the most perfect temple, were but mockeries and insults to the Most High God of all. "Rise up, Jehovah; let Thine enemies be scattered," were the words at the beginning. "Return, Jehovah, to the ten thousand thousands of Israel," were the words at the end of the day. And well would it be with us, if every day of our progress through the wilderness we began and ended the day with the best forms of prayer, as they are given by the preacher of the Law, and the preacher of the Gospel;—if, to the Lord's Prayer, which Christ has taught us, we add the prayers before us, which Moses has taught us;—if we begin the day with the petition that the sins and evils, which are the enemies of the Lord Jehovah, be banished from our souls through the day which we have begun, and that the power of God dwell within us after the conquest of evil, and the protection of His providence through the day; so that we lie down at night, certain that we shall awake in a better world, to dwell with Him as He dwells with us,-if we

wake no more in the wilderness through which we are journeying. The justice of these remarks will appear, from the interesting narrative which follows the account of the setting forward of the ark. In spite of the manifestation of the presence of Jehovah, the sight of "the great and terrible wilderness," as Moses denominated it (Deut. i. 19), so terrified the followers of the camp, who brought up the rear of the army behind the tribe of Dan, that they murmured at the prospect before them, and infected the people who were near them with the same fears and terrors. The cloud which guided the people, was the token of mercy: but when the mercies of God are forgotten, the season for judgment begins; and fire proceeded from the cloud, and destroyed the murmurers. The destruction would probably have been further extended, if the leader of Israel had not interceded for the multitude, and stayed the general punishment. The Section before us is of the more peculiar importance to us in this respect, that the events related in it are expressly declared by St. Paul to be the "types," or "examples," or "representations," of the sins and the dangers to which the Christian is exposed in his journey through this desert. All Christians, then, whatever be their rank, age, or station, whether they be high or low, rich or poor, are liable to two ceaseless, constant, uninterrupted temptations:—discontent with their present lot; and earnest, anxious, carking longing for more wealth, more honour, more prosperity, than it has pleased God to assign to them. The former evil,—murmuring and discontent,—renders the heart reproachful of its Maker; and thus destroys the faith which is the spiritual life of the soul. The second evil,—the longing of the Christian after the advancements or the pleasures of which the world partakes more freely than the Christian,—produces incessant misery, renders life a curse, and death a terror. After the discontent,—the former crime,—had been punished by the destruction of the murmurers, the remnant of the mixed multitude changed, as men still do, from repining at their lot, to desire that which God withheld. They did not complain loudly, or mutinously, as those who had murmured seem to have done; but they called to mind the luxuries of Egypt, the type of the indulgences of the state of thoughtlessness and sinfulness, in which men, even though, like the Israelites, they have been taken by their early covenant into the Church of God, continually live, until God's Providence take them from Egypt, and place them in the wilderness on their way to Canaan—they thought of the careless indulgences of their appetites, while they forgot both their privation of liberty, and the severity of their spiritual bondage; and they loathed the manna, which was the bread from heaven, because it imposed a restraint upon their caprice and their luxury. And the lesson derived from their conduct by St. Paul is, that the Christian is not to desire the things which produce evil, to care for the vanities of the world, the allurements of its temptations, or the splendours of its advantages and honours. The path of duty is the path of safety; and he who longs too much for the supposed good which God withholds, and envies those whom the Providence of God has favoured with more earthly satisfactions than he himself possesses, may anticipate only the destruction of present peace, and the certainty of a death of sorrow. God granted their petition; but He sent premature death upon their

bodies, and leanness, or spiritual death, upon their soul, and a brand and abhorrence upon their memory. The result, however, of the general petition for flesh, was the institution of the Sanhedrim, or Council of Seventy Elders. Jethro had already advised the adoption of this measure: it was, however, only now carried into effect, that, in any similar agitation on the part of the people, the burthen of governing them and providing for their wants might be divided among others. The language of Moses implies both sorrow and affection, which become a magistrate and a patriot, who desires to benefit even the most ungrateful at the time when his authority is slighted. He had believed compliance with the wish of the people to be an impossibility, till he was assured by the Divine Guide of Israel that they should be supplied by more than human means. The Sanhedrim (xi. 24) was appointed. The gift of prophecy was given to them, as the token of the approbation and favour of their appointment. Two of their number were not present at the general consecration at the door of the tabernacle; and they prophesied among the people at their own tent (ver. 26). This private exercise of their gift appeared to be an unwarranted usurpation of the general authority of Moses; or an intrusion upon the office of the prophet, without a sufficient evidence of their title to its participation. He was required, therefore, to reprove them. He justified them, on the contrary, as being possessed of the requisite gifts, and wished that the spirit of prophecy was more universal among the people; because those who possessed it, and not those who were not so honoured, were the true promoters of unity and holiness. God's grace is promised to the due use of the means of grace; and we are never justified in expecting that grace, without the observance of the appointed means by which it is usually made the blessing to the soul: but as the Church declares in her Office for the Visitation of the Sick, that those eat the body and drink the blood of Christ, who believe, remember, repent, and pray, although they do not actually eat the bread and drink the wine, which they desire, so it was now. Eldad and Medad were prevented, by circumstances of which we know nothing, from being present at the solemn consecration of their brethren to their high office of the Sanhedrim; but they were fit for that office; they had been appointed to that office; and the Holy Spirit of God, which is ever present to the souls of those who seek His aid, and pray for His comfort, was with them in the tent among the people, though they were not present at the public service of the day. So may we who desire God's grace, expect that grace, though it may so be, that we cannot publicly go up to the house of the Lord, and partake of the service of His court and house. Not only where two or three are gathered together in His name is He present, but He taketh up His abode in the humblest contrite heart, as fully and as certainly as He dwelleth in the Holy Church, or in the Heaven of heavens.

NUMBERS X. 33—36.

Blessing of Moses at the removal and resting of the ark.

BEFORE CHRIST 1490.

33 ¶ And they departed from [a] the mount of the LORD three days' journey: and the ark of the covenant of the LORD [b] went before them in the three days' journey, to search out a resting place for them.

34 And [c] the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [d] Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the †many thousands of Israel.

[a] See Exod. 3. 1.

[b] Deut. 1. 33. Josh. 3. 3, 4, 6. Ps. 132. 8. Jer. 31. 2. Ezek. 20. 6.

[c] Exod. 13. 21. Neh. 9. 12, 19.

[d] Ps. 68. 1. 2. & 132. 8.

† Heb. *ten thousand thousands.*

NUMBERS XI. 1—3.

The Burning at Taberah.

1 And [e] *when* the people ‖complained, †it displeased the LORD: and the LORD heard *it*; [f] and his anger was kindled; and the [g] fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses [h] prayed unto the LORD, the fire †was quenched.

3 And he called the name of the place ‖Taberah: because the fire of the LORD burnt among them.

[e] Deut 9. 22.

‖ Or, *were as it were complainers.*

† Heb. *it was evil in the ears of, &c.*

[f] Ps. 78. 21.

[g] Lev. 10. 2. ch. 16. 35. 2 Kings 1. 12. Ps. 109. 18.

[h] Jam. 5. 16.

† Heb. *sunk.*

‖ That is, *A burning.* Deut. 9. 22.

NUMBERS XI. 4, TO THE END.

The people murmur for flesh.

4 ¶ And the [i] mixt multitude that *was* among them †fell a lusting: and the children of Israel also †wept again, and said, [k] Who shall give us flesh to eat?

5 [l] We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now [m] our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

7 And [n] the manna *was* as coriander seed, and the †colour thereof as the colour of [o] bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes

[i] As Exod. 12. 38.

† Heb. *lusted a lust.*

† Heb. *returned and wept.*

[k] Ps. 78. 18. & 106. 14. 1 Cor. 10. 6.

[l] Exod. 16. 3.

[m] ch. 21. 5.

[n] Exod. 16. 14, 31.

† Heb. *eye of it as the eye of.*

[o] Gen. 2. 12.

BEFORE CHRIST 1490.

of it: and [p] the taste of it was as the taste of fresh oil.

[p] Exod. 16. 31.

9 And [q] when the dew fell upon the camp in the night, the manna fell upon it.

[q] Exod. 16. 13, 14.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and [r] the anger of the LORD was kindled greatly; Moses also was displeased.

[r] Ps. 78. 21.

11 [s] And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

[s] Deut. 1. 12.

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, [t] Carry them in thy bosom, as a [u] nursing father beareth the sucking child, unto the land which thou [w] swarest unto their fathers?

[t] Isai. 40. 11.
[u] Isai. 49. 23. 1 Thess. 2. 7.
[w] Gen. 26. 3. & 50. 24. Exod. 13. 5.

13 [x] Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

[x] Matt. 15. 33. Mark 8. 4.

14 [y] I am not able to bear all this people alone, because *it is* too heavy for me.

[y] Exod. 18. 18.

15 And if thou deal thus with me, [z] kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not [a] see my wretchedness.

[z] See 1 Kings 19. 4. Jonah 4. 3.
[a] Zeph. 3. 15.

16 ¶ And the LORD said unto Moses, Gather unto me [b] seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and [c] officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

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[b] See Exod. 24. 1, 9.
[c] Deut. 16. 18.

17 And I will [d] come down and talk with thee there: and [e] I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

[d] ver. 25. Gen. 11. 5. & 18. 21. Exod. 19. 20.
[e] 1 Sam. 10. 6. 2 Kings 2. 15. Neh. 9. 20. Isai. 44. 3. Joel 2. 28.

18 And say thou unto the people, [f] Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept [g] in the ears of the LORD, saying, Who shall give us flesh to eat? [h] for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

[f] Exod. 19. 10.
[g] Exod. 16. 7.
[h] ver. 5. Acts 7. 39.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 [i] *But* even a † whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, [k] Why came we forth out of Egypt?

[i] Ps. 78. 29. & 106. 15.
† Heb. *month of days.*
[k] ch. 21. 5.

21 And Moses said, [l] The people, among whom I *am*, *are* six hundred thousand footmen; and

[l] Gen. 12. 2. Exod. 12. 37. & 38. 26. ch. 1. 46.

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thou hast said, I will give them flesh, that they may eat a whole month.

22 [m] Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, [n] Is the LORD's hand waxed short? thou shalt see now whether [o] my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and [p] gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD [q] came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, [r] when the spirit rested upon them, [s] they prophesied, and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but [t] went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, [u] forbid them.

29 And Moses said unto him, Enviest thou for my sake? [x] would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a [y] wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, † as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten [z] homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the [a] flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place || Kibroth-hattaavah: because

m See 2 Kings 7. 2. Matt. 15. 33. Mark 8. 4. John 6. 7, 9.
n Isai. 50. 2. & 59. 1.
o ch. 23. 19. Ezek. 12. 25. & 24. 14.
p ver. 16.
q ver. 17. ch. 12. 5.
r See 2 Kings 2. 15.
s See 1 Sam. 10. 5, 6, 10. & 19. 20, 21, 23. Joel 2. 29. Acts 2. 17, 18. 1 Cor. 14. 1, &c.
t See 1 Sam. 20. 26. Jer. 36. 5.
u See Mark 9. 38. Luke 9. 49. John 3. 26.
x 1 Cor. 14. 5.
y Exod. 16. 13. Ps. 78. 26, 27, 28. & 105. 40.
† Heb. *as it were the way of a day.*
z Exod. 16. 36. Ezek. 45. 11.
a Ps. 78. 30, 31.
‖ That is, *The graves of lust*, Deut. 9. 22.

BEFORE CHRIST 1490. there they buried the people that lusted.

[b] ch. 33. 17. 35 [b] *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and † abode at Hazeroth. BEFORE CHRIST 1490.

† Heb *they were in, &c.*

PRAYER.—LET US PRAY, *that God would scatter the enemies of the soul, and make the soul His dwelling place. That we never murmur at the dispensations of the Providence which guides us through the wilderness of life. That we never set our hearts on the real or supposed blessings which the wisdom of God has not granted to us. That we seek for grace by observing the means of grace.*

O SHEPHERD of Israel, God of the Universal Church, both in the ancient and later days, who didst guide Thy people through the wilderness by the visible manifestation of Thy presence, and who dost guide us, Thine unworthy servants, by thy no less certain but invisible Providence; give us, we beseech Thee, such a measure of Thy grace, that we may ever, at the return of every day, and at the close of every day, pray to Thee, our Father in heaven, to preserve us from the power of evil, and to dwell within us as Thy best and most sacred temple. Oh, when the day dawns, when the temptations of the world, the engagements of life, the anxieties of the station in which Thy providence hath placed us, return to constitute our trial and temptation; rise Thou in the strength and power of Thy Holy Spirit to scatter the enemies which would wound, and conquer, and destroy the soul. Suffer us not to be separated from the remembrance of Thy presence, or the love of Thy Law. Subdue the sins which war against the honour of God, and the peace of our souls. Tread down Satan under our feet. May we pass through the world as not abusing it. May Thy hand uphold us, Thy power protect us, Thy Holy Spirit guide and comfort us in all the dangers and difficulties which beset our progress in our way to heaven. May we fight the good fight of faith, and hope, and prayer, and zeal, against all that hate Thee, being strong in Thy might, and clothed with the whole armour of God. So may our days and years be Thine, till we come to the borders of the heavenly Canaan, and wait for our great change. And, as we pray Thee to preserve us from all the enemies of our soul, so do we pray Thee to come among us, and to dwell within us. As Thy glory, when the Temple was dedicated to Thee, filled the courts of Thy house with the proofs of Thy presence, so come down from Thy holy place in heaven, and fill our hearts and souls, as the temples of the Holy Ghost, with the power and influence of the same Spirit, that no unworthy thoughts possess it, no evil presume to approach that sacred home where God is pleased to dwell. So enlighten our understanding, that no vain imaginations, no proud reasonings, no infidel speculations, presume to take up their abode therein. So change our affections and our wills, that we love Thee, and choose Thee as our portion, our treasure, and our all. So inspire our souls with an earnest resolution to possess Thee, that we love Thee more than the life itself, and fear to sin more than we fear to die. Dwell with us, O God of mercy. Son of the living God, come Thou, and dwell, and reign within us, till our whole nature become more and more like the nature of the Son of God. Dwell and reign within us, O Thou Holy Spirit of the God of the Church, and Father of the souls of men, that we become, before our death, the spiritual temples occupied, possessed, and filled with the Divine and sanctifying power of the God who is ever with us. So may we be the sons, the children, the offspring, the heirs of "Him who filleth all in all." And because Thou hast promised to hear our

prayers, and thus to dwell within our souls, and to shed abroad the love of God there, so speak peace there, and there so give the happiness which is full of glory as the anticipation of the blessedness of the world to come. Take from us, we pray Thee, the spirit of murmuring and repining at the dispensations of Thy Providence. Take away from us all that inordinate affection for the riches, the honours, and the pleasures, which Thy wisdom hath withheld from us; and make us content with such things as we have. Prosper our industry: prosper the work of our hands, in the stedfast, patient, laborious endurance of the yoke which Thou hast commanded us to bear. If Thy blessing shall crown us with prosperity, may we be humbly thankful for Thy goodness, and devote to Thy service, and the good of man, the riches which have followed our labours. If Thy mysterious wisdom shall disappoint our hopes, and withhold the worldly advantages which we have expected to proceed from our exertions, give us that unfeigned resignation and humble submission to Thy Providence, that we remember and imitate the blessed example of Him who said, "Father, not My will, but Thine." "O my Father, if this cup may not pass from Me except I drink it, Thy will be done" (Matt. xxvi. 42). And that these, the favours we implore of Thee, may be rendered more certain, take away from us the presumption of hoping for Thy blessing, and praying for Thy grace, while we neglect the means of grace, and seek not Thy mercies in the way which Thy wisdom hath appointed. Give us the love of Thy Scriptures, the observance of the Lord's days, the going up to the house of the Lord, the frequent communion of the body and blood of Christ, the silent and serene meditation, when the earnest of the blessedness of a better state is imparted from God to man. Then, and then only, do we taste, and know, the joy which is unspeakable and full of glory, when we thus seek Thee in public and in private, in the ordinances of God's house, and in the consciousness of God's presence. Give us this blessing. Pardon the sins we have committed, the errors of our understandings, the weakness of our hearts. Guide us in the present stage of our journey through life: and so direct the future, that our prayers, and our hopes, and our longing anticipations of a better world than the present, may not be in vain. We ask all in the Name and for the sake of that Holy Saviour, who has gone before us through earth to His glory. In His words we call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the ark*, Numb. x. 33.

Some think that there were two arks; one of which, containing the book of the law, preceded the camp; the other, containing the two tables, and perhaps the pot of manna and Aaron's rod (or these latter were in one or other of the arks). The second ark, containing the two tables, and made by Bezaleel, was carried by the Levites, in the midst of the standards. Or Bezaleel made the ark which carried the book of the law. But all this is very uncertain.

NOTE 2. *On the prayer at the removal of the ark*, Numb. x. 35, 36.

"Rise up, Lord!" "Stand still," "stand firm in our defence:" πρὸς ἀσπίδα στῆναι. (Eurip.) "Rise" is referred by some to the rising of the cloud.—"Rise, Jehovah!" This may refer to the Lord, as a man of war, rousing and bestirring Himself as the soldier does at the blast of the trumpet; as in Psalms iii. 7; vii. 6; ix. 19; x. 12; xvii. 13. "Take up the spear and buckler, and *rise up* to help me;" that is, "Be fired with military ardour." See Ps. lxxiv. 22; lxxxii. 8.

Ver. 36. "Return, Jehovah!" Others render, "Give peace and repose, O Lord!" שׁוּבָה יְהוָה (Vatablus). "Return *to* the myriad thousands of Israel." Now, the word "to" is not in the Hebrew. The meaning, then, is, "Make to rest," or "render tranquil, the myriad thousands of Israel" (Drusius).

NOTE 3. *On "And when the people complained, it displeased the Lord . . . and the fire*

of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp." Numb. xi. 1.

Some commentators, understanding this murmuring to refer to the desire of the people for flesh to eat, place this verse, together with the two verses that follow, after the 30th verse of this chapter, just before the sending of the quails. But this, so far from removing the difficulty, will increase it. Of what did the people complain? Some think that they complained of the fatigue of the three days' journey; but the Hebrew, כְּמִתְאֹנְנִים, as the margin renders it, signifies, "as it were complainers;" well translated by the Vulgate, "ortum est murmur quasi dolentium pro labore:" they complained without any ground whatever; they perversely set themselves to find fault; they were dissatisfied, and could not tell for what. The LXX has *γογγύζων πονηρά*, where the student will observe that they join רַע with כְּמִתְאֹנְנִים. And this is approved by Bishop Horsley, who renders the Greek, "murmured wickedly." What is meant is a naughty muttering, or *grumbling*, not perfectly articulated to human ears, but heard of God. I am disposed to regard the כ prefixed to the Hebrew word as implying the affected insincerity of this people, and the groundlessness of their peevish dissatisfaction: they were *quasi* complainers; "populi voces nequiter murmurantis" (Houbigant), who observes that the Hebrew idiom will not sanction the connexion of רַע with בְּאָזְנֵי יְהוָה. I would also observe, in confirmation of the interpretation which I put forward, that the Hithpahel participle here implies the posture of mind in which these murmurers were—*they set themselves to find fault.* The treatment of this verse by our excellent translators at once betrays the perplexity which the Hebrew occasioned them, and that honesty which uniformly characterizes their labours, and which led them, without a single exception, to conceal nothing that might tend to give the reader a full view of the mind of the Spirit in his word. It may well be said that our translation of the Scriptures is the glory of our Church and of Christendom. If, as Rosenmüller conjectures, this murmuring is referred to in Psalm lxxviii., we shall derive much light from a careful comparison of that Psalm with this chapter of Numbers. Regarding the Psalm as a summary of the successive complainings in the wilderness, we find ver. 18 to be exactly parallel with Numb. xi. 1, according to the literal Hebrew. The murmuring was *secret*; and what is expressed by "they tempted God *in their heart*," in the former, is expressed in the latter by the corresponding phrase, "they muttered perverse things *in the ears of Jehovah.*" And now we arrive at the subject of their murmuring; it was, as the Psalm tells us, "by asking meat for their lust" (18). From saying all this secretly in their heart, they proceed to utter it audibly *with their lips* (ver. 19): "*Yea*, they *spake* against God; they *said*, Can God furnish a table in the wilderness?"

And consumed them that were in the uttermost parts of the camp.—This may mean either that the fire devoured those that were in the extreme rear of the camp, where the worst characters in a host, the scum of the whole, would be found; or, that the fire destroyed those who were on the verge of the camp all around.

NOTE 4. "*And it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.*" Numb. xi. 25.

This may mean, that so long as the Spirit rested upon these men, they continued to prophesy without interruption; the sacred historian intimating, that when the spirit (of prophecy) quitted them, they did cease. But the LXX read differently, and for "did not cease," וְלֹא יָסְפוּ, has *οὐκ ἔτι προσέθεντο*, "they added no more after that." And this is supported by Theodor. Quæst. xx. in Num.: "They did not prophesy beyond this day (*ὅτι οὐ προφητείας χάριν, ἀλλ' οἰκονομίας, κ.τ.λ.*), because God promoted them not to prophesy, but to govern; which St. Paul also reckons among other gifts bestowed upon Christians" (1 Cor. xii. 26). The gift of prophecy was given for that day only, to attest their Divine appointment to an office of a different nature—that of government; which did not require the gift of prophecy, which therefore ceased. Bishop Patrick, while he admits this sense, avows that he does not see how our translation disagrees with it: "they did not cease all that day that they stood about the tabernacle." But the learned Houbigant has put forward an emendation of the Hebrew text which brings out a sense so natural, and so consistent with the context, that even they who refuse to admit its truth, must be struck with its ingenuity. I may just remark, before I give Houbigant's opinion, that it is supported by the suffrages of Dathe and Rosenmüller. "Mendum jacet in verbo יָסְפוּ, quod Samaritani scribunt וַיֵּאָסְפוּ, ut significetur, non *addiderunt*, sed *congregati sunt*, vel *fuerant*. Et male interpunctio major post יָסְפוּ, quæ fuerat post וַיִּתְנַבְּאוּ collocanda, ut sententia finem habeat in verbis, *et prophetaverunt*, quam deinde sententia hæc altera sequatur; *non congregati autem fuerant, sed in castris relicti fuerant duo viri*, in oppositione cum versu 24, ubi legitur וַיֶּאֱסֹף שִׁבְעִים אִישׁ, *et congregavit septuaginta viros.* Sacrâ paginâ narrante, duos homines, qui non convenerant cum cæteris ad tabernaculum, sed in castris relicti fuerant, fuisse tamen prophetiæ dono illustratos[1]."

[1] Houbigant, Bibl. Hebr. cum notis criticis, in Num. xi. 25.

SECTION CXLIX.

NUMBERS XXXIII. 17. XII. 1—15. XXXIII. 18. XII. 16. XIII. 1—20.

TITLE.—*Rebellion against government in the States, or schism against government in the Churches which are ruled by the word of God, is a great and heinous crime. Aaron the priest, and Miriam the prophetess, rebel against Moses. It is wise to ponder the difficulties in the way to Heaven. The spies are sent out to survey the land of Canaan.*

INTRODUCTION.—When a man and woman intermarry, the wife declares that she will obey her husband. Now, the bond of union between husband and wife is, not the authority of the husband, nor the obedience of the wife; but the mutual affection, love, and harmony, that should exist, as the foundation both of obedience and authority. Affection, love, and harmony, are to be rendered, by their mutual good principle and sound judgment, compatible with the authority of the husband and the obedience of the wife; and it is utterly and totally impossible to define, limit, and declare where the authority of the one, and the obedience of the other, begin and end. They must be left to the law of love, and thus provide for their mutual happiness by reconciling the seeming incompatibilities that may arise from authority and obedience.

As it is in marriage, so it is in States and Churches. The people of a nation may be said to be married to their state rulers politically; and the members of a Church may be said to be married to their Church rulers ecclesiastically. And the law of love between them is the best regulator of the authority of the one and the obedience of the other. Still there might be differences between the husband and the wife, because of the very indefiniteness of the mutual obligations, which even affection and love would altogether remove. If, however, the institution of marriage were so to interfere in the case of the possibility of dissension, that a voice from heaven should be heard deciding the controversies between the husband and the wife, when the law of love could not produce the union between authority and obedience, no justification could be accepted of the wife who should refuse submission to the Divine command; and no justification could be urged in favour of the husband who should refuse to regulate his authority by the Divine precept. So it is also in States and Churches. Wherever the law of love does not so limit and define the authority of love and obedience exercised and required by the ruler and the ruled, the Word of God, clearly given, is the regulator, definer, and director of the governors and of the governed; and the will of God there expressed and there discovered, will ever be found a safer guide to mutual peace and mutual international happiness, than any theories of social equality, or any silly, useless, unmeaning declamations on the divine right of sovereigns, or on the liberty, fraternity, and privileges of the people. Wherever God's law, revealed in Christianity, mutually influences

princes and people, there, and there only, shall we find that liberty which is the exemption from the tyranny of erroneous prejudice and false reasoning, and the fraternity of Christian brotherhood. And to rebel against the government of a State which is administered upon these principles, or to separate from the rulers of a Church which thus appeals to the Word of God as the foundation or the sanction of its faith and laws, constitutes that crime of disobedience which, in rejecting authority, destroys at the same time the bonds of affection and the ordinance of God; and few crimes are so great as rebellion and schism among the believers in the religion of peace and truth. Miriam, though a prophetess, and Aaron, though the saint of the Lord, are both related to have committed this crime, and to have incurred the severest condemnation of the God of Israel. Their brother, the leader of Israel, had married a woman who is called a Cushite, or Ethiopian. Because he did so, we are told they spake against their ruler. Now we are not informed of the causes of their so doing. The Scripture was not written to gratify our curiosity. We do not know whether the Ethiopian or Cushite woman was Zipporah, who had lately become reunited to her husband, and who is supposed by some of the Jewish writers to have offended Miriam and Aaron by influencing their brother in the choice of the seventy elders of the people, without consulting them. We do not know whether she was a daughter of a king of Ethiopia, as Josephus records; or whether, as is possible, she may have been one of the mixed multitude who had accompanied Israel from Egypt, and had not participated in their sin, we know not. This alone we know, that Moses had not broken the law of God, which permitted the marriage of the people of Israel with any stranger except the Canaanites. (Exod. xxxiv. 16.) Neither had he broken the tacit compact which exists between all rulers and their people, as it exists between parent and child, husband and wife—that he should not use his authority arbitrarily, or harshly, or cruelly, or unjustly. And therefore that Aaron and Miriam, though they were gifted with the honour of the priesthood, and the power of prophecy, were utterly unjustifiable in resisting the authority of Moses; they were consequently both instantly and severely condemned; and their example has left this memorable lesson to the Church of God,—that no gifts nor graces, not even the dignity of the priesthood, nor the possession of prophecy, will justify the rebellion that opposes, nor the schism which separates from, authority, when that authority is exercised according to the higher rule which regulates the whole mass of society. We may rightly believe that the influence of these two eminent personages would soon have alienated the people from their ruler, if it had not been effectually checked. That influence was accordingly met, and opposed, and destroyed in this manner. Moses was already known to be, not merely the meekest or most humble-minded man among the children of Israel, but the man who was favoured above them all with most frequent Divine communications and oracular responses spoken from the Divine Power which attended the encampments of the people. The authority which this frequent communication gave to Moses was now publicly confirmed. Miriam and Aaron were commanded by a voice from the cloud, which manifested the presence of the God of

Israel, to stand at the door of their tents. They obeyed. The same voice then assured them, that whereas the most common mode of imparting the Divine Will was by dreams and visions, or by an inferior manner of receiving the commands of God, Moses, as the great Prophet and as the more honoured friend of the Divine Guide and Leader of Israel, had received, and should continue to receive, the sacred communications from the invisible world from the mouth of that Divine Guide and Leader, as a human friend converses with a human friend. (Numb. xii. 1—8.) He declares that His servant Moses had been faithful to His God, and therefore that his real or supposed lesser defects could not justify their rebellion and opposition. When the voice from the pillar of cloud had thus pronounced the decision of their Divine Leader, the cloud removed from the tabernacle over which it was accustomed to hover, to testify to all the chiefs and people of Israel, that a state of rebellion and schism is also a state in which the usual communications which God made with His people were suspended; and that neither the Priest nor the Prophet, whatever were their former excellencies, could now be acceptable to their Divine Master. The leprosy was always considered as a token of God's punishment, as a proof that the person afflicted with it was guilty of the worst sins. It was the duty also of the High Priest to declare when the leprosy existed, and to pronounce the sentence upon the leprous person, of banishment from the camp of Israel and from the visible Church of God. When the cloud had departed, Miriam was found to be leprous, and Aaron was compelled, by his high office, to declare her disease; and it was only at the intercession of Moses, after the request of Aaron, that the sentence of her perpetual banishment was rescinded, and that, after seven days of separation, she should be restored to the communion of the people. The crime was great. The punishment, and the removal of that punishment, were equally miraculous. As the further pledge and proof of the authority of Moses, Miriam was shut out from the camp for seven days only; and the whole of the twelve tribes heard of the schism, and remained at their station the whole of the seven days, sympathizing with the Priest and the Prophetess, but still obedient to their God and guide. So ended the thirteenth journey of the Israelites. When the seven days had expired, they were commanded to leave Hazaroth, and proceeded to Rithmah, or Paran, or Kadesh-barnea, for these three names are given to their next station[1]. There it was that, being near to the southern border of the land of Canaan, Moses was commanded to send out twelve spies to explore the country, and to bring back a report of their discoveries. To prevent the possibility of jealousy, one spy was selected out of each tribe, except the tribe of Levi, which was to have no inheritance in the promised land, but to be dispersed throughout the country, when it should be conquered by their brethren. We shall consider their report in the next Section; our lesson, however, to be learnt from this portion of the history is, to consider well the danger of rebellion and schism, as interrupting our communion with God and the Church of God; to remember the punishment with which even a

[1] Compare Numb. xii. 16, xiii. 3. 26, with xxxiii. 18, and Deut. i. 20.

prophetess was afflicted, when she became guilty of this sin: and to learn also from the command to the spies to explore the land of Canaan, to understand what are the enemies against whom we must fight, and whom we must conquer also by God's grace, before we can hope to take possession of our own promised rest, the Canaan of our better inheritance.

NUMBERS XXXIII. 17.

The thirteenth journey.—From Kibroth-hattaavah to Hazeroth.

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17 And they departed from Kibroth-hattaavah, and [a] encamped at Hazeroth.

BEFORE CHRIST 1490.

[a] ch. 11. 35.

NUMBERS XII. 1—15.

Leprosy of Miriam.

1 And Miriam and Aaron spake against Moses because of the ‖ Ethiopian woman whom he had married: for [b] he had † married an Ethiopian woman.

‖ Or, *Cushite.*

[b] Exod. 2. 21.

† Heb. *taken.*

2 And they said, Hath the LORD indeed spoken only by Moses? [c] hath he not spoken also by us? And the LORD [d] heard *it.*

[c] Exod. 15. 20. Mic. 6. 4.

[d] Gen. 29. 33. ch. 11. 1. 2 Kings 19. 4. Isai. 37. 4. Ezek. 35. 12, 13.

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

[e] Ps. 76. 9.

4 [e] And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

[f] ch. 11. 25. & 16. 19.

5 [f] And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him [g] in a vision, *and* will speak unto him [h] in a dream.

[g] Gen. 15. 1. & 46. 2. Job 33. 15. Ezek. 1. 1. Dan. 8. 2. & 10. 8, 16, 17. Luke 1. 11, 22. Acts 10. 11, 17. & 22. 17, 18.

7 [i] My servant Moses *is* not so, [k] who *is* faithful in all [l] mine house.

[h] Gen. 31. 10, 11. 1 Kings 3. 5. Matt. 1. 20.

[i] Ps. 105. 26.

[k] Hebr. 3. 2, 5.

[l] 1 Tim. 3. 15.

8 With him will I speak [m] mouth to mouth, even [n] apparently, and not in dark speeches; and [o] the similitude of the LORD shall he behold: wherefore then [p] were ye not afraid to speak against my servant Moses?

[m] Exod. 33. 11. Deut. 34. 10.

[n] 1 Cor. 13. 12.

[o] Exod. 33. 19.

[p] 2 Pet. 2. 10. Jude 8.

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, [q] behold, Miriam *became* [r] leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

[q] Deut. 24. 9.

[r] 2 Kings 5. 27. & 15. 5. 2 Chron. 26. 19, 20.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, [s] lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

[s] 2 Sam. 19. 19. & 24. 10. Prov. 30. 32.

12 Let her not be [t] as

[t] Ps. 88. 4.

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one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, [a] If her father had but spit in her face, should she not be ashamed seven days? let her be [x] shut out from the camp seven days, and after that let her be received in *again*.

15 [y] And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

[a] See Hebr. 12. 9.

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[x] Lev. 13. 46. ch. 5. 2, 3.

[y] Deut. 24. 9. 2 Chron. 26. 20, 21.

NUMBERS XXXIII. 18.

The fourteenth journey.—From Hazeroth to Rithmah (Numb. xxxiii. 18), *or Paran* (Numb. xii. 16), *or Kadesh-barnea* (Numb. xxxii. 8).

18 And they departed from Hazeroth, and pitched in [z] Rithmah.

[z] ch. 12. 16.

NUMBERS XII. 16.

16 And afterward the people removed from [a] Hazeroth, and pitched in the wilderness of Paran.

[a] ch. 11. 35. & 33. 18.

NUMBERS XIII. 1—20.

The spies sent out.

1 And the LORD spake unto Moses, saying,

2 [b] Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them [c] from the wilderness of Paran: all those men *were* heads of the children of Israel.

[4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 [d] Of the tribe of Judah, [e] Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, [f] Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe

[b] ch. 32. 8. Deut. 1. 22.

[c] ch. 12. 16. & 32. 8. Deut. 1. 19. & 9. 23.

[d] ch. 34. 19. 1 Chron. 4. 15.

[e] ver. 30. ch. 14. 6, 30. Josh. 14. 6, 7, 13, 14. Judg. 1. 12.

[f] ver. 16.

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of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called [g] Oshea the son of Nun Jehoshua.]

[g] ver. 8. Exod. 17. 9. ch. 14. 6, 30.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* [h] southward, and go up into [i] the mountain:

18 And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* [k] fat or lean, whether there be wood therein, or not. And [l] be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

BEFORE CHRIST 1490.

[h] ver. 21.
[i] Gen. 14. 10. Judg. 1. 9, 19.

[k] Neh. 9. 25, 35. Ezek. 34. 14.
[l] Deut. 31. 6, 7, 23.

LET US PRAY, *that we be permitted by God's good providence to live a quiet and peaceable life in all godliness and honesty. That we never unite with the factions that disturb the State, nor with the schisms that divide the Church; but that we dwell among our own people, and worship with our own people, with the grateful persuasion that our rulers in Church and State desire only the good of the nation, and the honour of God, and that we study well, as we journey through the wilderness, the strength of the enemies of our salvation, and the excellencies of the land of promise.*

O LORD, our heavenly Father, high and mighty, King of kings, and Lord of lords, the only Ruler of the Governments, the Sovereigns, the States, and the Churches of this world; we Thine unworthy servants, do render to Thee our humble and hearty thanks that we are the citizens of that land where Thy Holy Word is so given by Thy Church to the people in the ordinances of Thy Church in the daily service, and in the weekly prayer, that the knowledge of Thy truth is common to the prince and the peasant, and to all orders and conditions of men among us. We humbly thank Thy holy name that the course of this world has been so ordered by Thy Providence, that Thy Holy Word is received among this our own religious and Christian people, as the foundation of the public law, the guide to the lawgiver in the Senate, and the director of the conscience of the loyal and obedient people. Make us duly sensible of these Thy mercies. Give us a heart to love and fear Thee, and to submit to every ordinance of man for Thy sake, that Thy holy name be not blasphemed, nor Thy true religion be dishonoured, by our uniting ourselves with unreasonable and factious men. Enable us to do our duty in that state of life to which Thy Providence shall call us. May we live a quiet and peaceable life in all godliness and honesty. May we study to be quiet amidst the storms

that convulse the State, and the agitations that distress the Church. If there be any grievance to call forth our sorrow, give us such wisdom and moderation in submitting the causes of our grief to the consideration of our rulers, that we give no just cause of offence, that our Christian faith and Christian practice be alike free from condemnation, or blame, or censure. Keep us from the love of needless change. Give us the blessing of perpetual improvement, when time and thoughtful deliberation shall justify the hope of useful change. Enlighten our hearts by Thy wisdom, that we never be the victims of factions in the State, nor separate from the communion of the Church of our people and nation. Give peace in our time, O Lord. In mercy protect the Sovereign. Teach our senators wisdom. Prosper the consultations of the legislature of this Christian realm, to the advancement of Thy glory, the good of Thy Church, and the safety, honour, and welfare of the empire. We thank Thee that we are enabled with a deep and grateful sense of Thy mercy to worship Thee in the communion of that part of the Universal Church which is established by the public law among us. We thank Thee for the conviction, that, whatever be the changes and the chances, the questions and the convulsions that may at any time divide us, our rulers desire, as in Thy presence, and under the teaching of Thy Word, to continue and to preserve among us, peace and happiness, truth and justice, religion and piety. We thank Thee for all the blessings of security and safety afforded us by the public law, and for all the means of grace ordained in Thy Holy Church. So enable us to unite with our grateful sense of these our earthly blessings the greater blessing of the well-founded hope of immortal glory and happiness hereafter, that we fail not to attain Thy promises. Save us not only from the political evils of clamorous faction, sullen discontent, and heart-burning hatred of our rulers in the State, save us not only from the restless divisions, the scornful pride, and the bitter envyings, which lead to schisms and separations from the communion of Thy Church; save us also, we beseech Thee, from every unholy passion, every enemy of our salvation, every evil thought, word, and work, every vain imagination which may exalt itself against Thee our God, and hinder our way to heaven. Teach us the dangers that beset us, and grant us Thy grace and strength to avoid them. Guide us in our journey through the perils in the wilderness of life, that we may overcome all the enemies of the salvation of the soul, and finally rest with Thee for ever in that holy land of promise, where faith shall be turned into sight, and prayer into praise, and hope into the possession of the conquest over all evil, and the enjoyment of all good. So be with us all our journey through, so bring us from earth to heaven, for the sake of Jesus Christ our Lord. And in His name and in His words we call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the meekness of Moses.* Numb. xii. 3.

"*Now the man Moses was very meek.*"—"This verse," observes Dr. Kennicott, "strikes almost every reader with surprise; partly on its own account, partly from its connexion. That Moses was *meek above all men*, if true, was not at all likely to have been recorded by *himself*; it is still less likely to have been said by one who has recorded himself as a man of *great warmth*. (See Exod. ii. 11—14; v. 22; xi. 8; xxxii. 19. 22; Numb. xi. 13; and xvi. 15. And as to Numb. xx. 10. 12, see Ps. cvi. 32, 33.) But if Moses had been, in fact, *the meekest of men*, the record of such a quality seems to have no connexion with the context here. The preceding verses set forth that Miriam and Aaron exalted

themselves *as rivals to Moses*, boasting that *God had spoken* by *them* likewise. And, in the verse following, God declares that He *revealed Himself* to Moses *more* than to any other prophet. It therefore seems necessary to consider this third verse as connected with the Divine communications, and to translate the words thus: '*Now the man Moses gave forth more answers*' (from God) [so also Bishop Horsley], or, '*was highly favoured with answers* above all the men which were upon the face of the earth:' *erat responsor eximius* (עני מאד) *præ omni homine*, &c. Such is the excellent version of this place in a thesis under the very learned Albert Schultens, in 1725. This author refers to Juchasin, where Ezra is called עני כמשה, *responsor similis Mosi*. And it is very remarkable, that sixteen MSS. read עניו here, agreeably to the word in Juchasin [1]."

NOTE 2. *On the leprosy of Miriam*: "*And, behold, Miriam became leprous, white as snow.*" Numb. xii. 10.

I have given an account of the leprosy in Part V. Sect. cxxxvi. pp. 445—447, and thither I refer the reader who desires more particular information respecting that singular disease, and the laws which were ordained for the treatment of such as were afflicted with it.

[1] Kennicott's Remarks, p. 57.

SECTION CL. NUMBERS XIII. 21—33. XIV.

TITLE.—*The three degrees of happiness. Man destroys his highest happiness by refusing to believe the possibility of attaining it. The spies are sent to view the promised land: they bring back the report of the danger of the attempt to invade it. The people desire to return to Egypt. Intercessory prayer of Moses for their pardon, which is granted. The declaration that God's glory shall fill the earth. England is the present accomplisher of the prophecy.*

INTRODUCTION.—Happiness is that condition of mind which the mind prefers, because it finds in it greater satisfaction than in any other. There are three degrees of happiness. One is common to us with the savage: it consists in the pleasures of the chase and of the field, the gratification of the appetites, and freedom from pain and disease. The next is common to us with the heathen: it consists in the enjoyment of the intellectual tastes, the beauties of poetry, the splendour of eloquence, the deep speculations of philosophy, and the pleasures of literature in general. The third is common to us with the wise and good of the Church on earth in all ages, with the spirits of the just made perfect in heaven, with the innumerable company of angels, with Christ, the Mediator of the New Covenant, and with God the Judge of all. It consists in that communion with God, which begins on earth, to be continued in heaven. It consists in personal religion; in making our duties privileges, and our privileges duties; and in peace with God, with the world, and with ourselves. So great is this third and highest degree of happiness, that our preferring of the first or the second forms of satisfaction would not be believed, if the experience of our hearts did not assure us of the universality of the folly and wickedness of the choice. And this inward universal self-experience alone can answer the question which is so commonly and so triumphantly proposed by the Deist and the Infidel, to the probability of the events which are recorded in this Section. The people had now come to the southern border of the promised land, which

their fathers had possessed, which they had earnestly desired to occupy, and where their painful wanderings in the wilderness were to cease. On arriving there, instead of going up at once to take possession of their inheritance, they demanded that spies be sent to survey the land, and report to them the probability of its easy conquest. Twelve men are accordingly selected, who proceed from the encampment in the south, through the whole extent of the country beyond the future extreme border of the tribe of Naphtali to the north. From thence, returning, they passed by Hebron, (where Abraham was buried in the cave of Machpelah, and thus became the silent witness to the ownership of the land by his descendants,) till they arrived again at the camp, after an absence of forty days. Two of their number, who are supposed to have been Joshua and Caleb, brought back with them some of the fruits of the land,—the grapes of Eshcol, a brook which flowed not very far from Bethlehem,—as a proof of the fertility of the country. These two spies gave not only, in conjunction with the other ten, a good report of the beauty of the land, but they affirmed the easiness of its conquest. The ten other spies, however, gave an opposite account. They dwelt upon the strength of the cities, the gigantic stature of the warlike tribes, and the number of the nations who occupied it. And they so influenced the minds of their hearers, that the people elected a captain, and demanded to be led back again into Egypt, there to be once more the bondslaves of the tyrant from whom they had been so miraculously delivered, provided only they escaped with their lives, and enjoyed once more the abundant and luxurious food, which recompensed their degradation and servitude. Canaan is the type of Heaven, where the highest happiness is possessed for ever. Egypt is the type of the world, where the spirit is enslaved, though the intellect may revel in the inferiorities of the first and second degrees of happiness: and as Israel refused to possess their inheritance, because of the imagined dangers and difficulties before them, so do we shrink from our higher, better felicities, from the fear of the world's frown; so do we prefer the lower and lesser happiness, to the peace, which neither all the wealth and allurements of the bondage of evil can afford us. And we could not believe that the people of Israel would thus have acted, if we did not ourselves know and feel that we sin, deeply sin, wilfully and presumptuously sin, against light, conviction, knowledge, and resolutions, the hope of future happiness, and the strivings of the Spirit of God. This great crime met, as we might have expected, the just displeasure of their Divine Leader. The glory which manifested His sacred presence came down from the more distant place it had occupied, and appearing over the tabernacle of the congregation (Numb. xiv. 10) a voice was heard speaking to Moses. The voice declared, that the sin of the people, in provoking Jehovah by their disbelief that His power would give them the land He had promised, was so great, that He would cast them off from being His own people, and accomplish His promises in the person and family of Moses, as the descendant of Abraham, to whom they had been originally made. No sooner was this Divine promise made to Moses, than the highest proof of his disinterestedness was instantly afforded. Though the highest object of human ambition—the possession of great power,

and the certainty of handing down that power to his descendants, who would become a nation greater than Israel, was offered to him, he did not hesitate in his decision. He had already refused to become the son of Pharaoh's daughter, though his consent to the assumption of that title would have given him the power and sovereignty over Egypt. And he now declined to become the new founder of the nation which should give the line of the Messiah to the world. He immediately offered to God that pious intercessory prayer for the children of Israel, which may be said to be summed up in our own beautiful Liturgy in the petition, "Deliver us for Thine honour:"—"Deliver us for Thy Name's sake." The Egyptians, he says, will hear of Thy mercy to me, and of the failure of Thy promise to Thy people, and they will blaspheme the God of Israel by saying, that though the Lord appeared face to face with His people, yet He was not able to bring them into the land of promise. Thou art long-suffering, forgiving iniquity, though not clearing the guilty, that is, not destroying those whom Thou punishest. Pardon, I beseech Thee, their iniquity.—His prayer was heard. The declaration was made, that though His people Israel might be punished, and though His servant Moses would not become the channel through which the promise would be fulfilled; yet the Providence of God would so order the course of events, that all the earth (Numb. xiv. 20) should be filled with the glory of the Lord. The sentence was then pronounced, which we shall consider in the next Section, that the people of that generation should return into the wilderness, and die there. God sware in His wrath that they should not enter into His rest; and that generation did not possess it. The declaration, however, was made at the same time, that the whole earth should be filled with the glory of the God of Israel. Nearly four days of the Lord, or four thousand years, have elapsed since that declaration was made. The children of Israel were commanded to wander in the wilderness till the time came when the promised land was to be possessed. The descendants of the same people now wander in the wilderness of the world, till the times of the Gentiles shall be fulfilled, when they shall again possess their earthly Canaan, and hope for a better, that is, a heavenly inheritance. But, in the mean time, the glory of their God and our God is filling and will fill the earth. And so it has been, and so it is, that the Providence of God has elected this land and this people to be the chief and honoured instrument for the accomplishment of this prophecy. No country under heaven exerts greater influence over the millions of the human race than our own noble and religious land; and, so long as we make God's glory our honour, so long we may believe the God of nations will be our shield and our protection. "Them that honour me, I will honour" is the promise which has the force of a law of nature. God will honour, and cause honour to be given to those who serve Him, whether they be individuals, or nations, or governments, or churches. "Thy blessing, O God, is upon Thy people."

NUMBERS XIII. 21—33.

BEFORE CHRIST 1490.

21 ¶ So they went up, and searched the land [a] from the wilderness of Zin unto [b] Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where [c] Ahiman, Sheshai, and Talmai, [d] the children of Anak, *were*. (Now [e] Hebron was built seven years before [f] Zoan in Egypt.)

23 [g] And they came unto the ‖ brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the ‖ brook ‖ Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, [h] unto the wilderness of Paran, to [i] Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with [k] milk and honey; [l] and this *is* the fruit of it.

28 Nevertheless [m] the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw [n] the children of Anak there.

29 [o] The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And [p] Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 [q] But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they [r] brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and [s] all the people that we saw in it *are* † men of a great stature.

33 And there we saw the giants, [t] the sons of Anak, *which come* of the giants: and we were in our own sight [u] as grasshoppers, and so we were [w] in their sight.

[a] ch. 34. 3. Josh. 15. 1.
[b] Josh. 19. 28.
[c] Josh. 11. 21, 22. & 15. 13, 14. Judg. 1. 10.
[d] ver. 33.
[e] Josh. 21. 11.
[f] Ps. 78. 12. Isai. 19. 11. & 30. 4.
[g] Deut. 1. 24, 25.
‖ Or, *valley*, ch. 32. 9. Judg. 16. 4.
‖ Or, *valley*.
‖ That is, *A cluster of grapes*.
[h] ver. 3.
[i] ch. 20. 1, 16. & 32. 8. & 33. 36. Deut. 1. 19. Josh. 14. 6.
[k] Exod. 3. 8. & 33. 3.
[l] Deut. 1. 25.
[m] Deut. 1. 28. & 9. 1, 2.
[n] ver. 33.
[o] Exod. 17. 8. ch. 14. 43. Judg. 6. 3. 1 Sam. 14. 48. & 15. 3, &c.
[p] See ch. 14. 6, 24. Josh. 14. 7.
[q] ch. 32. 9. Deut. 1. 28. Josh. 14. 8.
[r] ch. 14. 36, 37.
[s] Amos 2. 9.
† Heb. *men of stature*.
[t] Deut. 1. 28. & 2. 10. & 9. 2.
[u] Isai. 40. 22.
[w] 1 Sam. 17. 42.

NUMBERS XIV. 1—25.

BEFORE CHRIST 1490.

1 And all the congregation lifted up their voice, and cried; and [x] the people wept that night.

2 [y] And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or [z] would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, [a] Let us make a captain, and [b] let us return into Egypt.

5 Then [c] Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ [d] And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, [e] The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD [f] delight in us, then he will bring us into this land, and give it us; [g] a land which floweth with milk and honey.

9 Only [h] rebel not ye against the LORD, [i] neither fear ye the people of the land; for [k] they *are* bread for us: their † defence is departed from them, [l] and the LORD *is* with us: fear them not.

10 [m] But all the congregation bade stone them with stones. And [n] the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people [o] provoke me? and how long will it be ere they [p] believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and [q] will make of thee a greater nation and mightier than they.

13 ¶ And [r] Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: [s] *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* [t] thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 ¶ Now *if* thou shalt

[x] ch. 11. 4.
[y] Exod. 16. 2. & 17. 3. ch. 16. 41. Ps. 106. 25.
[z] See ver. 28, 29.
[a] Neh. 9. 17.
[b] See Deut. 17. 16. Acts 7. 39.
[c] ch. 16. 4, 22.
[d] ver. 24, 30, 38. ch. 13. 6, 8.
[e] ch. 13. 27. Deut. 1. 25.
[f] Deut. 10. 15. 2 Sam. 15. 25, 26 & 22. 20. 1 Kings 10. 9. Ps. 22. 8. & 147. 10, 11. Isai. 62. 4.
[g] ch. 13. 27.
[h] Deut. 9. 7, 23, 24.
[i] Deut. 7. 18. & 20. 3.
[k] ch. 24. 8.
† Heb. *shadow.* Ps. 121. 5. Isai. 30. 2, 3. Jer. 48. 45.
[l] Gen. 48. 21. Exod. 33. 16. Deut. 20. 1, 3, 4. & 31. 6, 8. Josh. 1. 5. Judg. 1. 22. 2 Chron. 13. 12. & 15. 2. & 20. 17. & 32. 8. Ps. 46. 7, 11. Isai. 41. 10. Amos 5. 14. Zech. 8. 23.
[m] Exod. 17. 4.
[n] Exod. 16. 10. & 24. 16, 17. & 40. 34. Lev. 9. 23. ch. 16. 19, 42. & 20. 6.
[o] ver. 23. Deut. 9. 7, 8, 22. Ps. 95. 8. Hebr. 3. 8, 16.
[p] Deut. 1. 32. & 9. 23. Ps. 78. 22, 32, 42. & 106. 24. John 12. 37. Hebr. 3. 18.
[q] Exod. 32. 10.
[r] Exod. 32. 12. Ps. 106. 23. Deut. 9. 26, 27, 28. & 32. 27. Ezek. 20. 9, 14.
[s] Exod. 15. 14. Josh. 2. 9, 10. & 5. 1.
[t] Exod. 13. 21. & 40. 38. ch. 10. 34. Neh. 9. 12. Ps. 78. 14. & 105. 39.

BEFORE CHRIST 1490.

kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not [n] able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD *is* [w] long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, [x] visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 [y] Pardon, I beseech thee, the iniquity of this people [z] according unto the greatness of thy mercy, and [a] as thou hast forgiven this people, from Egypt even ‖ until now.

20 And the LORD said, I have pardoned [b] according to thy word:

21 But *as* truly *as* I live, [c] all the earth shall be filled with the glory of the LORD.

22 [d] Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now [e] these ten times, and have not hearkened to my voice;

23 [f] † Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But my servant [g] Caleb, because he had another spirit with him, and [h] hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, [i] and get you into the wilderness by the way of the Red sea.

BEFORE CHRIST 1490.

[c] Ps. 72. 19.

[d] Deut. 1. 35. Ps. 95. 11. & 106. 26. Hebr. 3. 17, 18.

[e] Gen. 31. 7.

[f] ch. 32. 11. Ezek. 20. 15.

† Heb. *If they see the land.*

[g] Deut. 1. 36. Josh. 14. 6, 8, 9, 14.

[h] ch. 32. 12.

[i] Deut. 1. 40.

[n] Deut. 9. 28. Josh. 7. 9.

[w] Exod. 34. 6, 7. Ps. 103. 8. & 145. 8. Jonah 4. 2.

[x] Exod. 20. 5. & 34. 7.

[y] Exod. 34. 9.

[z] Ps. 106. 45.

[a] Ps. 78. 38.

‖ Or, *Hitherto.*

[b] Ps. 106. 23. Jam. 5. 16. 1 John 5. 14, 15, 16.

INTERCESSORY PRAYER FOR THE WHOLE CATHOLIC CHURCH OF CHRIST.

LET US PRAY, *that we be anxious and resolute to secure our highest happiness; that we abide in the communion of the Church of Christ; that we promote its unity, extend its influence, and uphold the two chief objects for which it was instituted—the glory of God, and the good of man; that God's Holy Spirit would so rule the hearts of Christians, that error, disunion, and needlessly-alienating laws, be put away, both by rulers and people, in all Churches; and that Britain be honoured as the accomplisher of the prophecies of God.*

O LORD and Head of the Church, from the creation of man till the day when the dead, small and great, shall stand before Thee! Thou who didst call Thy people Israel from Egypt, and placed before them the better land of their inheritance; and who hast prepared for us, Thine unworthy servants, those good

things that pass man's understanding; so give us, we pray Thee, the assistance of Thy grace; so pour forth the influences of Thy Holy Spirit upon us, that we never prefer the love of the world to the love of God, nor value the lower happiness which contented the Gentile who knew not God, above that higher happiness which is the portion of the children of God. May we never rest till we be at peace with Thee. Put upon us the whole armour of God. Make us strong and of good courage. Tread down Satan under our feet. Enable us to conquer every enemy of the soul that seeks its better portion. Suffer us not to fall away from Thee, nor to go back into the slavery and bondage of sin. Swear not in Thy wrath that we shall not enter into Thy rest. And because we dare not hope for Thy grace while we neglect the means of grace, keep us stedfast, we beseech Thee, in the communion of Thy holy Church. May we ever rejoice in its sacraments, offer its prayers, and join in its holy praises. As Thy servant Moses approached to Thee in the day when the Church and the people of Israel became divided between the resolute and the irresolute, and implored Thee to pardon the transgressors, to accomplish Thy promises, and to bring Thy people to their inheritance; so enable us, we pray Thee, to offer to the God of the Christian Church our humble prayers to heal the divisions of Thy Church, to unite those, for whom the blood of Christ was shed, into one body, as they have the one hope of their calling, the better Canaan of Heaven, the rest that remaineth for the people of God. O Lord, arise, help Thy Church, and deliver it from its divisions, for Thy Name's sake, O God! we have heard with our ears, and our fathers have declared unto us, the noble work which Thou hast in all ages done for Thy holy Church. O Lord, arise, help us, and deliver us, for Thine honour, from all the heresies, sects, and schisms, which rend Thy Church, provoke the contempt of Thine enemies, call forth the blasphemy of the infidel and the heathen, and hinder the progress of Thy Gospel among mankind. Send forth Thy light and Thy truth, that they may be the bond of union to all that hope in Thee. Lengthen the cords and strengthen the stakes of Thy Church, that our own people, in all parts of the world, may be enfolded within one communion. So extend the commerce and name of England, and so extend with them the power of Thy religion, the influence of Thy Church, and the knowledge of Thy holy Word, that this our own land be the leaven of mankind, the Canaan of these latter days; that Thy name may be known to all the earth, Thy saving health to all nations. Rule, we pray Thee, in the hearts of all to whom the message of God, through Christ, has been made known; that a new heart and a new spirit be given to all Christian Churches, to all Christian governments, to all Christian rulers, and to all Christian people. If there be in the Church of Rome, or in the Churches which acknowledge the power and authority of the ruler of that Church, any one custom, law, article, or sentiment, which Thy word does not sanction, nor Thy will approve, and which has caused and does cause useless, and needless, and unjust alienations between Christian and Christian; so give Thy grace to the rulers and people of that Church, that they remove from among them the root of bitterness which springs up to divide the Universal Church. If there be in the Church of England, or in the Churches which hold communion with that Church, any one custom, law, article, or sentiment, which Thy word does not sanction, nor Thy will approve, and which causes useless, and needless, and unjust alienation between Christian and Christian; give Thy grace to the rulers and people of that Church also to remove from among them the root of bitterness which springs up to divide the Universal Church. Whatever root of bitterness or alienation between Christian and Christian there may be in Rome or England, or in any Church, or sect, or party, or

individual which professes to believe in the faith of Christ crucified; so send forth the spirit of truth and love, of light and of peace; so send forth the spirit of wisdom and might, that they remove the error, and the hatred, and the darkness, and the weakness, and the folly, and the irresolution that may have marked their counsels. May the senators and the people who call upon Thy name be enabled to hold the unity of the Spirit in the bond of peace, and so become one fold under one Shepherd. Accomplish Thy prophecies. Fulfil Thy promises. Restore unity and peace to Thy Church. Make the family of man the family and Church of God. And so bless and prosper the religion and the liberties, the greatness and the wealth, of this our own land, that we be honoured, as Thy people of old were honoured, in filling the earth with the glory of God. So be with us, that the prosperity of our Church and of our government be identified with the honour of God and the good of all mankind. O God! be Thou our own God. Give us, and ours, and all for whom we ought to pray, Thy present and Thine everlasting blessing. We ask all, not in our own name, but in the name and in the words of our blessed Lord and Saviour. We pray to Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE *On the influence of England as the accomplisher of the prophecies.* Numb. xiv. 21.

The meaning of this passage seems to be, that even if the twelve tribes of Israel shrank from the high office of bearing the standard of the God of Truth against the idolatry and corruption of the world, other nations should be raised up to extend the dominion of good over evil, and to accomplish the original prediction, that the Seed of the woman should bruise the serpent's head. The whole history of the world and of the Church may be said to be merely the detailed account of the manner in which the providence of God accomplishes this original prophecy. From the earliest ages God has always chosen or set apart one family or nation to be the depository of His word and will, and the instrument of its conservation and propagation. Of the sons of Adam, He chose Seth; of the descendants of Seth, He chose Noah; of the sons of Noah, He chose Shem; of Shem's posterity, He chose Abraham; of Abraham's sons, He chose Isaac; of Isaac's sons, He preferred the younger, Jacob; of Jacob's sons, He chose Judah, to be the head of that tribe to which His temple was to appertain, and, above all, from whom David was to spring, the ancestor, according to the flesh, of Him who was at once "David's son and David's Lord." So long as this Jewish polity lasted, and until Shiloh came, while the rest of the tribes were shattered into fragments, or swallowed up in the indiscriminate mass of human kind, Judah retained her integrity and severance from all others; in spite of every effort to wrench it from her grasp, she still held "the sceptre;" and in spite of the envy of surrounding nations, she still retained her own "lawgiver," her own governor, who administered her own laws. But no sooner had He come for whose sake alone she was thus wondrously preserved, than the sceptre dropped from her palsied hand, and the independence, the very existence of Judah, was at an end. It would seem that at this point, seeing that He was at last come "to whom the gathering of the peoples" (יִקְהַת, ἐθνῶν) was to be, and the Church of God was to be coextensive with the globe, the selection of some one highly-favoured family or nation would cease to be an ordinance of God. The early Churches, and, for a time, the Church of Rome, had the high honour conferred upon them of being made the depositories of the truth. When Rome, by its gradual apostasy, permitted, however, the sceptre of the more undefiled truth to fall from its hand, our own highly-favoured nation succeeded to its influence over the hearts and minds of the reflecting and truthful portion of mankind. Passing over the dark period which separates the Apostolic Churches from the time of Wickliffe, we find England is raised up to be the chosen asylum of the truth, and the heaven-illumined beacon whence its rays are destined to shine with renewed lustre over the nations sitting once more in darkness and the shadow of death. Here she has thenceforth taken up her settled abode,

"Hic illius arma, hic currus;"

and, to the eye of the Christian inquirer into the dealings of Providence with man

the history of England, from that hour to the present, is but a development of God's signal guardianship of our favoured land, granted to her for the purpose of fitting her to be the evangelizer of the universe. For what other purpose shall we say that this small island, in the northern ocean, has been blessed with so large a measure of civil liberty, secured to her by her well-poised constitution; a commerce that girdles the globe; a sceptre that touches the east and the west, and knows no rival, no equal; a literature that has identified with itself the truths and doctrines of revelation; so that in England alone the Bible is a classical book; a language bearing the impress of her people, fit for eloquence and poetry, for philosophy and morals, for statesmen who defend her rights, and for theologians who proclaim her faith; fit to make immortal the inspirations of genius, and the dictates of wisdom; to give adequate expression to the revelation of Heaven [1], and to be an instrument for the general diffusion of its truths; a language spoken at this moment by a hundred millions of the human race, and bidding fair, ere long, to be all but universal! What shall we say of her matchless Liturgy; of her colonies—colonies which she has not merely acquired by right of conquest, but by necessity of state; not merely by the vigour of her arm, but by the fiat of the Almighty, the giver of victory; not from thirst of territorial aggrandizement, but in spite of the repugnance of her parliaments, the remonstrances of her statesmen, the disapprobation of her people; in obedience to a law from on High, which COMPELS her to be "the first of the nations!" "Not for your sakes," may God say to us, "I do this, but for mine holy Name's sake [2]." Not for the sake of bestowing upon this once-despised island the glory of universal empire, and gathering into one crown of dazzling effulgence the jewels of every subject diadem; but that, bearing in her hand the everlasting Gospel, she may fly with expanded wing to every clime that owns her sway, and share with them, not only the blessing of civil liberty, but the light of the truth, which whoso believes, is "free indeed." This I believe to be the high destiny of England. Let her remember that the cross surmounts the diadem, and that a wide diffusion of the truth which she is commissioned to deliver will be the lasting honour of her name, and the stable foundation of an empire which knows no limits.

[1] Compare our English version of the Bible with any other modern version whatever.

[2] Ezek. xxxvi. 22.

SECTION CLI. NUMBERS XIV. 26—45. PSALM XC.

TITLE.—*No natural reason can be assigned for the present shortness of human life. The possibility of the truth of the Jewish tradition, that the average length of life became seventy years at the rebellion of the Israelites in the wilderness. The sentence of banishment from Canaan being pronounced on the people, they attempt to obtain possession of the promised land without the Divine assistance. Future happiness to be obtained by faith, not by presumption. The prayer of Moses in the ninetieth Psalm.*

INTRODUCTION.—Nothing is more unphilosophical than Infidelity. The rejectors of the miracles, and the deniers of the truth of Christianity in modern days, are accustomed to urge precisely the same argument in defence of their unbelief which used to be urged in the time of the Apostles. It is this:—That because the experience of our senses demonstrates to us the uniformity and regularity by which the world is upheld or governed, it therefore follows that the world always has been, and always will be upheld or governed precisely in the same manner. "Where is the promise of His coming?" was the language of the persons to whom they spake. "Since the fathers fell asleep, all things continue as they were from the beginning of the creation [1]." "How can I believe," says

[1] 2 Pet. iii. 4.

the German Neologian, and the English Deist, "in the records of the so-called Divine writings, when the evidence of my senses testifies the general law by which all things continue in one unbroken, continuous, regular, uniform order? As the world is, so the world has been. As the world has been, so the world will be." No argument can be so unphilosophical, so absurd, or so totally contradicted by the evidence of the senses themselves. There is not a rounded pebble on the highway, nor a coal dug from the mine, nor a fossil insect imbedded in the crust of the earth, which does not at once declare, that as they could not make themselves, nor preserve themselves, nor place themselves where they were found, so the hand which framed the earth itself, both ruled that earth, and upheld that earth, by a system which is contrary to the present regular and uniform law. The argument by which the Infidel defends his rejection of the miraculous or non-uniform government of the world has been applied to the differences between the longevity of man at the present day, and the length of life attributed to him in the Scriptural records. The average length of human life at present varies from sixty to eighty years. The average length of life before the Deluge varied from eight hundred to nine hundred, or nearly a thousand years. Between the Deluge and the time of the Dispersion, that average length of life was diminished to a period of from two to three hundred years. Between the Dispersion and the time referred to in this Section, when the sentence was pronounced on the Israelites after their rebellion on the report of the spies, the average length of life varied from one hundred to two hundred years. The tradition amongst the Jews, which is received as true by Bishop Horsley[2], and by others of the best commentators, is, that the length of life was then reduced to its present average of sixty, seventy, or eighty years. I believe this to have been so. It has been the almost uniform belief of the Church; and it is certain, if we may believe the accounts of many who have attained to the most advanced age in later centuries, that there is no cause to be assigned for the longer or shorter average duration of life but the will of God. In His hands are our life and death. The Ninetieth Psalm is said to have been written by Moses on this occasion; and there seem to be so many allusions to the events here recorded, that we may safely believe the Jewish tradition which assigns to it this date. The Section begins with the declaration of the Divine leader of Israel, after the murmuring of the people on the report of the spies recorded in the last Section, that all the people who came out of Egypt should die in the wilderness except the Levites, and Joshua, and Caleb. Their wandering had now only continued two years. They were sentenced to wander thirty-eight years longer, that is, forty years altogether, till the whole existing generation died. They should perish, and their children should inherit the land (Numb. xiv. 26—33). The spies had surveyed the land through forty days. Their wanderings, they were assured, should continue forty years—a day for a year, according to the usual mode of calculation adopted in other parts of

[2] Translation of the Psalms, vol. ii. pp. 71. 230, *note*.

the Sacred records[3]. A most remarkable declaration is made at the conclusion of this denunciation, "Ye shall know," says the Divine Oracles, "my breach of promise." All God's promises are conditional. They are lost when God's commandments are broken, and the soul is not restored by faith and repentance to God's favour. The ten spies are destroyed. The people, feeling once more a desire to possess the Holy Land, after mourning at the sentence of their destruction in the wilderness, resolve to obtain by presumption the inheritance which they had forfeited by disobedience. They resolved, though without the Divine presence, to go up from the wilderness to attack the inhabitants of Canaan, and to possess the land of their fathers. But the lessons are afforded us,—that God must be honoured, and the soul be saved, in that way only which God has commanded, and not in that which man has invented; and that the judgments of God will be as certainly accomplished as His promises, in His own time, and according to His own decrees. They attack the people of Canaan. The cloud remains in the camp. Israel is defeated to Hormah, that is, defeated to "the place of the curse," or defeated with the curse of God upon them, excommunicating them from His presence. He sware in His wrath that they should not enter into His rest; and they all perished in the wilderness. On this occasion the ninetieth Psalm is said, by Jewish tradition, to have been written. It abounds with apparent allusions to these transactions. It begins with acknowledging the mercy of God to their fathers, that He was their refuge and their home (ver. 1): it alludes to God's eternity as contrasted with man's mortality (ver. 2). The third verse again alludes to the sentence, "Thou turnest Thy people from the borders of Canaan to destruction in this barren wilderness; but Thou wilt say to their children, "Return to possess the promised land."—And whereas in times of old the age of man was a thousand years, now they are but as the grass of the field. In the morning they flourish: in the evening they are cut down, as the ten spies have been destroyed, as in a moment (Numb. xiv. 37). We are consumed as a people by Thine anger, and we deserve to be troubled by Thy wrath; for Thou hast set our iniquities and the secret sins, the secret conspiracies of our people, in the light of Thy countenance. And now all our days must be passed in the wilderness under Thy wrath. The sentence has been pronounced upon us, and threescore years and ten shall be the length of our lives, or the labour and the sorrow of fourscore years, and then we die in this wilderness away from the land of our fathers (ver. 9, 10). We thought not of Thy power thus to shorten life, and therefore we have not feared Thee as we ought (ver. 11). Teach us now to number our days: give us true repentance: restore to us Thy favour (ver. 12). Protect us still (ver. 13). Bless us still, in spite of our sins, through the remainder of our days (ver. 14). Still make us glad at the end of our lives in the hope of a better Canaan, though Thou afflict us with the loss of the present inheritance. Make our children blessed, though their fathers perish. So let the favour of God establish His promises, and then our escape from Egypt, the building of our tabernacle, and

[3] Dan. xii. 11; Rev. xi. 3; xii. 6.

all the work of our hands, though we have fallen and are punished, shall be accomplished to Thy people Israel, even though the present generation must perish (ver. 15—17). Such appears to be the meaning of this prayer of Moses: and we shall do well to remember that, as the Morning Services of our Church begin with reminding us of the sentence which elicited this prayer, that "God sware in His wrath that His people should not enter into His rest;" and as this Psalm is read in our Burial Service to comfort the mourners who hope for a better land of promise, the true and heavenly Canaan; we ought to apply the warning, and offer the prayer; to tremble at God's word, lest we lose the "rest that remaineth for the people of God;" and to pray that God be our refuge in the wilderness through which we are passing, and our comfort and our strength in that hour when our days of labour and sorrow at the end of our "threescore years and ten, or of our fourscore years," be over; for happy is that man alone who can die in peace with the God of Israel after his wanderings in the wilderness of life.

NUMBERS XIV. 26—45.

BEFORE CHRIST 1490.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 [a] How long *shall I bear with* this evil congregation, which murmur against me? [b] I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, [c] *As truly as* I live, saith the LORD, [d] as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and [e] all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I †sware to make you dwell therein, [f] save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 [g] But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which [h] ye have despised.

32 But *as for* you, [i] your carcases, they shall fall in this wilderness.

33 And your children shall ‖ [k] wander in the wilderness [l] forty years, and [m] bear your whoredoms, until your carcases be wasted in the wilderness.

34 [n] After the number of the days in which ye searched the land, *even* [o] forty days, each day for a year, shall ye bear your iniquities, *even* forty years, [p] and ye shall know ‖ my breach of promise.

35 [q] I the LORD have said, I will surely do it unto all [r] this evil congregation, that are gathered together against me: in this wilderness they shall

BEFORE CHRIST 1490.

[a] ver. 11. Exod. 16. 28. Matt. 17. 7.
[b] Exod. 16. 12.
[c] ver. 23. ch. 26. 65. & 32. 11. Deut. 1. 35. Hebr. 3. 17.
[d] See ver. 2.
[e] ch. 1. 45. & 26. 64.
† Heb. *lifted up my hand*, Gen. 14. 22.
[f] ver. 38. ch. 26. 65. & 32. 12. Deut. 1. 36, 38.
[g] Deut. 1. 39.
[h] Ps. 106. 24.
[i] 1 Cor. 10. 5. Hebr. 3. 17.
‖ Or, *feed.*
[k] ch. 32. 13. Ps. 107. 40.
[l] See Deut. 2. 14.
[m] Ezek. 23. 25.
[n] ch. 13. 25. 1490
[o] Ps. 95. 10. Ezek. 4. 6.
[p] See 1 Kings 8. 56. Ps. 77. 8. & 105. 42. Hebr. 4. 1.
‖ Or, *altering of my purpose.*
[q] ch. 23. 19.
[r] ver. 27, 29. ch. 26. 65. 1 Cor. 10. 5.

BEFORE CHRIST 1490.

be consumed, and there they shall die.

[a] ch. 13. 31, 32.

36 [a] And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, [c] died by the plague before the LORD.

[c] 1 Cor. 10. 10. Hebr. 3. 17. Jude 5.

[u] ch. 26. 65. Josh. 14. 6, 10.

38 [u] But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still.*

39 And Moses told these sayings unto all the children of Israel: [x] and the people mourned greatly.

[x] Exod. 33. 4.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, [y] we *be here*, and will go up unto the place which

[y] Deut. 1. 41.

the LORD hath promised: for we have sinned.

BEFORE CHRIST 1490.

41 And Moses said, Wherefore now do ye transgress [z] the commandment of the LORD? but it shall not prosper.

[z] ver. 25. 2 Chron. 24. 20.

42 [a] Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

[a] Deut. 1. 42.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: [b] because ye are turned away from the LORD, therefore the LORD will not be with you.

[b] 2 Chron. 15. 2.

44 [c] But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

[c] Deut. 1. 43.

45 [d] Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto [e] Hormah.

[d] ver. 43. Deut. 1. 44.

[e] ch. 21. 3. Judg. 1 17.

PSALM XC.

¶ ‖ A Prayer [e] of Moses the man of God.

‖ *A Prayer, being a Psalm of Moses.*

[e] Deut. 33 1.

1 LORD, [f] thou hast been our dwelling place † in all generations.

[f] Deut. 33. 27. Ezek. 11. 16.

† Heb. *in generation and generation.*

2 [g] Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.

[g] Prov. 8. 25, 26.

3 Thou turnest man to destruction; and sayest, [h] Return, ye children of men.

[h] Gen. 3. 19. Eccles. 12. 7.

4 [i] For a thousand years in thy sight *are but* as yesterday ‖ when it is past, and *as* a watch in the night.

[i] 2 Pet. 3. 8.

‖ Or, *when he hath passed* them.

5 Thou carriest them away as with a flood; [k] they are *as* a sleep: in the morning [l] *they are* like grass *which* ‖ groweth up.

[k] Ps. 73. 20.

[l] Ps. 103. 15. Isai. 40. 6.

‖ Or, *is changed.*

6 [m] In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

[m] Ps. 92. 7. Job 14. 2.

BEFORE CHRIST 1490.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 [n] Thou hast set our iniquities before thee, our [o] secret *sins* in the light of thy countenance.

9 For all our days are †passed away in thy wrath: we spend our years ‖ as a tale *that is told.*

10 †The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 [p] So teach *us* to number our days, that we may †apply *our* hearts unto wisdom.

13 Return, O LORD, how long? and let it [q] repent thee concerning thy servants.

14 O satisfy us early with thy mercy; [r] that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let [s] thy work appear unto thy servants, and thy glory unto their children.

17 [t] And let the beauty of the LORD our God be upon us: and [u] establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

[n] Ps. 50. 21. Jer. 16. 17.

[o] Ps. 19. 12.

† Heb. *turned away.*

‖ Or, *as a meditation.*

† Heb. As for *the days of our years, in them* are *seventy years.*

[p] Ps. 39. 4.

BEFORE CHRIST 1490.

† Heb. *cause to come.*

[q] Deut. 32. 36. Ps. 135. 14.

[r] Ps. 85. 6. & 149. 2.

[s] Hab. 3. 2.

[t] Ps. 27. 4.

[u] Isai. 26. 12.

PRAYER.—LET US PRAY, *that we never err in our hearts, and lose the rest which remaineth for the people of God. That we seek to please God in the way that He hath Himself commanded, and not by our own inventions. That we remember the shortness of life, the nearness and the certainty of death, and the presence and all-seeing eye of God. That the years of our age be comforted with those consolations of religion, which are the beginning of the happiness of heaven.*

ALMIGHTY GOD, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; so guide us by Thy counsel through the wilderness of this world, that we finally attain to the end of our hope, the salvation of our souls, the rest which remaineth for the people of God. Send forth the light and the grace, the knowledge and the power, of Thy Holy Spirit upon the reasonings of our understandings, and the affections of our souls, that we never err in our hearts. Suffer us not to lose that holy state beyond the grave where we shall never rest from the perpetual praises of God our Father, and of Jesus Christ our Lord, but where we shall rest for ever from the allurements of temptation, the dominion of evil, and the calamities and afflictions of this short life of sorrow and of trial. Keep us, we pray Thee, from the evil which banished Thy people in the days of old from their promised rest in the inheritance of their fathers. Preserve us from the despair of trampling all enemies under our feet. Put upon us the whole armour of God, that we fight the good fight of faith, and persevere with patience and watchfulness to the end of our days. And as we pray Thee to preserve us from the despair of over-

coming all the power of inward sin, and outward temptation, so also do we pray Thee to protect us by Thy grace from the presumption which would persuade us that the kingdom of glory hereafter may become the portion of those who go forth in their own strength, and not in the strength and power of the Lord their God. As Thy people in the wilderness were beaten down before their enemies when Thy presence went not with them, neither did Thy Holy Spirit strengthen them, so may we be convinced and assured that no victory over evil within us, and no well-founded hope of the attainment of everlasting happiness hereafter, can be the portion of our souls, if we approach Thee in any other way than the way which Thyself alone hast revealed, and commanded to the soul. Guide Thou and lead Thou us in the way we should go, from earth to heaven. Take not Thy Holy Spirit from us. May Thy presence go with us to direct us in all our spiritual warfare, in all our contests, in all our hopes and fears and prayers. Take from us all dependence upon the doctrines which are of man's invention, from reliance on the intercessions of any other mediator than the one only Mediator between God and man, Jesus Christ our Lord. Take away from us all dependence upon the imaginations and the fancies which invent the pains and penances, the self-inflicted tortures of the flesh, and the vexations which destroy the body. May we place our whole confidence in the mercy of the God of love, and not in the exercises which profit nothing. May we seek Thee, and cherish the certain faith, and the humble hope, that when the soul shall be absent from the body, it shall be present with the Lord. May no vain fears, no false terrors, no unscriptural apprehensions of the inventions of man, disturb us at the hour of death. May the promised inheritance of the rest which remaineth for Thy people be our consolation and our comfort. Thou hast been the refuge of Thy Church and Thy people in all ages that are past. Be Thou our refuge at this hour, in the hour of our death, and in the world beyond the grave. Impress upon us the remembrance of the shortness of our life, and that the days of our pilgrimage in this world are few and evil. May we remember the nearness and the certainty of death, and approach Thee daily more and more with true repentance and faith unfeigned, the gifts of Thy Holy Spirit. So enable us to number our days, that we apply our hearts unto wisdom. Daily more and more may our souls be weaned from the world to rest with God. Satisfy us now, even now, with Thy mercy, that we may rejoice and be glad in the days of our pilgrimage, with the consciousness of Thy presence, and the unchangeableness of Thy love. Be with us when our strength faileth. The days of our age are ending. Our secret sins are before Thee. Lord of life and death, show us Thy mercy. Pardon the sins of the life, the sins of the conduct, and the sins of the heart. Comfort us with the consolations which descend from above. Fulfil Thy promises. Establish Thou the work of our hands upon us, that our faith and our fear, our hope and our love, our knowledge of Thy word and our observance of the ordinances of Thy Church, be all blessed and established upon us. May all be blessed to our greater perfection while we live, to our well-grounded hope and peace when we die, and to our present inward happiness. Now, even now, may that happiness begin in the soul, which shall be perfected and completed in the better world for which we pray, and to which we are travelling onward. Hear us for Thy mercy's sake. Hear, Lord, we beseech Thee, hear and accept our prayer, which we offer not in our own name, but in the name and words of Jesus Christ, our only Saviour and Redeemer.

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the exception of the Levites from the sentence pronounced against the unbelieving Israelites, in* Numb. xiv. 29.

As it is expressly said in Numb. xiv. 30, that Joshua and Caleb—the former of the tribe of Ephraim, the latter of the tribe of Judah—were alone excluded from the promised land; and as it is moreover said (Numb. xxxiv. 17, and Josh. xiv. 1,) that Eleazar, the son of Aaron, did enter the promised land, it would appear, at first view, that the tribe of Levi did not come under the sentence of exclusion from Canaan, which took effect upon all the rest who had come out of Egypt. And this was the fact; for ver. 29 plainly speaks of those who were "numbered from twenty years old and upward," as doomed to fall in the wilderness. Now, as Jarchi observes, the Levites were not included in that muster; they were numbered at another time, and by themselves, and their number was taken "from a month old and upwards." Numb. iii. 15.

NOTE 2. *On the expression,* "*Ye shall know my breach of promise.*" Numb. xiv. 34.

The marginal reading is, "Ye shall know the altering of my purpose;" that is, "My purpose of bringing you into the land of Canaan." The original is, וידעתם את תנואתי.

"'My breach of promise,'" observes Dr. Waterland, "is a harsh translation, and merely conjectural, not warranted by the Hebrew original. Some of our older English translators had a juster rendering. Matthewe's Bible, of 1537, has, 'Ye shall fele my vengeance;' and the Great Bible, of 1539, 'Ye shall knowe my displeasure.' Jerome has, 'ultionem meam.' Le Clerc acquiesces in this rendering, 'Ye shall know my vengeance.' The proper rendering, therefore, will be, 'And ye shall know my vengeance,' or, 'indignation.'" "Most learned men," says A. Clarke, "agree that the words את תנואתי should be translated, "my vengeance," which is the rendering of the LXX (*τὸν θυμὸν τῆς ὀργῆς μου*), Vulgate (ultionem meam), Coptic, and Anglo-Saxon, and which is followed by almost all our ancient English translations." Houbigant, however, supports our version: "Videbitisque ut fœdus ego vobiscum meum fregerim." He adds in a note: "את תנואתי, verbum pro verbo, *meum fœderis abrogationem*. Nam Deus alloquitur rebelles, qui fœderis in partem non jam veniebant, etsi cum liberis ipsorum et cum tota gente Dei fœdus erat ratum futurum: vide versum 30."

NOTE 3. *On the longevity of mankind, and the tradition that the age of man was lessened to the average length of seventy years in the wilderness, and that the ninetieth Psalm was then written by Moses.* Numb. xiv. 45.

Though I have here alluded to the Jewish tradition as being probably true, I do not venture to affirm its certainty. I cannot, however, but prefer the credulity which assigns a possible date to the diminished longevity of mankind, to that infidelity which makes the experience of the present the sole criterion of the truth of the past. Because the average length of human life is now between seventy and eighty years, the Deist concludes that it must always have been so. The conclusion is as false as it is unphilosophical. Omitting the alleged instances of long life which are said to be so frequent in Russia, we read in the history of our own country within the last three centuries, that Thomas Carn lived to the age of 207, Henry Jenkins 160, Thomas Parr 152, his son 113, his grandson 109, his great-grandson 124[1]. The average length of life is now between seventy and eighty. The length of life before the Deluge was from nine hundred to nearly a thousand; and we are presented with a gradual diminution from the age of Methuselah, who died at 969, to the age of David, who died at 70; of Solomon, who died at 60; and of Barzillai, who was alive at the age of 80. Thus Shem lived to be 600, Terah 205, Abraham 175, Isaac 180, Jacob 147, Joseph 110, Aaron 123, Moses 120, Joshua 110. There is therefore nothing improbable in the opinion that the average length of life should have been fixed at this time. The exceptions of great longevity prove nothing to the contrary.

[1] See the discussion on the Longevity of Mankind, in the learned Dr. Nolan's Bampton Lectures, lec. v. p. 195, and notes.

SECTION CLII: NUMBERS XV.

TITLE.—*The fulfilment of the promises as well as of the threatenings of God may be delayed, but will certainly be accomplished. Laws respecting sins of inadvertence or ignorance, and respecting pride and presumption, to be observed when the people obtain possession of Canaan, are passed immediately after the sentence which condemned the existing generation to perish in the wilderness. The observance of the Lord's Day is a Christian privilege, and not merely a Christian duty. The violator of the Sabbath is punished with death. The law of fringes on the garments.*

INTRODUCTION.—One great argument, if, indeed, any were required, of the truth of the Mosaic narrative is, that the leader of Israel never seems to have acted with what we may call merely human wisdom. He does those things which no leader, or magistrate, could ever venture to have done, unless he was guided and directed, as Moses affirmed himself to have uniformly been, by a higher and Divine power. When, for instance, he led the people out of Egypt, he directed them to go by a road in which their destruction was unavoidable, if the Red Sea had not been miraculously divided by the hand of God, whose voice he had obeyed. When the people murmured for want of bread, soon after they had made their escape, he does not require the wealthy to contribute their stores to procure it, nor exact money for the suppression of the mutiny by force, nor compel the mixed multitude to leave the camp. He promises them bread from heaven; and the manna descends. He strikes the rock in Horeb; and the water streams forth. When they arrive at Sinai no precautions are taken to defend themselves against the Egyptians, if the successor of the Pharaoh, who was drowned in the Red Sea, had pursued them. He calls upon the people to remain at Sinai, and stays there peacefully, framing their code of laws, as if no enemy was near them. He had been directed to promise the people the possession of Canaan when they were terrified by the report of the spies. He does not attempt to soothe them, he does not endeavour to restore their confidence, to depict the servitude from which they had escaped, or to appeal to those of the encampment, who, like Caleb and Joshua, were willing implicitly to obey him. He instantly denounces to the whole army that the sin of those who had rebelled against the Divine command should be visited upon the whole mass of the people. He assures them that the whole generation which came out of Egypt should perish in the wilderness, and not be permitted to enter the promised land. The present Section begins with the continuance of the same conduct, which is so utterly unaccountable on the supposition of the Neologian and of the infidel, that Moses acted on his own plans, or was guided by his own wisdom. If any circumstance could have irritated the people who were not destroyed by their enemy, it must have been that their leader, immediately after pronouncing the sentence of their own destruction, proceeds to take for granted that the promise of God that the sons of Abraham, of Isaac, and of Jacob, should possess the land of their fathers, should still be fulfilled, and actually alters a former law, given at

Sinai, to enact new laws, which were to be observed, not by the people in the wilderness, but by their children, who after their death should possess Canaan. It is impossible to account for such conduct on merely human reasoning. Though many of their number had rebelled on the report of the spies, and been threatened with destruction, yet others had been resolute and warlike to attack their enemy in the land promised to them. They had been defeated, it is true, because many of their number had rebelled; but why must they be all destroyed? why should they not hope to be favoured in another brave effort to conquer the foes of God, and that the Divine presence would, on their repentance, go before them? Why must they be condemned to wander thirty-eight years in these wretched and barren wastes till they were consumed? It was the will of God, and not the word of man. The threatening of God was to be fulfilled, and then, when his judgments had been manifested, his promise was to be acccomplished. Their children, and not themselves, should possess the land; and now, even now, laws were made to regulate the conduct of those children, when, after thirty-eight years, they should inherit Canaan. No mere human uninspired leader could have thus acted. All was more than human; and the lesson is given to us, that, as the threatenings of God were slowly and gradually fulfilled till that whole generation of the people fell in the wilderness, and then the promises were at length accomplished, so it will always be. The threatenings of God are prophecies, whether they relate to nations or individuals; and they cannot fall to the ground. The promises of God are prophecies, whether they be made to nations, or individuals; and they cannot fail. The prophecies of God are the words of the God of nature, and they have the force of that orderly series of events which we call the laws of nature; and all, all will be accomplished to the utmost. Let us fear, let us hope, let us persevere in our path through the wilderness to the better Canaan, whether we rejoice or tremble, or hope or fear.

The laws which Moses was commanded to give to the people, who, after the lapse of thirty-eight years, were to possess the promised land, appear to have been founded upon the circumstances related in the last Section,—the rebellion of some part of the people, and the presumption of the rest. The report of ten had been preferred to the report of two. The sin, therefore, of the people may be called the defect of faith founded upon ignorance or inadvertence. It was severely punished by their subsequent wandering in the wilderness, because they ought to have believed the promise of God, whatever had been the report of either. But because the sin which may be the offspring of error, forgetfulness, thoughtlessness, or inadvertence, cannot be deemed so deserving of the just judgment of God, as the sin which is called the sin of the strong or bold kind, that is, the sin of presumption which defies God, or of pride which rejects God, or of the blasphemy which insults God, or of the scoffing which despises God, therefore a difference is made between the ignorant and presumptuous. He who sins through ignorance is pardoned after a sacrifice of atonement has been made (ver. 22—29); the presumptuous sinner is to be cut off, and to perish without an atonement, and without a sacrifice. Ignorance neither hardens the heart,

nor sears the conscience, nor produces alienation from God. The sin of the bold hand, the sin of presumption, petrifies the heart, deadens the conscience, and produces the hatred to God which ends in the misery of despair, or the great offence, the unpardonable offence, of apostasy; and the most solemn warning in the whole book of revelation is given to us from the passing of the law before us. The sacrifice and the atonement of Jesus Christ is accepted as the means of removing all that sin from which the sinner could not be released by the law of Moses. But there is one sin which is excepted, and that sin is the presumption of rejecting the knowledge of the completed Revelation, and subduing the energies of the Holy Spirit, which suggests its promises and its warnings, impresses its counsels, and strives within us. It will not always strive. When it ceases to strive within us, the conscience becomes indifferent to reproof, or to comfort, the heart becomes cold in the second death (ver. 30, 31); and the proof or pledge by which every man may learn whether he is in danger of thus sinning presumptuously is to be obtained from the event which is next recorded in this Section. The Sabbath of the Jews, and the Lord's Day among Christians, is that peculiar season when the soul which is acquainted with the Revelation of God, and the rest of the future state, ought to rejoice, not in the discontinuance of worldly business, and worldly pleasures, as a cold and dull duty, but as the highest and best privilege which is the earnest of the future rest from anxiety and sorrow. The punishment of temporal death was inflicted upon the violator of the Jewish Sabbath, as the presumptuous despiser of the greatest mercy. The punishment of spiritual death will be the undoubted result of the despising of the Lord's day, and of the privileges and blessings which its observance secures to the soul, as the commencement and earnest of the peace of the better Lord's Day in the immortality which follows death. That the people of Israel should never forget the punishment of the forty years' wandering in the wilderness, the impossibility of pardon in the absence of an atonement by sacrifice of the presumptuous, and the death of the violator of the privileges of communion with God, the people are commanded to wear upon the border of their garments a ribband or fringe, blue as the colour of the heaven above them, that they might remember that their God was the God of heaven, that He spake to them from heaven, and that He, the God of heaven, was the God of Israel who brought them from Egypt, and promised Canaan. We are not required to wear the fringe of blue; but we shall ever do well to remember the occasion on which the observance of thus wearing it was commanded to the Jews, and to reverence the Lord's Day as the day on which we are to thank God our Father in heaven for our creation, God the Son, who has ascended to heaven for our redemption by His blood of atonement, and God the Holy Spirit, which came down from heaven to restore to us our inheritance. The Father of the souls of men promised us, the Redeemer of the souls of men brought back and purchased for us when man had lost it, and the Sanctifier of the souls of men alone enables us to secure and to possess the true inheritance of the spirit of man. Whenever our eyes look up to the blue sky above us, we should then remember Him, the soul-creating, soul-redeeming, soul-preserving God of heaven.

NUMBERS XV.

Laws of the meat offering, &c.—Sins of Ignorance.

BEFORE CHRIST 1490.

1 And the LORD spake unto Moses, saying,

2 [a] Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

[3 And [b] will make an offering by fire unto the LORD, a burnt offering, or a sacrifice [c] in †performing a vow, or in a freewill offering, or [d] in your solemn feasts, to make a [e] sweet savour unto the LORD, of the herd, or of the flock:

4 Then [f] shall he that offereth his offering unto the LORD bring [g] a meat-offering of a tenth deal of flour mingled [h] with the fourth *part* of an hin of oil.

5 [i] And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 [k] Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or [l] peace offerings unto the LORD:

BEFORE CHRIST 1490.

9 Then shall he bring [m] with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 [n] Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 [o] One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

[a] ver. 18. Lev. 23. 10. Deut. 7. 1.
[b] Lev. 1. 2, 3.
[c] Lev. 7. 16. & 22. 18, 21.
† Heb. *separating.*
Lev. 27. 2.
[d] Lev. 23. 8, 12, 36. ch 28. 19, 27. & 29. 2, 8, 13. Deut. 16. 10.
[e] Gen. 8. 21. Exod. 29. 18.
[f] Lev. 2. 1. & 6. 14.
[g] Exod. 29. 40. Lev. 23. 13.
[h] Lev. 14 10. ch. 28. 5.
[i] ch. 28. 7, 14.
[k] ch. 28. 12, 14.
[l] Lev. 7. 11.
[m] ch. 28. 12, 14.
[n] ch. 28.
[o] ver. 29. Exod. 12. 49. ch. 9. 14.

BEFORE CHRIST 1490.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

[p] ver. 2. Deut. 26. 1.

18 [p] Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of [q] the bread of the land, ye shall offer up an heave offering unto the LORD.

[q] Josh. 5. 11, 12.

[r] Deut. 26. 2, 10. Prov. 3. 9, 10.

20 [r] Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* [s] the heave offering of the threshingfloor, so shall ye heave it.

[s] Lev. 2. 14. & 23. 10, 16.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.]

[t] Lev. 4. 2.

22 ¶ And [t] if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

[u] Lev. 4. 13.

† Heb. *from the eyes.*

24 Then it shall be, [u] if *ought* be committed by ignorance † without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour

[x] ver. 8, 9, 10.

unto the LORD, [x] with his meat offering, and his drink offering, according to the ‖ manner, and [y] one kid of the goats for a sin offering.

BEFORE CHRIST 1490.

‖ Or, *ordinance.*

[y] See Lev. 4. 23. ch. 28. 15. Ezra 6. 17. & 8. 35.

25 [z] And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

[z] Lev. 4. 20.

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And [a] if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

[a] Lev. 4. 27, 28.

28 [b] And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

[b] Lev. 4. 35.

29 [c] Ye shall have one law for him that † sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

[c] ver. 15.

† Heb. *doth.*

30 ¶ [d] But the soul that doeth *ought* † presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall

[d] Deut. 17. 12. Ps. 19. 13. Hebr. 10. 26. 1 Pet. 2. 10.

† Heb. *with an high hand.*

BEFORE CHRIST 1490.

be cut off from among his people.

31 Because he hath [e] despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; [f] his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, [g] they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him [h] in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, [i] The man shall be surely put to death: all the congregation shall [k] stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid [l] them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye [m] seek not after your own heart and your own eyes, after which ye use [n] to go a whoring:

40 That ye may remember, and do all my commandments, and be [o] holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

BEFORE CHRIST 1490.

[e] 2 Sam. 12. 9. Prov. 13. 13.

[f] Lev. 5. 1. Ezek. 18. 20.

[g] Exod. 31. 14, 15. & 35. 2, 3.

[h] Lev. 24. 12.

[i] Exod. 31. 14, 15.

[k] Lev 24. 14. 1 Kings 21. 13. Acts 7. 58.

[l] Deut. 22. 12. Matt. 23. 5.

[m] See Deut. 29. 19. Job 31. 7. Jer. 9. 14. Ezek. 6. 9.

[n] Ps. 73. 27. & 106. 39. James 4. 4.

[o] Lev. 11. 44, 45. Rom. 12. 1. Col. 1. 22. 1 Pet. 1. 15, 16.

PRAYER.—LET US PRAY, *that we be encouraged by the promises, as well as warned by the threatenings of revelation. That we daily so increase in the knowledge of God, and in the power of His grace, that we avoid alike the sins of negligence, carelessness, and presumption. That we love, observe, and value the rest and peace of the Lord's day, as our earnest of the future rest in heaven; and that we learn from the visible to remember the invisible.*

ALMIGHTY GOD, who didst lead Thy people in the olden time through the wilderness, and didst give them the exceeding great and precious promises that they should inherit the land of their fathers, but who swaredst in Thy wrath when they rebelled against Thee, that they should not enter into that rest; so give Thy grace to us who read the story of Thy providence in the fulfilment of Thy promises and of Thy threatenings, that we be daily encouraged to proceed in our course through earth to heaven, and be daily warned by the judgments which

punished the transgressions of Thy people Israel. As the pillar of cloud and of fire was light to Thy people, but darkness to the Egyptians, so may we look upon all the declarations of Thy holy word as the light of promise to Thy friends, and as the darkness of threatening to Thine enemies. We thank Thee for the knowledge of Thy will, and for the promises of Thy grace and Holy Spirit upon all who receive Thy word in faith and fear. Increase the knowledge of Thy works and ways within us. Give us the power of Thy grace. Pardon all our sins, negligences, and ignorances; and keep back Thy servants from presumptuous sins, lest they get the dominion over the thoughts of our hearts, the actions of our lives, and the words of our lips, and lead us to the misery of despair, or the boldness of apostasy from Thy service. Give us true repentance, and Thy Holy Spirit. Enable us to persevere in the paths of faith and of love, of obedience and of hope. We have sinned wilfully against the light of Thy Word, the knowledge of Thy truth, the warnings of our conscience, and the strivings of Thy Holy Spirit. But we believe that Thou hast given Thy Son Jesus Christ to be the propitiation for all our sins, for all the sins from which Thy servants of the olden time could not be justified by the law of Moses. We thank Thee for the promise. We believe the promise, that though we have sinned against Thee, though the remembrance of our transgressions is grievous, and the burden of them is intolerable, we have an Advocate with Thee, our Father; and that the Advocate who shall intercede for us with Thee is the Propitiation for the sins we confess. In His name we pray Thee to pardon the past, to keep us from present evil, to guide us to future glory. And that we may ever remember the promises of Thy pardon to those who repent and believe the Gospel, and the threatenings of Thy judgments to those who repent not; grant us Thy grace to love the courts of Thy house, to observe the ordinances of Thy Sabbath as our duty, and to value the Lord's Day as the day of our rest from the employments, the pleasures, and the pursuits of the world. May we esteem communion with Thee to be the best privilege of a Christian, and the earnest here on earth of that state in our immortality beyond the grave, where, though we rest not from the gracious employment of praise for Thy mercies through Jesus Christ our Saviour, we shall for ever rest from the power of temptation, the sorrows of life, the anxious cares, the corroding fears, and all the sins that now so easily beset us, and grieve our own heart, and offend our merciful God. O prepare us for that day, prepare us for the rest which remaineth for the people of God. May the peace of God rule within us. May that power and comfort of the Holy Spirit, which is the earnest, the pledge, and the first-fruit of heaven, be to us, even now, while we still live upon earth, the beginning of the glory of the world to come within us. And as Thy servants, to whom the knowledge of Thy Sabbaths was given in the ancient days, were commanded to wear the colour of the blue sky which was above them, on the border of their garments, as their perpetual memorial of the commandments of the God of heaven, so enable us, whenever we gaze with admiration and wonder upon the blue heaven, the work of Thy hand above us, to remember Thee, the Creator of the universe, and the Father of the souls of men, whom Thou hast invited and commanded to prepare to dwell for ever with Thee. When we look up to heaven, may we remember Christ our Lord who has returned to heaven, and commanded us in heart and mind thither to ascend, and with Him continually dwell. When we look up to heaven, may we welcome more anxiously in our hearts the influences of that Holy Spirit, which cometh down from heaven, to enable us to possess that better inheritance, as the fellow-citizens with the household of God, and as the partakers of the Divine nature. Have mercy upon

us, O Lord our God, and bless us now and for ever outwardly in our bodies, and inwardly in our souls. We ask all, not in our own name, but in the name and for the sake of Jesus Christ, our only Lord and Saviour; and in His words we call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

SECTION CLIII. NUMBERS XVI. 1—40.

TITLE.—*Controversies among Christians would be fewer, if truths which seem to clash were reconciled, and not opposed to each other. Every Christian may, as a friend, exhort and reprove his friends; but no man may speak in the name of the Church, unless the Church give him authority to do so. Korah, Dathan, and Abiram, oppose the government and priesthood of Moses and Aaron. Impossibility of falsehood in the Mosaic narrative. Moses appeals to the certainty of miraculous interference. The destruction of the rebellious princes by the opening of the earth, and its closing upon them, by no possible natural cause.*

INTRODUCTION.—The controversies of Christians are injurious to their holy religion; and one great cause of their controversies is, their not remembering that a part of the truth ought never to be taken for the whole; and that truth may be defined [1]; the uniting into one Faith all the propositions which are true in themselves, though they seem, at first sight, to clash with each other. The foreknowledge of God, for instance, is as undeniable as the responsibility of man. If both these truths are believed, though the union of the two never can be comprehended, the two great sections, or divisions, among Christians, who build two opposite systems upon the two seemingly, but not really, clashing truths, would cease to contend together. So it is with the questions relating to the commission to the authorized teacher alone, that he should reprove, rebuke, and exhort; and the privilege of the most humble Christian, that he should deem it to be his duty to remind his thoughtless and heedless friend, that Divine Revelation is true, that Christ is the Saviour of sinners, and that the soul is accountable and immortal. As a friend, who sees the health of his brother beginning to decline, may submit to him, in kindness and in charity, the advice which he believes may restore him, though he has not received the requisite authority to prescribe the remedies for the diseases which afflict the public, as if he were the commissioned physician of the body; so it is that the most humble Christian is permitted and required to say to his thoughtless or careless friend and brother, "Revelation is true, the soul is immortal, Christ is the Saviour and the Friend of men," though the same humble Christian is not authorized, and is, therefore, not permitted, to speak in the name of the Church;

[1] Ἀλήθειά ἐστιν ἡ ὀρθὴ δόξη τοῦ ὄντος.

to assume the office of the spiritual physician; to prescribe the remedies for the diseases which afflict the Church and the world; as if he were the commissioned physician of the soul. And the great Head of the Church, in all its three several stages of Patriarchism, Judaism, and Christianity, has uniformly committed the charge of the souls of men, and the high office of ministering to Him in the services of the Tabernacle, the Temple, and the Church, not to the well-intentioned but undisciplined zeal even of those who love Him, but to a selected, appointed, publicly-commissioned class and order of men, to be the channel of the Divine communications to man, the regular and careful dispensers of the outward worship which the Creator commanded, and the learned, authorized, and skilful, though not infallible, interpreters of the written Word of God. And the great question, in these latter ages of the Church, is this:—"How shall we promote the love and union among Christians, with the upholding of the sacredness of the Truth revealed to them, by uniting the privileges of the people with the undoubted authority of their rightly-commissioned instructors?" And the right mode of effecting this seems to be, to reconcile the toleration of expressing opinions with the securing to the Universal Church, for the sake of the common benefit of all Christians, the holy, and ancient, and universal law, That none should speak in the name of the Church, unless the Church give first the power and the right to do so. The Section before us informs us of the first attempt of some of the chief persons in the camp of Israel to oppose the institutions of the priesthood, which Moses had been ordered to establish; the manner in which Moses boldly and openly declares that the God who appointed that priesthood would cause that a miracle should be wrought, in the most public manner, to confirm and demonstrate the Divine authority under which alone he had acted; and the result of that appeal in the most fearful destruction, by the Divine interference, of the opponents of Moses, before the whole camp of Israel. The Creator and Instructor of mankind had granted the honour of the priesthood, in the beginning, to the heads of the patriarchal tribes, and generally to the elder sons of those families. He had, however, as uniformly set aside the elder sons when they were not found to be so worthy of this favour as the younger. Thus we find that Seth, and Noah probably, but certainly Shem, Abraham, Isaac, and Jacob, were each younger sons. God appointed whom He pleased to His service. When the people of Israel came from Egypt, the elder sons of the several families appear to have been the priests and ministers to their respective tribes, as we read of the priests (Exod. xix. 22) who were present at the giving of the law before Aaron was set apart to his ministry. After that period, Aaron, and the family of Aaron, had been solemnly called and set apart to the priestly office[2]. The eldest son of Jacob was Reuben. If, therefore, any persons could have claimed the priesthood as their right, under the ancient law, the descendants of Reuben were the persons to assert that claim. Korah, whom Josephus[3] describes to have been a wealthy, plausible, and popular prince, the lineal descendant of Levi, became

[2] Lev. viii.

[3] Lib. iv. c. 2.

jealous of Aaron, and angry at his Divine appointment to the sacred services which he deemed to be his own inheritance. He persuaded Dathan, Abiram, and others of the same tribe of Reuben, that Moses had been influenced by partiality for his kindred, and had acted unjustly to them in superseding the rights of primogeniture in favour of Aaron and his family. They had not been deprived of their privileges as counsellors to Moses, for they are expressly said to have been "men of renown," that is, they were men eligible to, or called to, the councils of their leader. These men conspired against Moses, and required the discontinuance of the priest's office in the family of Aaron (Numb. xvi. 1—3). The leader of Israel immediately did that which no one but a fool or a madman would have done, if he had not been certain of the truth of the Divine mission with which he had been entrusted. We have every proof that it is possible to possess, that the narratives and laws contained in these books of Moses could neither have been written at any date lower than the time of Moses, and that they must, therefore, have been written during his life, and cannot, by any possibility, be false. Moses, then, immediately appeals to the certainty of some miraculous interference on the part of the God of Israel, which shall prove that he had uniformly acted under the Divine direction, and not from his own fancy, or caprice, or partiality, or human wisdom. Korah, and the party who had adhered to him, had assembled themselves in the open space before the tent of Moses, when Moses made this reply; and told them to come again to him the next morning, with their censers, with which, in their own families, they had been accustomed to burn incense (ver. 4—11). He then sent messengers to summon Dathan and Abiram, who had remained in their tents, and spread the disaffection there among the people (ver. 12—14). They returned him, also, a disrespectful and reproachful answer (ver. 13, 14). Moses, then, after protesting before the Lord his innocence either of oppression or cruelty, which could have palliated or excused such conduct (ver. 15), again requested Korah, and all who had united with him, to appear with their censers, in which fire was to be placed, taken, we may believe, from the altar of burnt offering, as the law had commanded (Lev. i. 5), before the manifestation of the glory which denoted the presence of God in the encampment. They did so (ver. 16—19). Then the voice came from the cloud and fire, commanding the two brothers, Moses and Aaron, to separate themselves from the mass of the people, that the whole congregation may be at once destroyed for the rebellion which began to be general among them. The two brothers offered their earnest prayer that those alone might be punished who were the ringleaders of the disaffected (ver. 20—22). Their prayer was heard. The people are directed to leave the tabernacles, or tents, of Korah, Dathan, and Abiram, the two latter of whom stood boldly at the doors of their tents, as if in defiance of the punishment that awaited them (ver. 23—27). Then the solemn appeal was made openly and publicly, before the whole congregation, that if these men died the common death of all men, Moses would be proved to be, and would confess himself to be, a liar and an impostor. But if the God of

Israel created a new creation, or did a new and unheard of thing before them all—if the earth opened and swallowed up those men suddenly and visibly, then the whole congregation might be assured that all that Moses had said was true, and that his commission and legation were Divine (ver. 28—30). He had no sooner spoken, than the miracle he had predicted took place. The earth not only opened, and they all fell with their families and their tents, with shrieks and cries, as the traditions of the Jews affirm, so fearful and so dreadful that the people fled from the sight, exclaiming, "Lest the earth swallow us up also" (ver. 31—34); but the yawning ground recovered the broken surface, and closed upon them as soon as they had fallen into the chasm. They perished from the midst of God's people. "The groaning earth," says a Father of the Church, "is cleft asunder in the midst of the people, and the rebellious opponents of the God of Israel are so swept away, as if all the elements refused to receive them; as if they should neither contaminate the air with their breath, the heaven with their presence, the sea with their touch, nor the surface of the earth itself with their sepulchre." So was the truth of the Divine legation of Moses demonstrated. This was the punishment of the multitude who associated with Dathan and Abiram. Another punishment awaited the two hundred and fifty who had joined themselves to Korah. Fire came from the glory of the Lord and consumed them. Their censers were taken from the fire, and converted into broad plates for a covering for the altar of burnt offering, in perpetual memory of the rebellion, and as a warning to the people, that none should assume the priest's office but those whom God had appointed to that honour,—the family of Aaron.

The priesthood of the Universal Church of Christ, the God of Israel, is now, like the kingdom of heaven itself, thrown open to all believers. We are now all "priests unto God[4]." But let him who would become the priest to the priests, the example to the examples, the instructor of the chosen seed, to whom the Word of God, the best gift of God, is given, pause and reflect, before he speaks to the Church in the name of the Church, and obtrude himself upon the congregation, as a teacher, without the solemn calling, and the solemn setting apart to that high office, by the hands of those to whom alone authority has been committed to confer the privilege and the responsibility of that holy dignity.

NUMBERS XVI. 1—40.

Rebellion of Korah, Dathan, and Abiram.

BEFORE CHRIST about 1471.

1 Now [a] Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [b] famous in the congregation, men of renown:

BEFORE CHRIST about 1471.

[a] Exod. 6. 21. ch. 26. 9. & 27. 3. Jude 11.

[b] ch. 26. 9.

[4] Rev. i. 6.

BEFORE CHRIST about 1471.

3 And [c] they gathered themselves together against Moses and against Aaron, and said unto them, † *Ye take* too much upon you, seeing [d] all the congregation *are* holy, every one of them, [e] and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it*, [f] he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* [g] holy; and will cause *him* to come near unto him: even *him* whom he hath [h] chosen will he cause to [i] come near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* [k] a small thing unto you, that the God of Israel hath [l] separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

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10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: [m] and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 [n] *Is it* a small thing that thou hast brought us up out of the land that floweth with milk and honey, to kill us in the wilderness, except thou [o] make thyself altogether a prince over us?

14 Moreover thou hast not brought us into [p] a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou † put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, [q] Respect not thou their offering: [r] I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, [s] Be thou and all thy company [t] before the LORD, thou, and they, and Aaron, to morrow:

17 And take every man his censer, and put incense

[c] Ps. 106. 16.
† Heb. It is *much for you.*
[d] Exod. 19. 6.
[e] Exod. 29. 45. ch. 14. 14. & 35. 34.
[f] ch. 14. 5. & 20. 6.
[g] ver. 3. Lev 21. 6, 7. 8, 12, 15.
[h] Exod. 28. 1. ch. 17. 5. 1 Sam. 2. 28. Ps. 105. 26.
[i] ch. 3. 10. Lev. 10. 3. & 21. 17, 18. Ezek. 40. 46. & 44. 15, 16.
[k] 1 Sam. 18. 23. Isai. 7. 13.
[l] ch. 3. 41, 45. & 8. 14. Deut. 10. 8.
[m] Exod. 16 8. 1 Cor. 3. 5.
[n] ver. 9.
[o] Exod. 2. 14. Acts 7. 27, 35.
[p] Exod. 3. 8. Lev. 20. 24.
† Heb. *bore out.*
[q] Gen. 4. 4, 5.
[r] 1 Sam. 12. 3. Acts 20. 33. 2 Cor. 7. 2.
[s] ver. 6, 7.
[t] 1 Sam. 12. 3, 7.

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in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and [u] the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 [x] Separate yourselves from among this congregation, that I may [y] consume them in a moment.

22 And they [z] fell upon their faces, and said, O God, [a] the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, [b] Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, [c] Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* [d] of mine own mind.

29 If these men die † the common death of all men, or if they be [e] visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD † make [f] a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they [g] go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ [h] And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and [i] all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that

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[u] ver. 42. Exod. 16. 7, 10. Lev. 9. 6, 23. ch. 14. 10.

[x] ver. 45. See Gen. 19. 17, 22. Jer. 51. 6. Acts 2. 40. Rev. 18. 4.

[y] ver. 45. Exod. 32. 10. & 33. 5.

[z] ver. 45. ch. 14. 5.

[a] ch. 27. 16. Job 12. 10. Eccles. 12. 7. Isai. 57. 16. Zech. 12. 1. Hebr. 12. 9.

[b] Gen. 19. 12, 14. Isai. 52. 11. 2 Cor. 6. 17. Rev. 18. 4.

[c] Exod. 3. 12. Deut. 18. 22. Zech. 2. 9, 10. & 4. 9. John 5. 36.

[d] ch. 24. 13. Jer. 23. 16. Ezek. 13. 17. John 5. 30. & 6. 38.

† Heb. *as every man dieth.*

[e] Exod. 20. 5. & 32. 34. Job 35. 15. Isai. 10. 3. Jer. 5. 9.

† Heb. *create a creature,*

[f] Job 31. 3. Isai. 28. 21.

[g] ver. 33. Ps. 55. 15.

[h] ch. 26. 10. & 27. 3. Deut. 11. 6. Ps. 106. 17.

[i] See ver. 17. & ch. 26. 11. 1 Chron. 6. 22, 37.

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appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

[k] Lev. 10. 2. ch. 11. 1. Ps. 106. 18.

35 And there [k] came out a fire from the LORD, and consumed [l] the two hundred and fifty men that offered incense.

[l] ver. 17.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for [m] they are hallowed.

[m] See Lev. 27. 28.

38 The censers of these [n] sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: [o] and they shall be a sign unto the children of Israel.

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[n] Prov. 20. 2. Hab. 2. 10.

[o] ch. 17. 10. & 26. 10. Ezek. 14. 8.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, [p] that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

[p] ch. 3. 10. 2 Chron. 26. 18.

[To be offered by a Student who aspires to the sacred office of Minister, whether Priest or Deacon, in the Church of Christ.]

PRAYER.—LET US PRAY, *that in our zeal for God's glory, and for the benefit of the souls of our fellow-men, we do not break God's laws; that we submit to the ordinances of the Church of God which are not opposed to the Scriptures of God; that we remember the undoubted truth of the narratives of Scripture, and believe the certainty of the judgments as well as the promises; and that we glorify God in our death, after we have honoured Him in our life.*

ALMIGHTY GOD, who, by Thy Divine Providence, didst appoint in the ancient Church that fathers and heads of families should be unto Thee the ministering servants to guide and direct their children and households, to offer both their sacrifice of prayer and praise; and didst appoint, also, in the Church of Israel, the family of Aaron to take the holy offices of the priesthood, and to attend upon the ordinances of the Tabernacle and the Temple; and hast appointed, also, by Thy Holy Spirit, "divers orders of ministers in the Christian Church;" look down with pity and compassion on me Thine unworthy servant, who humbly desire to be permitted to serve Thee in Thine house, at Thy table and Thine altar, for the promoting of Thy glory, and the edifying of Thy people. I confess before Thee, with shame and confusion of face, that I am not worthy of the least of the mercies Thou hast vouchsafed to me. I am not worthy so

much as to gather up the crumbs under Thy table. But I thank Thee for Thy promises of pardon through Thy Son Jesus Christ my Lord. I thank Thee for the knowledge of Thy goodness, Thy grace, and Thy power. And I humbly implore the strength and assistance of Thy Holy Spirit, to enable me to preach to others the mercy Thou hast shown to Thy servant; the blessedness of the peace and the comfort Thou hast been graciously pleased to bestow upon the soul that seeketh Thee; and the love of Christ to those who truly repent and turn to Thee. Lord and Head of the Universal Church, I desire to live to Thy honour and glory, to the good of the Church, and to the salvation of the souls of my brethren. O accept my prayer! Enable me to become the living sacrifice, holy, acceptable to Thee. Hold Thou up my goings in Thy paths, that my footsteps slip not. Guide me, by Thy Providence, to that part of Thy sacred fold where I may be the useful shepherd of Thy sheep. Give me "faithful diligence[5]" always to minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded, and as the Church in this realm hath received the same. Make me zealous, yet obedient; fervent, yet humble; free, and yet faithful. Drive far from me the presumptuous thought, that I shall serve Thee better by despising and neglecting the laws which rule Thy people. Make me ready, with all "faithful diligence," to banish and drive away all erroneous and strange doctrines contrary to Thy holy Word. May I ever be diligent in prayer for Thy guidance, in reading Thy holy Word, and in studying its truths and doctrines, its consolations and its promises, its warnings and its precepts, in such manner that I become the faithful and useful interpreter of all its mysteries and all its sublime discoveries. Clothe me with Thy righteousness, that Thy Word spoken by my mouth may have such success, that it may never be spoken in vain. Make me what Thou wouldest have me to be. May I be the living example to others of all I exhort them to become. *May I be the pattern to the flock of Christ.* Ever enable me to remember how great a treasure will be committed to my charge, and that the church and congregation whom I may serve, is "the flock, the spouse, and the body of Christ my Lord." O, let no member of that church take hurt or hindrance by reason of my neglect. Impress upon me the greatness of this fault, and the dreadful punishment that will ensue. Impress these convictions of the certainty of Thy judgments and promises upon my soul; that I may live the life, and die the death, of the faithful ministers of Thy word and doctrine; and that all the souls entrusted to my charge may see and know the truth and blessedness of the religion of my Master and only Saviour. Not only with my lips, but in my life and death, may I honour Thee. Make me the epistle of Christ, the Founder and Head of the Church, read and known of all men. O Spirit of the living God! inspire my *heart* with love, my *head* with knowledge, my *motives* with holiness. Give me the fire of love, the light of truth, the life of faith. Pour forth the sevenfold gifts of wisdom, and counsel, and might, that the fear of the Lord, and the comfort of Thy power, rest upon me. Be Thou my Ruler, my Guide, and my Friend; that holiness, peace, and truth, may dwell in my own soul, and be by my mouth and faithful love to Thee imparted to the hearts of all among whom I live, and whom I serve. O Lord, hear! O Lord, forgive! and hearken, and bless me. Bless the people whom Thou shalt give to my charge, that we may be presented to Thee at the last, saved and delivered from the ruin of this evil world. Pardon the imperfection of my prayers, the coldness of my heart, the wandering of my thoughts. Keep my soul from death,

[5] Prayers in the Service for the Ordering of Priests.

mine eyes from tears, and my feet from falling. Keep me from evil, that it may not grieve my own soul, nor scatter and divide the flock, nor dishonour the name, the religion, and the cause of Christ, my Saviour and Redeemer. In His name, and for His sake, I offer all my humble petitions. In His holy words I pray to Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the rendering in our authorized translation of* Numb. xvi. 1.

"Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men." The word "men" is not in the Hebrew; "took," וַיִּקַּח, is in the singular number. This alters the complexion of the whole passage, and shows that "Dathan, Abiram, and On," are governed of the verb לָקַח, which must here be taken in the sense of "alluring," "winning over," "decoying," as in Prov. vi. 25; xi. 30; so that, as Patrick, Kennicott, and Clarke have observed, the true rendering is, "Now Korah, the son of Izhar, the son of Kohath, the son of Levi, won over both (ו) Dathan and Abiram, the sons of Eliab, and also On, the son of Peleth, sons of Reuben." Josephus remarks on Korah, that he was a very wealthy, plausible, and popular prince: Κορῆς Ἑβραίων ἐν τοῖς μάλιστα καὶ γένει καὶ πλούτῳ διαφέρων, ἱκανὸς δ' εἰπεῖν καὶ δήμοις ὁμιλεῖν πιθανώτατος, ὁρῶν ἐν ὑπερβαλλούσῃ τιμῇ τὸν Μωυσῆν καθεστῶτα, χαλεπῶς εἶχεν ὑπὸ φθόνου· καὶ γὰρ φυλέτης ὢν ἐτύγχανεν αὐτοῦ καὶ συγγενής· ἀχθόμενος, ὅτι ταύτης τῆς δόξης δικαιότερον αὐτῷ πλουτεῖν ἐκείνου μᾶλλον μὴ χείρων ὢν κατὰ γένος αὐτὸς ὑπέλαβε[6].

NOTE 2. *On the "two hundred and fifty princes of the assembly, famous in the congregation, men of renown."* Numb. xvi. 2.

Salvian (De Gubern. Dei, lib. i. p. 28) says that, by the term "famous in the congregation," it is implied that these men had the distinguished honour of being summoned by name to council. Parker's Bibliotheca Biblica, in loc. They may have been firstborn, or at least heads of families, who, before the elevation of Aaron, had themselves ministered in holy things. There is a point of verisimilitude in the narrative which has not escaped the notice of ancient and modern commentators, who observe that Korah had an opportunity of practising upon the minds of Dathan, Abiram, and On, from the circumstance that the Kohathites, to whom Korah belonged, encamped on that side of the tabernacle where the tribe of Reuben was stationed (Numb. ii. 10; iii. 29); which afforded him a favourable occasion of drawing them into his conspiracy. Aben Ezra thinks that the immediate occasion of this conspiracy was the transference of the right of the firstborn to the tribe of Levi; and that it took place in the wilderness of Sinai. But the Targum of Jonathan says that it was occasioned by the law of fringes, which is mentioned just before; and that Korah had violated the rite concerning the blue riband, by making it all of blue, whereas Moses declared that he had been divinely instructed to make the riband white, with one thread of blue in it.

NOTE 3. *On* Numb. xvi. 32. *The earth swallowed up Korah, son of Levi, and Dathan, Abiram, and On, sons of Reuben.*

Moses called Dathan and Abiram to come to him. He gave *them* no orders about the censers, because they were not of the tribe of Levi; but to Korah and to "his company," who were Levites, Moses gives very special directions respecting the offering of incense. Now here is a difficulty. Two hundred and fifty Levites, as they were going to the tabernacle, were suddenly smitten dead by fire from the Lord, *Korah being among them.* Turn we now to Dathan and Abiram. They were swallowed up at the doors of the tabernacles of Korah, Dathan, and Abiram; the words of Moses being, "The earth opened her mouth, and swallowed them up, and all the men that appertained unto Korah" (ver. 32). Now, who were they? 1. Not Korah's children; for we are told (chap. xxvi. 10) that they were saved, or, as the Vulgate well expresses the Hebrew, "were saved by a signal miracle." 2. Not the Levites who had sided and leagued with Korah; for we are told (ver. 35) that they were consumed with fire. "The men," then, "that appertained to Korah" (ver. 32), must mean Dathan, Abiram, and On, and "their wives, sons, and little children" (ver. 27). But (xxvi. 10) it is said that "the earth swallowed up Korah."

There seems to be in the case of Korah an ensnaring plausibility; for he was of the tribe of Levi, he was Aaron's cousin, he was

[6] Joseph. Antiq. l. iv. c. 2. § 2.

the eldest son of Izhar. But what pretensions had Dathan and Abiram to the office of sacrificature? They were the eldest sons of their respective parents, and rebelled against the law which had lately transferred the right of priesthood from the firstborn generally to the tribe of Levi and the family of Aaron. The design of their rebellion, then, was identical; but their motives were diverse.

Two things, divinely ordained, seem here to be the object of dislike: 1. The transference of the priesthood from the firstborn generally to the tribe of Levi. 2. The transference of the supreme priestly dignity to the family of Aaron, from the tribe of Levi diffusive. Against the former ordinance Dathan and Abiram rebel; against the latter, Korah and his company. The general argument is this (ver. 3), "All the congregation are holy, every one of them, and the Lord is among them;" that is, "All this people of Israel is sanctified, and set apart to God, and devoted to Him by true faith, religion, worship, and covenant, entered into at Sinai; quite as holy as Moses and Aaron. And the Lord is among us as well as with them; raining down manna from heaven; going before us in a pillar of cloud; dwelling among us in His tabernacle. You, then, Moses and Aaron, ought not to assume so much, as if ye were more nearly related to God either by character or office."

By the expression (ver. 3), "All the congregation are *holy*," I presume is meant "consecrated," and "set apart" to the PRIESTHOOD;—the priesthood is the common right of all the people, and not the exclusive portion of Aaron and his family. It does not appear that any public and visible designation of Aaron to the priesthood had yet taken place. Perhaps Korah's rebellion was against the law of the *priesthood* (see ver. 10); Dathan and Abiram's against the *presidentship* of Moses (see ver. 13). The two parties make common cause; but as their crimes are different, so are their punishments.

If the foregoing view of this difficult passage be correct, we ought to punctuate Numb. xxvi. 10, thus: "And the earth . . . swallowed them (Dathan and Abiram) up, at the same time that that company [namely, Korah's] died when the fire devoured two hundred and fifty men." The historian is remarking, that Dathan and Abiram were swallowed up at the same time when Korah and his company were consumed by fire.

The view which I have put forward above seems to be confirmed by Ps. cvi. 16—18: "They envied Moses also in the camp, and Aaron the saint of the Lord. The earth opened and swallowed up Dathan, and covered the congregation of Abiram; and a fire was kindled in their company, the flame burnt up the wicked." Envy was the common sin of both parties: envy on the part of Dathan and Abiram towards Moses "in the *camp*" (throughout the whole of which his authority was felt); and envy on the part of Korah and his company towards Aaron, because he had assumed the office of priest, "the saint"—or "sanctified," emphatically—"of the Lord" (ver. 16). Consistently with this view, the 17th verse points at the punishment of the former party; while the 18th exclusively points at the doom of the latter, who, being the more presumptuous transgressors, are branded with a mark of special infamy, and called "the wicked," רְשָׁעִים. That the sin of Korah was the greater of the two, seems to be also inferrible from the fact, that Aaron's right to the priesthood is immediately afterwards vindicated by a miracle (chap. xvii.), while no further vindication of the rights and office of Moses is recorded.

There is another proof, in the narrative in Numb. xvi., that Dathan and Abiram were punished for attempting to invade the office of Moses. He says (ver. 29), "if these men"—Dathan and Abiram, who were swallowed up—"be visited after the visitation of all men, then the Lord hath not sent ME." But with reference to Korah and his two hundred and fifty associates, the reference is distinctly and directly to AARON. "And Eleazar the priest took the brasen censers, wherewith they that were burnt"—Korah and his two hundred and fifty companions—"had offered; and they were made broad plates for a covering of the altar: to be a memorial unto the children of Israel, that no stranger, which is not OF THE SEED OF AARON, come near to offer incense before the Lord; that *he be not as Korah, and as his company*" (ver. 39, 40).

NOTE 4. *On the miraculous destruction of Dathan and Abiram.* Numb. xvi. 33.

"Vide hîc," says Corn. à Lapide, (in loc.) "quam puniantur rebelles murmuratores: nam, ut ait S. Ambros. Epist. lxxxii.: 'Immugiens terra in medio plebis scinditur, aperitur in profundum sinus, abripiuntur noxii, et ita ab omnibus mundi hujus ablegantur elementis, ut nec aerem haustu, nec cœlum visu, nec mare tactu, nec terram contaminarent sepulchro.'"

Korah's children, however, were not cut off with their father; this is plain from chap. xxvi. 11. See also Ps. xlii. title; lxxxiv, lxxxv. title; 1 Chron. xxvi. 1; whence it appears that their posterity composed or sang Psalms in the service of the temple.

SECTION CLIV. NUMBERS XVI. 41—50. XVII. XVIII.

TITLE.—*The human heart always desires two things, God's favour, and its own indulgences; and the sin of the believer in Revelation consists in his endeavouring to reconcile his faith with the indulgences which he knows to be forbidden. The causes of the renewal of their sin by the Israelites immediately after their punishment by miracle. The reasons for the present discontinuance of miracles. The people still murmur against Moses. Aaron intercedes, and their punishment is restrained. The sceptre or rod of Aaron produces at the same time buds, blossoms, and fruit, to prove the certainty of his Divine commission.*

INTRODUCTION.—The chief objection to the truth of Christianity is deduced from the lives of those who profess to believe it. "How is it possible," asks the Deist, "that those who believe in the Revelation of God's will, the denunciation of His punishments, and the life of the world to come, as that life is developed in Revelation, can live so strangely and inconsistently as we perceive the majority of Christians live?" There are, we answer, two principles in the human heart: one is, the desire of the favour of the Creator and God of all; the second is, the desire of immediate indulgence. Religion commands us to sacrifice indulgence, to the will of God. Infidelity commands us to sacrifice the fear of God to the gratification of indulgence. The cause of the inconsistency we observe in Christians is, not that they deny the truth, not that they deem their compliances with the temptations of the world, or of their own hearts, to be justifiable; but that they sin sometimes from thoughtlessness, sometimes from forgetfulness of the truth, but more frequently from the false hope that they will repent, and change from evil to good at some future day; or that they will depend on the unlimited mercy of God that He will pardon their sin, because of the power of the present temptation. They prove the truth of the original record of the cause of the fall of man, by their conviction of the certainty that they "shall not surely die." So far it is possible that the question, Whence proceed the inconsistencies of the believers in Revelation? may be said to be satisfactorily answered. But the same question has been asked respecting the effect of the miraculous interferences of the God of Israel to punish the Israelites. They renewed their sins, as we read in the present Section, immediately after an evident interposition of a superhuman power; and their doing this has been declared by Gibbon to be "contrary to every known principle of the human mind;" and therefore incredible. No sooner were the two hundred and fifty rebellious chiefs of the company of Korah, Dathan, and Abiram destroyed by the fire which proceeded from the pillar of cloud and glory over the tabernacle than, as we here read in this Section [1], the people murmured against their God, fresh punishments were inflicted, and other miracles were performed, to reduce

[1] Numb. xvi. 35.

them to obedience. Is it not more probable, it is said, that the record is misunderstood, than that such inconsistency could have characterized the conduct of the people? One answer to the question may be suggested by the experience of the hearts of all. The second rebellion, or murmuring of the people, was occasioned by the partial reasoning which reconciled their general belief with their immediate impulses. They imagined that the same influence which their leader possessed to have brought down God's punishment upon the company of Korah, might have been exerted to have obtained His mercy, if the prayer of Moses and Aaron had been offered to that effect. Another answer to the question may be drawn from the notions which the common people seem to have had respecting the God of Israel. While many believed on Him as the God of nature, the self-existent and supreme Deity, the general mass appear, as Warburton has so beautifully shown in his Treatise on the Divine Legation of Moses, to have believed in Him as their family God, their own tutelary Deity only. They regarded Him as one God of many; they had a belief in His partial power as their peculiar Protector; and they looked upon the interferences with the usual course of nature as proofs only of the anger of their God for the especial offence that may have been committed against Him, and not as the proof that He would again interfere in the same manner. They seem to have had no persuasion that God, as the Searcher of the hearts of men, would punish the thoughts of the hearts, and the words of the mouth, as well as the actual conduct which openly opposed His authority. The rebellion of Korah and his associates had proceeded to public insurrection. God, as their national tutelary God, had punished the insurrection. The survivors believed that the mediation and prayer of Moses might have prevented this, and therefore they murmured. They did not proceed to actual open rebellion; but they murmured in their hearts, and reproached, not the Lord for inflicting punishment, but Moses, for not mediating between them and their God, that the company of Korah might be forgiven. Their crime was now the crime of the heart; and another miracle was therefore to be wrought to prove to them that the God of Israel was not merely their own national God, who would punish their openly rebellious conduct, but that He was what Moses had called Him, "the Father of the spirits of all flesh," and a "discerner," and therefore the rewarder or the punisher "of the thoughts and intents of the heart." Then the events took place which are here related. The glory of the Lord, which was over the tabernacle, again descended to the door of the tabernacle; and Moses and Aaron are commanded to separate themselves from the people, that they may be destroyed for the disobedience and apostasy of their hearts. The leaders of Israel, we may believe, could not have interceded with success for the people at the former crime, which rejected and denied their authority. But now, when the oppugners of their supremacy and priesthood had been cut off, and their Divine commission thus awfully vindicated, there was room for mercy at their intercession. "The plague," or, as the word would have been more correctly rendered, "the secret and invisible smiting down of the people" by the secret and invisible power of God, "had begun." Aaron, at the command of his brother, hastily goes to the altar of burnt-offering; he places

upon his own censer the fire from the altar; he rushes between the bodies of the dead and those whom God had not smitten; and the act of obedience to the command that the only fire burnt upon the censer of him who approached to God should be taken from the altar of burnt-offering, and the act of *self-sacrifice*, which endangered his life by venturing to stand up between the living and the dead, and the act of intercession in holding up the consecrated censer, were not only successful in procuring the preservation of the remainder of the people, but they all typify to us the united *obedience*, *passion*, and *intercession*, of the better High Priest than Aaron. He stood between the living and the dead, and the smiting from God was restrained. So the people were preserved. The last miracle recorded in the Books of Moses is that of procuring water in the wilderness by striking the rock[2]. The last but one is recorded in this Section. To confirm to the people the priesthood of Aaron, which Korah had opposed, but which Aaron had so successfully and mercifully exercised, Moses is directed to take from the head, or chief, of each of the tribes of Israel, the rod or sceptre which each bore as the symbol of his authority, and which was formed of the wood of the almond tree. This tree is the first that produces blossoms after the deadness of the winter; and it was always used, therefore, as an emblem of vigilance and watchfulness. Each chief inscribed his name on his own sceptre. They were exhibited publicly before the people, and then placed in the tabernacle. On the ensuing day, probably at the hour of the offering of the morning sacrifice, the twelve sceptres, which had been twelve dry and barren staves, were brought out to the assembled congregation. Eleven of them remained as they had been. The God of Christianity is the God of nature; and this God, as the God of nature, causes the dry roots which seem to have perished in the winter, to produce the leaves, the buds, the flowers, and the fruits in their season. But the God of Israel, the God of nature, now ordered that the rod, or sceptre, of Aaron should bear upon it, in the presence of all the people, at the same moment the buds, the blossoms, and the fruits of the tree. The people saw the wonderful sight; they confessed their sin; they prayed for mercy; they acknowledged that they deserved to perish, as their friends and countrymen had perished[3]; and we hear no more of any opposition to the supremacy and priesthood of the two brothers. The Deist, the Infidel, the scorner, is accustomed to say to the ministers of Christianity in the present day, "Work miracles before us, and we too will believe." Miracles, we answer, are no longer necessary, for these reasons: the miracles of Moses and of the prophets, of Christ and His Apostles, were wrought to prove the truth of a gradually-developed religion, which is now fully completed, and to which nothing new can be added. They have ceased, because the world can do without them, if the Christian Church would faithfully do its duty, and if Christians would forsake their own inconsistencies. They have ceased, because, while the ancient miracles were granted to confirm one general truth, more miracles would now only serve to confirm some great error. *What Christian Church is now worthy to possess the power*, when the very best

[2] Numb. xx. 7.

[3] Numb. xvii. 13.

is fettered by observances which are unmeaning, by doctrines which are doubtful, by laws which are obsolete, by regulations which are useless? *What individual Christian is worthy to possess* the power of working miracles, when he is identified with so much that his own brethren justly condemn? Then, and then only, will miracles be renewed, when all Christian Churches may be united in the belief and in the declaration that they have all, without exception, much to remove, much to change, much to regulate. Then only may we believe that miracles will return, when all other controversies shall cease, but those which relate to the glory of God, and the good of man. *Then only will miracles return* when the whole mass of Christian persons and of Christian Churches shall say, "O Son of the living God, return and visit Thy people. Heal our divisions, and bless Thine heritage. Even so, come, Lord Jesus, come quickly to Thy Church and to Thy world."

NUMBERS XVI. 41—50.

BEFORE CHRIST about 1471.

41 ¶ But on the morrow [a] all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

[a] ch. 14. 2. Ps. 106. 25.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, [b] the cloud covered it, and [c] the glory of the LORD appeared.

[b] Exod. 40. 34.
[c] ver. 19. ch. 20. 6.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 [d] Get you up from among this congregation, that I may consume them as in a moment. And [e] they fell upon their faces.

[d] ver. 21, 24.
[e] ver. 22. ch. 20. 6.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: [f] for there is wrath gone out from the LORD; the plague is begun.

BEFORE CHRIST about 1471.

[f] Lev. 10. 6. ch. 1. 53. & 8. 19. & 11. 33. & 18. 5. 1 Chron. 27. 24. Ps. 106. 29.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

NUMBERS XVII.

BEFORE CHRIST about 1471.

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, [e] where I will meet with you.

5 And it shall come to pass, *that* the man's rod, [h] whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, [i] whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him † a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in [k] the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring [l] Aaron's rod again before the testimony, to be kept [m] for a token against the † rebels; [n] and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so*: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 [o] Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

BEFORE CHRIST about 1471.

[k] Exod. 38. 21. ch. 18. 2. Acts 7. 44.

[e] Exod. 25. 22. & 29. 42, 43. & 30. 36.

[h] ch. 16. 5.

[i] ch. 16. 11.

† Heb. *a rod for one prince, a rod for one prince.*

[l] Heb. 9. 4.

[m] ch. 16. 38.

† Heb. *children of rebellion.*

[n] ver. 5.

[o] ch. 1. 51, 53. & 18. 4, 7.

NUMBERS XVIII.

[1 And the LORD said unto Aaron, [p] Thou and thy sons and thy father's house with thee shall [q] bear the iniquity of the sanctuary: and thou and thy

[p] ch. 17. 13.

[q] Exod. 28. 38.

BEFORE CHRIST about 1471.

sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they [r] may be joined unto thee, and [s] minister unto thee: but [t] thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and [u] the charge of all the tabernacle: [x] only they shall not come nigh the vessels of the sanctuary and the altar, [y] that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: [z] and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the [a] sanctuary, and the charge of the altar: [b] that there be no wrath any more upon the children of Israel.

6 And I, behold, I have [c] taken your brethren the Levites from among the children of Israel: [d] to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore [e] thou and thy sons with thee shall keep your priest's office for every thing of the altar, and [f] within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, [g] I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them [h] by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every [i] meat offering of theirs, and every [k] sin offering of theirs, and every [l] trespass offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 [m] In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; [n] the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto [o] thee, and to thy sons and to thy daughters with thee, by a statute for ever: [p] every one that is clean in thy house shall eat of it.

12 [q] All the † best of the oil, and all the best of the wine, and of the wheat, [r] the firstfruits of them which they shall offer unto

[r] See Gen. 29. 34.
[s] ch. 3. 6, 7.
[t] ch. 3. 10.
[u] ch. 3. 25, 31, 36.
[x] ch. 16. 40.
[y] ch. 4. 15.
[z] ch. 3. 10.
[a] Exod. 27. 21. & 30. 7. Lev. 24. 3. ch. 8. 2.
[b] ch. 16. 46.
[c] ch. 3. 12, 45.
[d] ch. 3. 9. & 8. 19.
[e] ver. 5. ch. 3. 10.
[f] Hebr. 9. 3, 6.
[g] Lev. 6. 16, 18, 26. & 7. 6, 32. ch. 5. 9.
[h] Exod. 29. 29. & 40. 13, 15.
[i] Lev. 2. 2, 3. & 10. 12, 13.
[k] Lev. 4. 22, 27. & 6. 25, 26.
[l] Lev. 5. 1. & 7. 7. & 10. 12. & 14. 13.
[m] Lev. 6. 16, 18, 26, 29. & 7. 6.
[n] Exod. 29. 27, 28. Lev. 7. 30, 34.
[o] Lev. 10. 14. Deut. 18. 3.
[p] Lev. 22. 2, 3, 11, 12, 13.
[q] Exod. 23. 19. Deut. 18. 4. Neh. 10. 35, 36.
† Heb. *fat*, ver. 29.
[r] Exod. 22. 29.

BEFORE CHRIST about 1471.

the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, [a] which they shall bring unto the LORD, shall be thine; [t] every one that is clean in thine house shall eat *of* it.

14 [u] Every thing devoted in Israel shall be thine.

15 Every thing that openeth [x] the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless [y] the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, [z] according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, [a] which *is* twenty gerahs.

17 [b] But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: [c] thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the [d] wave breast and as the right shoulder are thine.

19 [e] All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: [f] it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: [g] I *am* thy part and thine inheritance among the children of Israel.

21 And, behold, [h] I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* [i] the service of the tabernacle of the congregation.

22 [k] Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, [l] lest they bear sin, † and die.

23 [m] But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 [n] But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, [o] Among the children of Israel they shall have no inheritance.

BEFORE CHRIST about 1471.

[a] Exod. 22. 29. & 23. 19. & 34. 26. Lev. 2. 14. ch. 15. 19. Deut. 26. 2.
[t] ver. 11.
[u] Lev. 27. 28.
[x] Exod. 13. 2. & 22. 29. Lev. 27. 26. ch. 3. 13.
[y] Exod. 13. 13. & 34. 20.
[z] Lev. 27. 2, 6. ch. 3. 47.
[a] Exod. 30. 13. Lev. 27. 25. ch. 3. 47. Ezek. 45. 12.
[b] Deut. 15. 19.
[c] Lev. 3. 2, 5.
[d] Exod. 29. 26, 28. Lev. 7. 31, 32, 34.
[e] ver. 11.
[f] Lev. 2. 13. 2 Chron. 13. 5.
[g] Deut. 10. 9. & 12. 12. & 14. 27, 29. & 18. 1, 2. Josh. 13. 14, 33. & 14. 3. & 18. 7. Ps. 16. 5. Ezek. 44. 28.
[h] ver. 24, 26. Lev. 27. 30, 32. Neh. 10. 37. & 12. 44. Heb. 7. 5, 8, 9.
[i] ch. 3. 7, 8.
[k] ch. 1. 51.
[l] Lev. 22. 9.
† Heb. *to die.*
[m] ch. 3. 7.
[n] ver. 21.
[o] ver. 20. Deut. 10. 9. & 14. 27, 29, & 18. 1.

BEFORE CHRIST about 1471.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* [p] a tenth *part* of the tithe.

27 [q] And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the † best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, [r] then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your housholds: for it *is* [s] your reward for your service in the tabernacle of the congregation.

32 And ye shall [t] bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye [u] pollute the holy things of the children of Israel, lest ye die.]

[p] Neh. 10. 38.

[q] ver. 30.

BEFORE CHRIST about 1471.

† Heb. *fat.* ver. 12.

[r] ver. 27.

[s] Matt. 10. 10. Luke 10. 7. 1 Cor. 9. 13. 1 Tim. 5. 18.

[t] Lev. 19. 8. & 22. 16.

[u] Lev. 22. 2, 15.

PRAYER.—LET US PRAY, *that the thoughts of our hearts and the actions of our lives be always acceptable to God. That we depend on the intercession and atonement of Christ alone for the pardon of our sins and inconsistencies, and for the removal of the punishment which our sins have deserved. That we be contented with the evidences of prophecy, miracle, and the past state of the world, without desiring the revival of miracles to convince us of the truth of Revelation; and that we so go on with faith and hope to death, and heaven.*

O GOD, from whom all good things do come, grant to us Thy humble servants that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same. May the words of our mouth, the meditations of our heart, and the actions of our life, be always acceptable to Thee; that we follow not the example of those who fell in the wilderness under the fire of Thine anger, and the fury of Thy displeasure. Save us from the sin of endeavouring, by vain and false reasoning, to reconcile the indulgence of the sins of the heart with the hope of Thy favour, and with the profession of Thy holy Religion. Save us from the presumption "of continuing in sin, that grace may abound." Save us from the hardness of heart which continues the dominion of sin within us. Save us from resolving to delay our repentance to some future day, and from persevering to offend Thee with the hope of pardon through Thy great but rejected and despised mercy. And because we have often sinned, in the days that are past, against light, and knowledge, and truth, and love, O, let it be so no more! "Spare us, good Lord;

spare Thy people." Forgive us all that is past. For the sake of Jesus Christ, Thine only Son our Lord, have mercy upon us. We plead before Thee the perfect obedience, the holy sacrifice, the death and passion, of Him whom Thou hast given to be the propitiation for the sins of men. As Thy servant Aaron, in the days of the Church in the wilderness, stood between the living and the dead, and Thy wrath was restrained in the midst of Thine anger, so do we, Thy sinful and dying creatures, come before Thee in the name of a better High Priest, of a holier Intercessor and Mediator than Aaron,—Jesus Christ, who liveth with Thee for ever. God and Father of the souls of men! hear our prayer; forgive our imperfections, our inconsistencies, and our sins. O Son of God! Redeemer of the world, have mercy upon us. Offer Thou our prayers to Thy Father and our Father, to Thy God and our God. Thou canst be touched with the feeling of our infirmities, the infirmities of Thy brethren in the human nature; for Thou wast in all points tempted like as we are, yet without sin. O hear our prayer. Be Thou our Mediator and Intercessor at the throne of God! O great High Priest! plead Thou our cause. Stand between the living and the dead. Remove the guilt of our sin by the sprinkling of Thy precious blood. Conquer the power of our sin by the influences of Thy Holy Spirit. Do away the punishment of our sin by Thy mercy, which reconciles the sinner to God. By Thine agony and bloody sweat, by Thy cross and passion, by Thine unknown sufferings, by Thy precious death and burial, O Thou great High Priest, deliver us from the guilt, and the dominion, and the punishment of evil. We have no hope of pardon, we have no hope of the acceptance of our repentance, but through Thy mercy, O Son of God, our Strength and our Redeemer. And because we have no other hope, nor comfort, nor consolation, under the burthen of remembered sin, but in Thy prevailing intercession; save us, we pray Thee, from the misery of the doubts and vain imaginations which require new signs from heaven, and demand more proofs of Thy grace and love, than those which Thy mercy hath granted to Thy Holy Church. May we be convinced, by the record of Thy wonders in the olden time, of the certainty of Thy revealed will. Open Thou our eyes to discern the fulfilment of the prophecies in the wanderings of Thy people Israel among us, in the condition of Nineveh and of Babylon, of Egypt and of Tyre, in the progress of Thy Gospel, and in the extension of Thy Church in the world. Every where, at all times, and in all places, may we see and know the proofs of the certain truth of Thy holy Revelation, and be satisfied with the demonstrations of Thy love to bless, and Thy power to punish. Strengthen our faith in the wonders of Thy Word. Lord, we believe: help Thou our unbelief. And so be with us, that we continue stedfast in Thy holy faith, contending against evil, and hoping in Thy mercy, through Christ, till the hour of our death arrive. Prepare us for that approaching hour. Absent from the body, may our souls be present with the Lord. Shew us now the path to life and heaven. In Thy presence is the fulness of the joy, that shall comfort the souls of Thy servants. At Thy right hand alone, where are Christ the Mediator, and the spirits of the just made perfect, are the pleasures which can satisfy the longings of our immortal souls. Be Thou our portion, now, in death, and in Thy house, and our house, in the heaven of heavens. Forgive our imperfect prayers. Accept our longing aspirations for a better state than the wilderness of this world. And bless us in heart and soul, for the sake of Jesus Christ our only Lord and Saviour. In His most holy words we call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the proper force of the expression rendered in our Version, "And the plague was stayed."* Numb. xvi. 48.

Although our translation approaches nearer to the original than any of the other versions, ancient or modern, I cannot help thinking that a more exact rendering of the Hebrew, וַתֵּעָצַר הַמַּגֵּפָה, is, "and the smiting was restrained." This more clearly points out that active agency of Divine vengeance, and that direct exercise of the hand of God, which the sacred writer seems to have in view, and which all the other versions I have met with injudiciously conceal; for the word "plague" carries the thoughts of the reader no further than to the notion of a sickness, or pestilence, which, though an infliction sent by the Almighty, is less immediately connected with His direct operation in our minds than the *smiting* with His hand.

NOTE 2. *On the almond-tree and Aaron's rod, or tribal sceptre of the almond-tree.* Numb. xvii. 3.

The rod of the almond-tree (ver. 8) was anciently used for walking-staves and sceptres, on account of its straightness and general suitableness. The Hebrews feign that all these thirteen rods were from one and the same tree. "The almond-tree," says Cyril, quoted by Franc. Zephyrus, "was anciently the symbol of vigilance and watchfulness," à שָׁקַד, *evigilans*; because it is the first tree after winter that awakes from sleep and flourishes. Hence Jer. i. 11, "I see a wakeful rod," is by some rendered, "I see a rod of an almond-tree" (thus in our authorized English version). This almond rod, then, aptly signifies, that the right of the firstborn (which, among sons, is like the almond, first flourishing among trees), or that the priesthood, appertains to Aaron, whose rod here puts forth buds.

NOTE 3. *On the twofold notion of Deity among the ancient Israelites—as the God of nature, and as the tutelar God of their nation* [1].

I have adopted here the theory of Bishop Warburton respecting the mode in which the ancient Israelites regarded the Deity, to account for the manner in which they so frequently sinned, after the appeals made to them by miracle. When Moses first received his divine legation, we are told (Exod. iii. 13) that Moses said unto God, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" "Here," says Bishop Warburton, "we see a people, not only lost to all knowledge of the Unity (for the asking for a *name* necessarily implied their opinion of a plurality), but likewise possessed with the very spirit of Egyptian idolatry. *The religion of* NAMES was a matter of great consequence in Egypt. It was one of their essential superstitions; it was one of their native inventions, and the first of them which they communicated to the Greeks. . . . . A NAME was so peculiar an adjunct to a local tutelary deity, that we see by a passage quoted by Lactantius from the spurious books of Trismegist (which, however, abounded with Egyptian notions and superstitions), that the One Supreme God had no *name* or title of distinction. Zechariah, evidently alluding to these notions, when he prophesies of the worship of the Supreme God, unmixed with idolatry, says, 'In that day shall there be one Lord, and his name One;' that is, only bearing the simple title of 'Lord.' And, in the words of Lactantius, 'Ac ne quis nomen ejus requireret, ΑΝΩΝΥΜΟΝ esse dixit; eo quod nominis PROPRIETATE non egeat, ob ipsam scilicet UNITATEM.' Out of indulgence, therefore, to this weakness, God was pleased to give Himself a NAME. 'And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.' (Exod. iii. 14.) Where we may observe (according to the constant method of Divine Wisdom, when it condescends to the prejudices of men) how, in the very instance of indulgence to their superstition, He gives a corrective of it. The religion of names arose from an idolatrous polytheism; and the name here given, implying *eternity* and *self-existence*, directly opposeth that superstition [2]."

"God, in His infinite wisdom, was pleased also to stand in two *arbitrary* relations towards the Jewish people, besides that *natural* one in which He stood towards them and the rest of mankind in common. The first was that of a *tutelary Deity, gentilitial* and *local*; the God of Abraham, Isaac, and Jacob, who was to bring their posterity into the land of Canaan, and to protect them there as His peculiar people. The second was that of Supreme Magistrate and Lawgiver. And in both these relations He was pleased to refer it to the people's free choice, whether or no they would receive Him for their God and King; for a tutelary Deity was supposed by the ancients to be as much matter of election as a civil magistrate. . . . As the renouncing Him for King was the throwing Him off as God, and as the renouncing Him for God was the throwing Him off as King; idolatry, which

[1] Vide Introduction to the Section.

[2] Warburton, Div. Legat. b. iv. sect. 6.

was the rejecting Him as God, was properly the *crimen læsæ majestatis*, and so justly punishable by the civil laws. . . . Let us observe further that as by such INCORPORATION religious matters came under civil consideration, so likewise civil matters came under the religious. This is what Josephus would say where, in his second book against Apion, speaking of the Jewish theocracy, he tells us that Moses did not make religion a part of virtue, but virtue a part of religion. The meaning is, that, as in all human societies, obedience to the law is moral virtue; under a theocracy it is religion [3]."

"Theocracy, as it was necessary, so it would have an easy reception, being founded on the flattering notion, at that time universally entertained, of TUTELARY DEITIES, *gentilitial and local*. Thus, to carry on His great purpose, the Almighty very early represented Himself to this chosen race as a gentilitial Deity. The God of Abraham, Isaac, and Jacob (see Jer. x. 16; li. 19), afterwards, when He preferred Judea to all other countries for His personal residence (on this account called HIS LAND[4]), He came under their idea of a *local* Deity; which notion was an established principle in the Gentile world. It was originally Egyptian, and founded on an opinion that the earth was at first divided by its Creator amongst a number of inferior and subordinate divinities. The Septuagint translators appear to have understood the following passage, in the Song of Moses, as alluding to this opinion: 'When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people *according to the number of the children of Israel*.' They wrote, κατὰ ἀριθμὸν ἀγγέλων Θεοῦ, 'according to the number of the angels of God.' Which at least is intelligible, as referring to that old notion original to the country where this translation was made. Justin Martyr tells us [5], that in the beginning God had committed the government of the world to angels, who, abusing their trust, were degraded from their regency. But whether he learnt it from this translation, or took it from a worse place, I shall not pretend to determine [6]."

[3] Div. Legat. book v. sect. 2.

[4] Lev. xx. 23. Deut. xi. 12. Ps. x. 16. Isa. xiv. 25. Jer. ii. 7. Ezek. xxxvi. 5; xxxviii. 16.

[5] Apologet. 1.

[6] Div. Legat. chap. v. sect. 2.

SECTION CLV. NUMBERS XIX.

TITLE.—*It is not possible to understand the Holy Scriptures, unless we consider them as one completed Revelation. Four reasons for considering this Section as the most remarkable portion of the Old Testament. The doctrines of atonement of Christ to pardon sin, and the influence of the Holy Spirit to remove the power of sin, are the sum and substance of the whole Revelation of God to man. The ordinance of the burning of the red heifer, and the mingling of its ashes with water, considered.*

INTRODUCTION.—When a book is commended to our notice as worthy of our perusal and approbation, if we deem its subject interesting we read it through, and we then obtain the more perfect knowledge of its object and contents, by comparing one part with another, and reflecting on the beginning, the middle, and the end. Just so it is with the Holy Scriptures. "The Bible," in the well-known words of Mr. Locke, "has God for its Author, salvation for its end, and truth, without any mixture of error, for its matter." The Bible, therefore, is deeply interesting to all who believe in the immortality and natural ignorance of the soul. But the Scriptures were given to the world at sundry times, and in divers manners, as the Church required the increase of its knowledge; and it can be only understood by regarding it as one gradually imparted, but now com-

pleted Revelation, of which the various portions are not only connected with each other, as parts of the one narrative, but in which the earlier and more obscure are illustrated and made plain by the later and clearer portions. Thus, the Section before us can only be understood by the explanation which is afforded us in the conclusion of the Sacred Volume. It relates the most extraordinary of all the institutions of the Mosaic Law, the command to slay and burn a heifer, red in colour, blemishless, or free from any spot or blemish, and which had never been submitted to the yoke of labour in the field. This heifer was to be conducted without the camp (Numb. xix. 1—3). It was then to be slain. Its blood was to be sprinkled seven times before the door of the tabernacle (ver. 4). The whole body of the red heifer was then to be burnt. Cedar wood, hyssop, and a piece of scarlet wool, were to be cast into the fire. The priest who kindled the fire was to be considered unclean till the day ended. Then any one of the congregation of Israel who was not ceremonially unclean, collected the ashes, and laid them up in a clean place without the camp. There they were to be kept till they were mingled with water to be sprinkled on any worshipper or believer who had contracted the impurity of touching the dying, or the dead (ver. 5—18). All these were most extraordinary enactments; but, what was still more wonderful, the person who sprinkled the unclean with the water, thus mingled with the ashes of the heifer, became himself unclean, while the polluted person whom he sprinkled became and remained free from his pollution (ver. 18—22). Such was the law of the red heifer. And this law is not only thus singular for its peculiar clauses, it is rendered more remarkable from these four circumstances:—It was declared by the Jews to be so difficult of explanation, that not even Solomon could comprehend the reasons of its peculiarities. It was the chief law after the priesthood of Aaron had been established by the miracle of the budding, blossoming, and fruit-bearing of his almond-tree sceptre. It was the last law previous to the thirty-eight years' wandering in the wilderness from the encampment at Sinai commenced. And it is the law which is only explained to us in the termination of the argument of the author of the Epistle to the Hebrews, in which he proves the superiority of the Divine priesthood of Christ to the human priesthood of Aaron. All these circumstances united render the Nineteenth Chapter of the Book of Numbers one of the most peculiar in the Old Testament. What can be the meaning of the ordinance of the red heifer? and what can be the causes of those strange enactments? To answer these questions, we must regard the whole Bible as one book, and consider the one object of that book. We shall then find that the ordinance of the red heifer in the beginning of the Volume, interpreted in the Epistle to the Hebrews at the end of the Volume, affords us an illustration of the one object of the completed Revelation, which constitutes the contents of the whole Scripture. The one object, the chief, we may say the sole object of Revelation is, to teach the believer the great truths,—that the soul of man can only be saved by these two means, his faith in the atonement of Christ, and his obedience to the influences of the Holy Spirit. Now the design of the Law of Moses was twofold. One design was, to separate the people from the heathen nations around them; the other

was, to serve as a guide to bring the people, by means of the mysterious ordinances of the Law, to the knowledge of the two truths relating to the atonement and to the necessity of Divine influences. The manner in which these truths were taught to the Jewish Church was, that actions and ordinances were decreed which represented other and future actions or events. The Passover, we are assured, was an event, or a collection of events, which shadowed forth the future sacrifice of the true and better Passover. And that we may not be led away by our own imaginations or fancies, we are expressly told that "Christ is our Passover;" and we are accustomed, therefore, rightly and properly to believe that the various circumstances which were ordained to be observed at the commemoration of the Jewish Passover were appointed to shadow forth, as prophetic emblems, the circumstances attendant upon the sacrifice of Christ.—So it is with the ordinance of the red heifer. We are expressly told, that as the sprinkling of the people with the water which was mingled with the ashes of the red heifer, the cedar, the hyssop, and the scarlet wool, was blessed, or sanctified, by the Great Lawgiver of Israel, to the purifying of the believer who had become ceremonially unclean by touching a dead body; so also the blood of Christ, who, under the influence of the Holy Spirit, which He possessed without measure, and by which He offered Himself to God as an atonement, shall "cleanse the conscience from dead works," that he who is so cleansed may "serve the living God[1]."—This expression gives us the key to the meaning of the singular law before us; and the interpretation, therefore, of the Section may be thus given: "Command the children of Israel that they bring as a sacrifice a red heifer, which the Egyptians venerate, and refuse to sacrifice, because they deem it sacred to their goddess Isis; and by thus sacrificing in the manner which the Egyptians regarded as profane, separate themselves by a wide and impassable barrier from that idolatrous people." Then followed the enactments relating to the second object of the Mosaic Law, the shadowing forth of the future Sacrifice, which we can now explain, and thus interpret: "Let the heifer which you select be free from spot, as Christ was from the yoke of a burthened conscience; and be led out of the camp to be slain, as Christ suffered without the walls of Jerusalem[2]. As the blood of the heifer was sprinkled seven times, as the perfect number, the blood of Christ was seven times sprinkled, beginning with the drops of blood at Gethsemane, and proceeding with the crown of thorns before Pilate, and ending with the piercing of His hands, His feet, and His side upon the cross. As the body of the heifer was burnt with cedar, which was the emblem of incorruption, with the hyssop, which was the emblem of removed defilement, and the scarlet wool, which was the emblem of the sin of the soul, so Christ suffered as the sacrifice which united the incorruption of His own nature, the removal of the sin of man, and the transference of that sin to Himself. As the priest who sacrificed the heifer was rendered unclean by that act, the Jews who sacrificed Christ were polluted (ver. 7, 8). As the man who gathered up the ashes became unclean, because he was not sprinkled with the water with which the ashes

[1] Heb. ix. 13, 14.

[2] Luke xxiii. 33. John xix. 17. 20.

were to be blended, so may we say that even the believer in the sacrifice of Christ remains defiled, unless the removal of the power of sin, by the influence of the Holy Spirit, shall follow the pardon of the sin, which is purchased by the sacrifice of Christ (ver. 9, 10). As he who touched the body of the dead was unclean till he was sprinkled with the water which was mingled with the ashes, so is that soul unclean which is contaminated by the spiritually dead, till it is cleansed by the Holy Spirit from the dead works which denote his spiritual death (ver. 11—19). As the unclean person who was not sprinkled with the water was to be cut off from his people, so shall every man who is not sprinkled with the living water which God's Holy Spirit alone pours forth, be cut off from the Church of God (ver. 20). And as the man who was clean, and free from the imputation of defilement, was deemed to be unclean if he touched the water which purified his brethren, so shall that otherwise blameless man, who sees, believes, and as it were handles the doctrines and truths revealed by the Spirit of God, be deemed himself defiled, polluted, and unclean, unless he be also sprinkled with the living water, which unites the Atonement that pardons sin, with the influence which removes the power and dominion of the sin that is pardoned (ver. 21). He, who professes the religion which does not unite faith and holiness, himself remains unclean, and is the cause of contamination to others; for it is expressly declared, that he who is touched by the unclean becomes also polluted (ver. 22). And thus does this most difficult portion of the Law of Moses illustrate the whole object of Revelation. The Christian religion, and the Jewish religion, as they proceed from the same God, have also the one, same, only object,—to make their receivers "a peculiar people, zealous of good works[3]." Both were intended to bring men to Christ for pardon, and to the Spirit of God for inward holiness of heart. Virtue, faith, and holiness, ever have been the triple crown of the stedfast believer in the Jehovah of the Book of Revelation, whether he be of the Church of the Patriarch, the Israelite, or the Christian.

NUMBERS XIX.

BEFORE CHRIST about 1471.

1 And the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, [a]*and* upon which never came yoke:

[a] Deut. 21. 3. 1 Sam. 6. 7.

3 And ye shall give her unto Eleazar the priest, that he may bring her [b]forth without the camp, and *one* shall slay her before his face:

BEFORE CHRIST about 1471.

[b] Lev. 4. 12, 21. & 16. 27. Hebr. 13. 11.

4 And Eleazar the priest shall take of her blood with his finger, and [c]sprinkle of her blood directly before the tabernacle of the congregation seven times:

[c] Lev. 4. 6. & 16. 14, 19. Hebr. 9. 13.

[3] Tit. ii. 14.

BEFORE CHRIST about 1471.

5 And *one* shall burn the heifer in his sight; [d] her skin, and her flesh, and her blood, with her dung, shall he burn:

[d] Exod. 29. 14. Lev. 4. 11, 12.

6 And the priest shall take [e] cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

[e] Lev. 14. 4, 6, 49.

7 [f] Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

[f] Lev. 11. 25. & 15. 5.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up [g] the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel [h] for a water of separation: it *is* a purification for sin.

[g] Hebr. 9. 13.

[h] ver. 13, 20, 21. ch. 31. 23.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ [i] He that toucheth the dead body of any † man shall be unclean seven days.

[i] ver. 16. Lev. 21. 1. ch. 5. 2. & 9. 6, 10. & 31. 19. Lam. 4. 14. Hag. 2. 13.

† Heb. *soul of man.*

12 [k] He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

[k] ch. 31. 19.

BEFORE CHRIST about 1471.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, [l] defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because [m] the water of separation was not sprinkled upon him, he shall be unclean; [n] his uncleanness *is* yet upon him.

[l] Lev. 15. 31.

[m] ver. 9. ch. 8. 7.

[n] Lev. 7. 20. & 22. 3.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every [o] open vessel, which hath no covering bound upon it, *is* unclean.

[o] Lev. 11. 32. ch. 31. 20.

16 And [p] whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

[p] ver. 11.

17 And for an unclean *person* they shall take of the † [q] ashes of the burnt heifer of purification for sin, and † running water shall be put thereto in a vessel:

† Heb. *dust.*

[q] ver. 9.

† Heb. *living waters shall be given,* Gen. 26. 19.

18 And a clean person shall take [r] hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

[r] Ps. 51. 7.

BEFORE CHRIST about 1471.

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: [s] and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath [t] defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And [u] whatsoever the unclean *person* toucheth shall be unclean; and [x] the soul that toucheth *it* shall be unclean until even.

[s] Lev. 14. 9.

[t] ver. 13.

[u] Hag. 2. 13.

[x] Lev. 15. 5.

PRAYER.—LET US PRAY, *that we learn from the institutions of the Law of Moses the Christian lessons of separation from the world, the necessity of faith in the atonement of Christ to remove the guilt and punishment of sin, and the necessity of the Holy Spirit to destroy the power of sin in the heart: that we never be guilty of the sin of despair, knowing that Christ has died to save us; and never be guilty of the sin of presumption, knowing that the Holy Spirit is granted to cleanse us.*

ALMIGHTY and everlasting God, who of Thy tender love towards mankind hast sent Thy Son our Lord Jesus Christ to take upon Him our flesh, and to suffer death upon the cross; and who hast been graciously pleased to shadow forth the doctrines of the Gospel of Christ in the institutions, and ordinances, and sacrifices of the Law of Moses; so grant us Thy grace, we beseech Thee, that we remember the words of Thy servant, that "if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God[4]?" And ever may we serve Thee in *life*, in *death*, and *for ever*. Enable us to serve Thee in *life*: as these members of Thy Church in the wilderness were separated from the world of idolatry and sin around them, when they sacrificed to Thee the idols of Egypt; so give us grace to become more and more separated from the follies, the sins, and the idolatries, of the men of the world around us: so may we sacrifice to Thee the love of money, which is idolatry; the thoughtless pursuits of amusement and pleasure, which is idolatry; and the restless anxiety for honour, fame, and praise, which is idolatry. Awake us from spiritual death. Cleanse our conscience and our heart from the works of death, from the maxims of the world, and from compliance with the frivolous, the vain, and the irreligious, who are dead before Thee; living without thought, without prayer, and without the holy hope which gives the soul to Thee. Cleanse our conscience from all the works of *death*. May Christ be to us the spotless and blameless sacrifice which never knew the yoke of sin; which for us men, and for our salvation, suffered without the camp. As the Priest in the olden time did sprinkle the blood of the sacrifice seven times

[4] Heb. ix. 13, 14.

before the tabernacle of the congregation; so may our conscience be sprinkled with the blood of the better Sacrifice; so may the guilt of the past, the punishment of the future, the pollution of the sins we have committed, and the terror of the misery we have deserved, be all done away by the merciful atonement of the holy Sacrifice, and the sprinkled blood of Christ. We have no other hope, no other way, no other approach to Thee, our offended Father. As the cedar, the hyssop, and the scarlet wool, were burnt with the fire which consumed the former sacrifice; so would we unite with the prayer that the sacrifice of the suffering Redeemer be accepted for us, the hope of immortality, the removal of sin, and the repentance which Thou hast commanded. As the ashes of the holy sacrifice were blended with the pure water which was commanded to be sprinkled upon the unclean, who desired to be purified and accepted by the God of Israel; even so, O Lord, our Father, O God, our refuge,—even so, do we pray and trust in Thy mercy, that we, who desire to come to Thee in Thy Son's name, may be cleansed from all impurity of thought, motive, desire, and affection; that the very imaginations of the heart, the reasonings of the understanding, and the desires of the secret will within us, be sanctified and purified by the Divine and Holy Spirit. In body, in soul, and in spirit, we pray that we may be Thine. As the angels in heaven serve Thee, we pray that our will may be conformed to Thine; and that, as we hope to serve Thee in heaven, so may we begin to serve Thee on earth. To Thee all hearts be open, all desires known; from Thee no secrets are hid. Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit. Wash the conscience from the dross and remnant of sin. Cleanse us, we pray Thee, from every inward root of bitterness which springs up in that ground which is cursed by the fall of our first parents, and produces the thorns and the thistles which destroy the flowers and the fruits of the Paradise of God. Holy Spirit, convince, cleanse, and comfort the hearts of those, who, with humble faith in the sacrifice of Jesus Christ, our only Lord and Saviour, desire to live now, and to live *for ever* in the communion of God their Father, of Christ, and of Thee. We confess before Thee, O God and Father of the spirits of all flesh, that we are not worthy thus to pray to Thee. We have sinned and done amiss. O Maker of all things, Judge of all men, we acknowledge our sins and wickedness. The remembrance of them is grievous unto us, the burthen of them is intolerable. But in Thine own appointed way we come before Thee, and pray for pardon. We come before Thee, and plead Thy promise. We come before Thee in the name of Christ, who has died; and we pray Thee to save us from the sin of despair of Thy mercy. With groanings for freedom from the power of evil, not to be uttered by any language of these our imperfect petitions, we come before Thee as the partakers of the promise of the Holy Spirit, and pray Thee that we never be guilty of the presumption of pleading the name of Christ, while we continue in sin. We believe that Christ has died to give to us, not only the pardon which speaks peace, but also to give us the influence of the Holy Spirit to conquer the power of the sin which grieves us. Give us of that Holy Spirit which proceedeth from the Father and the Son, that we may worthily magnify Thy holy name, through Jesus Christ our Lord. Hear us when we pray. Forgive the ignorances, the imperfections, and the weaknesses of our prayers, and accept and bless us now and for ever. We ask all, not in our own name, but in the name and for the sake of Jesus Christ our Lord; and in His words we call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the offering of the red heifer.* Numb. xix.

"*And the Lord spake unto Moses and unto Aaron,*" &c.—"Not at this time, after the business of the spies and the affair of Korah, but before the children of Israel departed from Sinai. And so Aben Ezra observes, that 'this was spoken in the wilderness of Sinai, when the Lord commanded to put unclean persons out of the camp, and when some were defiled with a dead body, and unfit for the passover (chap. v. 2, and ix. 6); and mention is made of 'the water of purifying' (chap. viii. 5—7)." This, however, is not certain. I have endeavoured in the Introduction to explain the typical meaning of the chief ordinances of this mysterious law. By the command that the red heifer should be "*without spot,*" the Jews understand that it should have no spots in it of any other colour, black or white; nor indeed so much as an hair, at least not two of another colour. And so the Targum of Jonathan: "in which there is no spot or mark of a white hair." And Jarchi, more particularly: "which is perfect in redness; for if there were in it two black hairs, it was unfit." And so Ben Gersom, with which agrees the Mishna[5].... "It being '*without blemish*' was what was common to all sacrifices." Cornelius à Lapide, however, interprets the command with reference to blemishes, or spots, such as being blind, or wounded, or diseased, or maimed: "In quâ nulla fit macula, videlicet nullum vitium corporis; hâc enim phrasi non significatur macula coloris, sed deformitatis, ut patet," Lev. xxii. 21, 22. This offering of the heifer, with other instances where females are ordered to be slain (see Lev. iii. 1), confutes the notion of such who think the laws of Moses were made in conformity to the customs of the Egyptians, this being directly contrary to them, if they were the same in the times of Moses as they were in the times of Herodotus, who expressly says[6], "male oxen the Egyptians sacrifice; but it is not lawful for them to sacrifice females, for they are sacred to Isis." This was the last command given to the Israelites before they proceeded to Kadesh. And it is probable that the sacrifice of the red heifer was offered in the wilderness, for it is likely that the priests there often contracted uncleannesses. Now there was no way of purifying them but with the ashes of the red heifer; and unless they were so purified, they could not minister in the tabernacle. This victim might be immolated by Eleazar; nay, the Septuagint says it was to be slain "before him[7]."

[5] Parah, c. 2. sect. 5.

[6] Euterpe, c. 41.

[7] Corn. à Lapide, Gill, &c. in loc.

SECTION CLVI.

NUMBERS XXXIII. 19—36. XX. 1—13. 14—21.

TITLE.—*Because the land of Canaan is rightly regarded as a type of heaven, and the land of Egypt as a type of the sinful world, therefore the wanderings of the Israelites from Egypt to Canaan have been regarded by the ancient Fathers, by Roman Catholic and by Protestant commentators, as the descriptions, the types, the emblems of the spiritual journeyings, trials, dangers, temptations, judgments, and mercies of the Christian pilgrim in his way through earth to heaven. The most holy men are in danger of grievous sin. Moses offends God by the sin of unbelief. The divisions of Christians are the curse of the Church, and the bane of the one true religion. Edom refuses to permit the Israelites to pass through his territory.*

INTRODUCTION.—At length we begin to descry the blue hills of Canaan in the distant horizon, and to breathe the fragrant air of that holy land. Forty-two

stations are enumerated in the thirty-third chapter of Numbers as the stages at which the people of Israel rested on their way from Egypt to Canaan. The events which took place in many of these stations are related at great length. Of many, however, only the names are mentioned. In the Section before us the names of seventeen stations are given, and no event is related as having taken place in any of them. The eighteenth station, of which notice is taken, is the encampment in the wilderness of Zin, which is called Kadesh. In this station the death of Miriam, the striking of the rock of Meribah, and the refusal of Edom to permit the children of Israel to pass through his territory, are all mentioned. It is uncertain whether this Kadesh is the same with that at which the people had formerly been detained. However this may be, the place where Miriam died, where the rock was struck, and where Edom refused a passage to the people, was the thirty-second of the forty-two stations. And the time when the people arrived there was the end of the thirty-eighth year and the commencement of the last year of their wanderings from the day when the sentence was pronounced upon them, that the rebellious generation which had been led out of Egypt should not enter into the promised land. As so many of these stations are here enumerated, without any record of the circumstances which, during upwards of thirty years, must have happened at the several encampments, a good opportunity seems to be afforded us of considering the mystical or spiritual interpretations, which have been assigned to the several names of the forty-two stations in the wilderness, both by the Fathers and by various commentators and expositors from among all Christian communions. Because the Christian life is frequently compared to a pilgrimage, and because Canaan and Egypt are respectively considered as the types of heaven and the world, many of the names of the places where the Israelites encamped are interpreted spiritually and mystically in the Scriptural narrative itself, therefore it has been that the whole wandering of the Israelites from Egypt to Canaan has been interpreted as denoting the one spiritual pilgrimage of the souls of believers from earth to heaven; and mystical and spiritual meanings have been given to every name of every place at which the people encamped in the wilderness. Now, we may not presume to assert that this interpretation of the sojourning of the Israelites is uniformly and certainly correct. Various meanings have been assigned to the various names of the forty-two encampments, and spiritual inferences have been deduced from them all. It is impossible, therefore, that all can be correct. As this mode of considering the forty-two stations, however, has been so generally received, I shall not hesitate to give that which has been adopted by the most learned and most influential of the ancient Fathers of the Church. The manner in which Jerome has regarded the forty-two stations has been more commonly received than any other, however forced and strange many of his interpretations may appear to the modern student of this part of the Word of God. He regards them, not so much as steps of the one journey which the soul takes towards its rest in heaven, as the several roads by which the faithful may be considered as variously led from Egypt to Canaan. From the land

of Egypt, then, they *first* came to Rameses, the place which signified "the thunder of joy," because, by the thundering of the preaching of the Apostles, the infidel and the impious were converted to Christ, and compelled to rejoice. The *second* encampment at Succoth, or "tabernacles," denoted that believers live on earth as in one continued feast of tabernacles, and regard heaven alone as the true home of the soul. The *third* station was at Etham, or "fortitude," because they overcame all adversities and all difficulties. The *fourth* was at Pi-hahiroth, "the mouth of the noble," for such are those who, with their mouths, as well as hearts, praise God in their adversities. The *fifth* was at Marah, the "bitterness" of repentance for sins committed. The *sixth* was at Elim, "the leaders of the flock," the Apostles of Christ, whom the believers will follow, for they are the sheep of the fold. The *seventh*, at the Red Sea, denotes, that through the waves and the changes of this life we reach, as by martyrdom, the kingdom of God. The *eighth* is in the wilderness of Sin, of "hatred," because the faithful Christian must undergo the hatred and persecution of the world around him. The *ninth* is at Dophkah, or "the knocking," the emblem of the fervent prayer, which is described as knocking at the door of mercy, and it shall be opened. The *tenth* is at Alush, "the leaven," to which the kingdom of God is compared, as hidden in the three measures of meal till the whole was leavened. These are the first ten encampments. The next ten will be deemed, perhaps, still more forcedly and harshly interpreted; for the *eleventh* encampment was at Rephidim, "the place of the death of the brave," for there Joshua overcame Amalek. Or, perhaps, the meaning intended by Jerome may be, the "death of the presumptuous," who shall be overthrown by Christ, as Amalek, by Joshua, at the prayer of Moses. The *twelfth* was at Sinai, "the place of thorns," the emblem of the severity of the law which God imparted to the soul. The *thirteenth* was at Kibroth-hattaavah, "the graves of lust," where those were buried who murmured for a better provision than God's Providence had assigned them. The *fourteenth* was at Hazeroth. This word would more rightly mean "villages;" but it may mean, and Jerome has preferred the interpretation, "the hall," or "vestibule of a building." The inference, however, which he deduces from it is very obscure,—that those who sin may repent, and that those who have not sinned may fall: as Miriam murmured at Hazeroth against her brother, and was restored. The *fifteenth* was at Rithmah, or "the place of juniper-trees." The interpretation of this name by Jerome is so unintelligible, that I omit it. This was the place whither the spies brought their evil report of Canaan. The *sixteenth* was at Rimmon-parez, "the division of the pomegranate." He makes the multitude of seeds in this fruit the emblem of the Church, when the number of believers "was of one heart and of one soul." The *seventeenth* was at Libnah, the rendering of which word being "bricks," he refers the meaning to the remembrance of the making of the bricks in Egypt. The *eighteenth* was at Rissah, "the bridle;" that is, if, after our escape from Egypt, we again degrade ourselves to the making of the bricks, or to the employments of Egypt, the restraints of Scripture can alone restore us.

The *nineteenth* was at Kehelathah, "the Church," because those who are thus reformed by the Scripture may be again received, and restored to the Church. The *twentieth* was at Shapher, or "beauty," because those who are thus restored to the Church are introduced again to the company of the faithful, and to communion with Christ. The *twenty-first* was at Haradah, "amazement" and "wonder," because we wonder at the graces and virtues of Christ. The *twenty-second* was at Makheloth, "the place of assemblies," because it is a good and joyful thing that those who thus believe should dwell together in unity. The *twenty-third* was at Tahath, "the place of fear," because those who were thus privileged should "not be high-minded, but fear." The *twenty-fourth* was at Tarah, the name of the father of Abraham, which name he took as the driver away of the fowls which destroyed the wheat: and the duty of the Christian is to drive away the evil thoughts which destroy the seed of the word of God. The *twenty-fifth* was Mithcah, or "sweetness," as it is written, "How sweet are thy words unto my mouth!" The *twenty-sixth* was at Hashmonah, "the hastening on;" forgetting the things of the divine life we have left, we hasten on to those which are before us. The *twenty-seventh* was at Moseroth, "the fetters," or "the discipline;" as the idolaters (Isa. xlv. 14) should be willingly bound by the discipline of the Church. The *twenty-eighth* was at Bene-jaakan, "the sons of alarm," believers who, from fear of the sorrows of eternal punishment, embrace the cause of Christ. The *twenty-ninth* was at Hor-hagidgad, "the place of haste," or, rather, "of cutting off;" for the believer hastes to destroy or cut off the vices of the flesh and of the heart. The *thirtieth* was at Jotbathah, or "goodness:" the believer desires to arrive at the stature of the good or perfect man. The *thirty-first* was at Ebronah, or "transition:" the believer prays to pass on from this tabernacle to "the house not made with hands, eternal in the heavens." The *thirty-second* was at Ezion-gaber, "the wood of man," or "the material of man," of which God makes the instruments that shall serve Him in His house—the Church. And the *thirty-third* station, at which we now arrive, was Kadesh, that is, by way of antiphrasis, "sacred," because all who sin are under the sentence of death. We will consider the meanings assigned by Jerome to the remaining nine stations, when we come to the last before the entrance of Israel into Canaan. At this encampment Miriam died, in the first month of the last year of the wanderings of the people. At this encampment, too, the sentence was pronounced on Moses, that he should not enter into Canaan. The cause of this sentence is said to have been his unbelief. The narrative is so brief, that it is difficult to discover in what instance he manifested this unbelief. The water, however, which had followed them through the wilderness from Horeb, had now failed them, possibly because, if they had digged in this part of the wilderness, water would have been found. When the people complained and murmured, Moses was commanded to speak to the rock, and water should spring forth. He did not speak to the rock, but he struck it; and soon after he had done so, the sentence was pronounced because of his unbelief. His unbelief may have consisted in this, that, when he perceived the

water from Horeb had failed, he apprehended that God would suffer the people to perish in the wilderness, as Miriam had just perished; or he feared that, if water was brought from the rock, even by his striking it, the promise that the people should enter into Canaan, at the end of forty years, would be rescinded, and they would be compelled to wander for another forty years, as a punishment for a crime similar to that which the fathers of the people had committed forty years before. This, however, is uncertain. We can only learn from the history, to watch with jealousy over our own hearts, lest we wilfully break the least of the known commandments of God. This Section ends with an account of the refusal of a prince of Edom to permit Israel to pass through his territory. Both professed to worship the same God; both were descended from the same father; but it was then, as it is now;—the spiritual race of Israel, when they set their faces towards the land of Canaan, are always opposed by their brethren, who are content to remain in the wilderness.

NUMBERS XXXIII. 19.

The fifteenth journey.—From Rithmah to Rimmon-parez.

BEFORE CHRIST 1452. 19 And they departed from Rithmah, and pitched at Rimmon-parez. BEFORE CHRIST 1452.

NUMBERS XXXIII. 20.

The sixteenth journey.—From Rimmon-parez to Libnah.

20 And they departed from Rimmon-parez, and pitched in Libnah.

NUMBERS XXXIII. 21.

The seventeenth journey.—From Libnah to Rissah.

21 And they removed from Libnah, and pitched at Rissah.

NUMBERS XXXIII. 22.

The eighteenth journey.—From Rissah to Kehelathah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

NUMBERS XXXIII. 23.

The nineteenth journey.—From Kehelathah to mount Shapher.

23 And they went from Kehelathah, and pitched in mount Shapher.

NUMBERS XXXIII. 24.

The twentieth journey.—From mount Shapher to Haradah.

BEFORE CHRIST 1452. 24 And they removed from mount Shapher, and encamped in Haradah. BEFORE CHRIST 1452.

NUMBERS XXXIII. 25.

The twenty-first journey.—From Haradah to Makheloth.

25 And they removed from Haradah, and pitched in Makheloth.

NUMBERS XXXIII. 26.

The twenty-second journey.—From Makheloth to Tahath.

26 And they removed from Makheloth, and encamped at Tahath.

NUMBERS XXXIII. 27.

The twenty-third journey.—From Tahath to Tarah.

27 And they departed from Tahath, and pitched at Tarah.

NUMBERS XXXIII. 28.

The twenty-fourth journey.—From Tarah to Mithcah.

28 And they removed from Tarah, and pitched in Mithcah.

NUMBERS XXXIII. 29.

The twenty-fifth journey.—From Mithcah to Hashmonah.

29 And they went from Mithcah, and pitched in Hashmonah.

NUMBERS XXXIII. 30.

The twenty-sixth journey.—From Hashmonah to Moseroth.

30 And they departed from Hashmonah, and [a] encamped at Moseroth.

[a] Deut. 10. 6.

NUMBERS XXXIII. 31.

The twenty-seventh journey.—From Moseroth to Bene-jaakan.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

NUMBERS XXXIII. 32.

The twenty-eighth journey.—From Bene-jaakan to Hor-hagidgad.

BEFORE CHRIST 1452.

32 And they removed from [b] Bene-jaakan, and [c] encamped at Hor-hagidgad.

BEFORE CHRIST 1452.

[b] See Gen 36. 27. Deut. 10. 6. 1 Chron. 1. 42.

[c] Deut. 10. 7.

NUMBERS XXXIII. 33.

The twenty-ninth journey.—From Hor-hagidgad to Jotbathah.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

NUMBERS XXXIII. 34.

The thirtieth journey.—From Jotbathah to Ebronah.

34 And they removed from Jotbathah, and encamped at Ebronah.

NUMBERS XXXIII. 35.

The thirty-first journey.—From Ebronah to Ezion-gaber.

1453.

35 And they departed from Ebronah, [d] and encamped at Ezion-gaber.

[d] Deut. 2. 8. 1 Kings 9. 26. & 22. 48.

NUMBERS XXXIII. 36.

The thirty-second journey.—From Ezion-gaber to the wilderness of Zin, or Kadesh-barnea, the second time, after thirty-eight years' wandering.

36 And they removed from Ezion-gaber, and pitched in the [e] wilderness of Zin, which *is* Kadesh.

[e] ch. 20. 1. & 27. 14.

NUMBERS XX. 1—13.

Death of Miriam.—The people murmur for water.

[f] ch. 33. 36.

1 Then [f] came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and [g] Miriam died there, and was buried there.

[g] Exod. 15. 20. ch. 26. 59.

[h] Exod. 17. 1.

2 [h] And there was no water for the congregation: [i] and they gathered themselves together against Moses and against Aaron.

[i] ch. 16. 19, 42.

3 And the people [k] chode with Moses, and spake, saying, Would God that we had died [l] when our brethren died before the LORD!

[k] Exod. 17. 2. ch. 14. 2.

[l] ch. 11. 1, 33. & 14. 37. & 16. 32, 35, 49.

4 And [m] why have ye brought up the congregation of the LORD into this

[m] Exod. 17. 3.

BEFORE CHRIST 1453.

wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and [n] they fell upon their faces: and [o] the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 [p] Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and [q] thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod [r] from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, [s] Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and [t] the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because [u] ye believed me not to [x] sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 [y] This *is* the water of ‖ Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

n ch. 14. 5. & 16. 4, 22, 45.
o ch. 14. 10.
p Exod. 17. 5.
q Neh. 9. 15. Ps. 78. 15, 16. & 105. 41. & 114. 8. Isai. 43. 20. & 48. 21.
r ch. 17. 10.
s Ps. 106. 33.
t Exod. 17. 6. Deut. 8. 15. 1 Cor. 10. 4.
u ch. 27. 14. Deut. 1. 37. & 3. 26. & 32. 51.
x Lev. 10. 3. Ezek. 20. 41. & 36. 23. & 38. 16. 1 Pet. 3. 15.
y Deut. 33. 8. Ps. 95. 8. & 106. 32, &c.
‖ That is, *Strife*. See Exod. 17. 7.

NUMBERS XX. 14—21.

Edom refuses to permit the people to pass through his territory.

14 ¶ [z] And Moses sent messengers from Kadesh unto the king of Edom, [a] Thus saith thy brother Israel, Thou knowest all the travel that hath † befallen us:

15 [b] How our fathers went down into Egypt, [c] and we have dwelt in Egypt a long time; [d] and the Egyptians vexed us, and our fathers:

16 And [e] when we cried unto the LORD, he heard our voice, and [f] sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 [g] Let us pass, I pray

z Judg. 11. 16, 17.
a Deut. 2. 4. &c. & 23. 7. Obad. 10, 12.
† Heb. *found us*, Exod. 18. 8.
b Gen. 46. 6. Acts 7. 15.
c Exod. 12. 40.
d Exod. 1. 11, &c. Deut. 26. 6. Acts 7. 19.
e Exod. 2. 23. & 3. 7.
f Exod. 3. 2. & 14. 19. & 23. 20. & 33. 2.
g See ch. 21. 22. Deut. 2. 27.

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thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the highway: and if I and my cattle drink of thy water, [h] then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, [i] Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom [k] refused to give Israel passage through his border: wherefore Israel [l] turned away from him.

BEFORE CHRIST 1453.

[h] Deut. 2. 6, 28.

[i] Judg. 11. 17.

[k] See Deut. 2. 27, 29.

[l] Deut. 2. 4, 5, 8. Judg. 11. 18.

PRAYER.—LET US PRAY, *that in all the dangers, the temptations, the afflictions, and the trials of our faith, which befal us in the stations which the Providence of God may assign to us in our journey from Egypt through the wilderness to Canaan, we may know, and study, and perform His Will. That we learn to die, from the death of our friends. That we never permit the difficulties of Religion to shake our faith; nor the divisions of Christians to lessen our perseverance.*

ALMIGHTY GOD, who didst safely lead Thy people, the children of Israel, from the land of Egypt to their promised inheritance in Canaan; and by the hands of Thy servants Moses and Aaron didst command their several encampments and stations in the wilderness; ever enable us to remember that Thou, the same God of Israel, the God and Father of our Lord Jesus Christ, hast brought us to the knowledge of Thy faith and fear, and appointed to us our several places and conditions in the world, where we may serve and honour Thee till the day when we are summoned to our great account. In all our ways may we acknowledge Thee, and do Thou direct our paths. Uphold us in all difficulties:—Strengthen us in all temptations:—Support us in all our afflictions:—and defend us in all trials of our faith: that we never swerve from our belief, nor waver in the profession of Thy true religion. May the *thunder* of *the preaching* of Thine Apostles ever sound in our ears, that we live upon earth as strangers and pilgrims, seeking for a better inheritance, the "house not made with hands, eternal in the heavens." Give us the *fortitude* which conquers the terrors of adversity, and the allurements of prosperity. If we sin, may we know the *bitterness of repentance*, and follow the example of the Apostles and the Martyrs in their hatred of sin, and in their *endurance of the contempt* and persecution of an erring and sinful world. Open to us the gate of everlasting life. May Thy Word be as the *leaven* to our souls, leavening the whole mass of our corrupt and fallen nature, till we be acceptable and accepted in Thy sight. Conquer all the *enemies* of our salvation which oppose us in the way to heaven, as Joshua Thy servant conquered the armies of Amalek in the way to Canaan. May the holiness of Thy commandments be pleasant, and not hateful to the soul. *Subdue* within us the lusts of the flesh, the lusts of the eye, and the pride of life, that

our souls die not in the wilderness the second death. Keep us stedfast in our obedience to the holy laws of the Church, that we murmur not against the rulers of Thy people, as Miriam murmured; nor believe the reports of those who speak evil of the good land of promise to which Thou hast called us. Make us of one heart and one mind in our faith towards Thee, and in our worship of Thy holy name. Save us from the *desire of the bondage*, and the slavery of the world; and from going back in our hearts to Egypt: but restrain our steps from wandering, and our feet from falling. May we *love the place* where Thine honour dwelleth, and rejoice in the companionship of Thy people, and the beauty of holiness. *Fill our souls* with love to Christ in heaven, and love of peace among His Church and people upon earth. Let us never be proud nor high minded, exalting ourselves above our brethren, but *fear*, lest we fall into the condemnation of the wicked one. When the cares of the world, the love of riches, and the pleasures of society, would banish the holy thoughts of the sacrifices we offer Thee, O let Thy Holy Spirit drive away their remembrance and their influence from the soul. May the promises of Thy truth be as the honey and the honeycomb to our taste. So may we press forward to the prize of our high calling, loving the discipline of the soul which binds our hearts to Thee, and conquering alike the devices and the desires of the flesh and spirit. So may we arrive at "the fulness of the stature of the perfect man" in Christ; ever ready to put off this tabernacle for the spiritual body and the mansions prepared for us in heaven. So may we be the instruments of Thy glory, and the conquerors of sin and death. Be with us, Holy Father, in all the places and stations to which Thy Providence shall guide us in this wilderness of life; that in all our works begun, continued, and ended in Thee, we may know, and study, and perform Thy will, and honour and glorify Thy holy name. And because, as Miriam died in the wilderness, we also love our friends who die in Thy faith and fear, give us grace, we beseech Thee, so to follow their good example, that with them we may become partakers of Thy heavenly kingdom. Make us also, we no less beseech Thee, jealous and watchful over our own hearts to the very end of our pilgrimage. May the remembrance of the sentence of banishment of Thy servant Moses from Canaan, render us careful and guarded against all forgetfulness of Thee. Let no sudden doubts oppress us, no difficulties nor reasonings of the infidel or of the scorner shake our faith and hope in Thee. Let no painful and distressing waverings arising from the contentions and divisions of the members of the Universal Church remove from us the belief of Thy Word, the conviction of the certainty of Thy threatenings and Thy promises, and the perseverance in the profession of the Christian hope in Christ, which can alone give strength in life, and comfort in the hour of death. Hear us, we beseech Thee; and in His holy name, and in His words, we sum up all our imperfect petitions, calling upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the mystical interpretation of the wanderings and stations of the Israelites in the wilderness.* Numb. xxxiii.

Papists, Protestants, Fathers, I have said, interpret these wanderings and stations as typical of the journeys of the soul of the Christian to heaven. That the Papists so interpret them, see the Notes in the Jesuit Cornelius à Lapide's Commentary, and the references at the end of Numbers xxxiii. That the Protestants did so, see the work entitled "The Way to the Sabbath of Rest," &c. &c. "The Journeys of the Children of Israel," &c., by Mr. Thomas Bromley. 8vo. Leeds, 1744. The second edition of this book, which has been translated into several lan-

guages, was printed in 1692. Bromley was a correspondent of the celebrated Richard Baxter. See, too, "The Christian Pilgrim." 8vo. London, 1766. And Seaton's "Church in the Wilderness," 2 vols. 8vo, published a few years ago. That the Fathers so interpreted them, see Jerome's Letter to Fabiola, so frequently referred to above. And that all are, generally speaking, correct in thus interpreting them, may be proved from the illustrations and hints in the Apostolic Epistles; where St. Paul speaks of the spiritual rock, the manna, the baptism in the cloud and in the sea, the spiritual meat, the spiritual drink, the rest that remaineth for the people of God, the analogy between the holy of holies and heaven, and other instances, which confirm the common theory of the typical meaning of all the events, institutions, and ordinances, of the Mosaic law; as being the shadows of good things to come, of which the body is Christ.

SECTION CLVII.

NUMBERS XXXIII. 40. XXI. 1—3. XXXIII. 37. XX. 22—28. XXXIII. 38, 39. XX. 29. XXXIII. 41. XXI. 4—9. XXXIII. 42, 43. XXI. 10. XXXIII. 44. XXI. 11. XXXIII. 45. XXI. 12—18. XXI. 21—32. 33, TO THE END. XXXIII. 46, 47. XXI. 18—20.

TITLE.—*As the events of uninspired history present to the patriot the secret of political happiness, so do the events of inspired history present to the Christian the secret of religious happiness. Aaron is permitted to see the earnest of the conquest of Canaan. He resigns his office, and dies. After his death the brazen serpent is made, and set up for the gaze of the people. This event represents the lifting up of a better Sacrifice than the Aaronic, and a greater High Priest than Aaron. Sihon, king of the Amorites, and Og, the king of Bashan, are conquered, and the people proceed to their fortieth encampment in the wilderness.*

INTRODUCTION.—Uninspired history may be defined, that record of human facts and actions which enables the citizen, the politician, and the patriot, to deduce those inferences which shall be useful to their improvement in the arts, the government, and the general happiness in the present life. Inspired history is that record of Divine as well as human actions, which enables all men to improve in the knowledge which, partially relating to the present life, refers chiefly to the future existence. As, therefore, in the study of uninspired history new inferences are continually deduced for the welfare of common life; so much more may we believe that new inferences will be continually deduced from the Old and New Testaments relating to the future life. And the fulness of the Holy Scripture, as connected with the continued development of the power of the immortal mind, has excited, in every age, the wonder and the admiration of the rational and believing inquirer. We considered, in the Introduction to the last Section, the manner in which the wanderings of the Israelites in the wilderness, from Egypt to Canaan, has ever been regarded as the mystical representation of the progress of believers through the wilderness of life to the heavenly Canaan. The present Section, which brings us down to the last encampment but one in the wilderness, may be regarded as the continuation of that progress; and it is undoubtedly a more interesting Section, when thus con-

sidered, than any that have preceded it. We left the people at their thirty-third encampment, when, after nearly forty years of wandering, they had again returned to Kadesh-barnea. This was near upon the southern border of the Land of Promise. There Miriam died, possibly within sight of the southern border of Canaan, and able to say, "Lord, now lettest Thou Thy servant depart in peace." If we inspect the map of the wanderings of the people, we shall see that mount Hor, where Aaron died, is further south from the border of the Holy Land than Kadesh.—The Section begins with relating that Arad the Canaanite, who dwelt in the south of Canaan, attacked the people, who repelled him. It is more probable that this assault took place when the people were near to Arad, at Kadesh, than when they were at a greater distance, at mount Hor; and we may believe, therefore, that, as Aaron died at mount Hor, he witnessed that defeat of the Canaanites which was the earnest of the fulfilment of the promise, that the whole nation should thereafter be utterly destroyed. So it is that the Christian receives at present the earnest within himself of the final conquest of all the spiritual enemies against whom he is required to contend. The *next encampment* of the people was at mount Hor. There Aaron was commanded to ascend the mountain with Eleazar his son, and Moses his brother, in the sight of the assembled people. The glorious garments of his high priesthood were to be taken from him, and put upon Eleazar; as the pledge of the continued succession of the high priesthood in the family of Aaron till the better High Priest should come. There he was to die on the mount. And there can be no doubt that, after he had seen the defeat of the Canaanites, and the proofs of the final accomplishment of all the promises of God, his language was similar to that of one of the later members of the Church of God, "I am ready to be offered, and the time of my departure is at hand[1]." As God is unchangeable in His love, the happiness of the soul of the believer at death is the same, though the knowledge of each individual may differ according to the extent of the gradually imparted Revelation. From mount Hor the people proceeded to *Zalmonah*, that is, to "the place of the image," or "the little image." This name was probably given to the station at which they now arrived, because it was at this place that, being ordered to turn away from the direct road to Canaan, and being commanded to proceed in the precisely opposite direction, round the territory of Edom, they were much discouraged (Numb. xxi. 4): they once more murmured against Moses, and once more, in their hearts, turned again towards Egypt. To punish them for their folly, and to convince them that all such conduct proceeded from the originator of the evil which banished our first parents from a better inheritance than even the Canaan that was before them, the people were plagued with fiery serpents, sent among them by the Divine anger. When no remedy appeared for the pain and death they occasioned, Moses, at the prayer of the bitten and dying people, is commanded to place a brazen image of the serpent that bit them upon a pole of wood; and every bitten, agonized, and dying Israelite, who turned his eyes upon that image, was immediately healed of his wound. The action is declared by our Lord[2], to

[1] 2 Tim. iv. 6.

[2] John iii. 14.

be the representation of His own being lifted up upon the Cross. As the dying children of Israel were healed of the bite of a visible serpent by the faith which obeyed the direction that they should look upon the image of the serpent which Moses elevated in the wilderness; so the greater Lawgiver than Moses, the Son of man, gives life to those who are dying of the wound inflicted by "the old serpent." Whether the people of Israel in the wilderness imagined that any deeper spiritual meaning was to be inferred from their miraculous healing, we know not. This we know, that as the fruits of the tree are in the blossoms and the buds, so are the eternal truths of the Gospel in the germ, and buds, and blossoms of the earlier Law.—From Zalmonah the people proceeded to *Punon*, the place of "confession" or "acknowledgment" of the mercies of God. From Punon they advanced to their thirty-seventh encampment at *Oboth*, the place of "the impostors," the pretenders to inspiration, the open enemies of Moses: as the Christian, who has been delivered from the power of evil, and made confession of his faith, travels on his way to Canaan among the infidel impostors, who pretend to be the guides of mankind, while they are the avowed enemies of the only truth of God. It is impossible that these numerous coincidences can be either imaginary or accidental.—From Oboth they proceeded to *Ije-abarim*, or Iim, the meaning of which may be "the perversions of the way;" that is, no obstacles could now impede their progress, or hinder their way. From Iim they proceeded to *Dibon-gad*, "the place of the subdued, or overcome temptation." Here we meet with one of the most difficult portions of the Sacred Narrative. From this place, the exact site of which is uncertain, they proceeded to the valley of *Zared*, and from thence to the other side of the river *Arnon*, that is, they had now marched round the territory of Edom, and had arrived at the eastern side of the Holy Land, near the spot at which they were to pass over Jordan.—Here the inspired author of the book of Numbers pauses in his narrative, to quote a sentence from a book which is lost, called the Book of the Wars of the Lord, which seems to have been a narrative of all the wanderings of the Israelites; for the sentence refers to what God did from the beginning of the wanderings of the people, at the Red Sea, to the end of their wanderings, at the brook of Arnon. There they came to a well of water which had been promised them, and which, if we interpret the words rightly, was dug by the elders of the people, with their staves, at the command of Moses (Numb. xxi. 12—18). At this place they sent messengers to Sihon, king of the Amorites, to ask permission to go through his territory. This was not only refused, but the king left his country to attack the people, who defeated and slew him, and took possession of his country, and of Heshbon, the capital of the land, which had formerly belonged to Moab, but had been taken from the Moabites by the Amorites. The city, at a subsequent period, was claimed from Israel (Judges xi. 24). The poets, however, who had celebrated the victory of Israel over the Amorites, commemorated the capture of Heshbon as of an Amorite city, and the conquest of the whole country as the conquest of the territory of Sihon: and their testimony was preserved as the permanent record of the national triumph. After this victory, the people are said to have dwelt in the land of the Amorites;

that is, the territory of the Amorites was considered a part of the possession of the Tribes. Advancing, however, farther north, they conquered the king of Bashan. They there encamped in a place called *Almon-diblathaim*, or "contempt of those evils" which bring disgrace upon the Israelite. From thence they pitched in the mountains of Abarim, and encamped for a short time at places whose names may be interpreted "the descending gift of God" (Mattanah), "the possession of God" (Nahaliel), "the hills," or "high places," where God was worshipped (Bamoth); all the names being expressive of the happiness and privileges of the believer; till they at length rested, at the end of their fortieth journey, near the place where Moses died, and which looked equally toward the promised land on the one side, and toward the wilderness on the other. There, as we shall presently see, Balaam was called upon to curse them, and there Moses blessed them. They were nearly at the end of their long wanderings; and, if we may believe, as we are justified in believing, the interpretations of the names of the places in which they encamped, we shall not hesitate to say, that they were at the termination of their career in the wilderness such as we shall wish to be at the end of our own way through the wilderness. Every step of their way is an increase of their spiritual privileges, and spiritual happiness. They rest at the station where they look back upon the wilderness, and forward toward Canaan. Jordan, as the river of death, is before them; but they know that the Hand which led them through the Red Sea will safely lead them through a lesser evil than many of the dangers they had escaped. They remember all the way which the Lord their God had led them; and they rejoice in the victories of the past, the hope of the present, and the certainty of the fulfilment of the promise, the Holy Land of their fathers, for the future.

NUMBERS XXXIII. 40.

Defeat of Arad the Canaanite.

BEFORE CHRIST 1452.

40 And [a] king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

BEFORE CHRIST 1452.

[a] ch. 21. 1, &c.

NUMBERS XXI. 1—3.

1 And *when* [b] king Arad the Canaanite, which dwelt in the south, heard tell that Israel came [c] by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

2 [d] And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then [e] I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place ‖ Hormah.

[b] ch. 33. 40. See Judg. 1. 16.

[c] ch. 13. 21.

[d] Gen. 28. 20. Judg. 11. 30.

[e] Lev. 27. 28.

‖ That is, *Utter destruction.*

NUMBERS XXXIII. 37.

The thirty-third journey.—From Kadesh-barnea to mount Hor.

BEFORE CHRIST 1452.

37 And they removed from [f] Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

BEFORE CHRIST 1452.

[f] ch. 20. 22, 23. & 21. 4.

NUMBERS XX. 22—28.

Death of Aaron.

1453.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from [g] Kadesh, [h] and came unto mount Hor.

[g] ch. 33. 37.
[h] ch 21. 4.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

[i] Gen. 25 8. ch. 27. 13. & 31. 2. Deut. 32. 50.

24 Aaron shall be [i] gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because [k] ye rebelled against my † word at the water of Meribah.

[k] ver. 12.
† Heb. *mouth.*

[l] ch. 33. 38. Deut. 32. 50.

25 [l] Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

1453.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 [m] And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and [n] Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

[m] Exod. 29. 29, 30.

1452.

[n] ch. 33. 38. Deut. 10. 6. & 32. 50.

NUMBERS XXXIII. 38, 39.

[o] ch. 20. 25, 28. Deut. 10. 6. & 32. 50.

38 And [o] Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

NUMBERS XX. 29.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron [p] thirty days, *even* all the house of Israel.

[p] So Deut. 34. 8.

NUMBERS XXXIII. 41.

The thirty-fourth journey.—From mount Hor to Zalmonah.

BEFORE CHRIST 1452.

41 And they departed from mount [q] Hor, and pitched in Zalmonah.

BEFORE CHRIST 1452.

[q] ch. 21. 4.

NUMBERS XXI. 4—9.

Fiery serpents sent.

4 ¶ And [r] they journeyed from mount Hor by the way of the Red sea, to [s] compass the land of Edom: and the soul of the people was much ‖ † discouraged because of the way.

5 And the people [t] spake against God, and against Moses, [u] Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there* *any* water; and our [x] soul loatheth this light bread.

6 And [y] the LORD sent [z] fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ [a] Therefore the people came to Moses, and said, We have sinned, for [b] we have spoken against the LORD, and against thee; [c] pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And [d] Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

[r] ch. 20. 22. & 33. 41.
[s] Judg. 11. 18.
‖ Or, *grieved.*
† Heb. *shortened.*
Exod. 6. 9.
[t] Ps. 78. 19.
[u] Exod. 16. 3. & 17. 3.
[x] ch. 11. 6.
[y] 1 Cor. 10. 9.
[z] Deut. 8. 15.
[a] Ps. 78. 34.
[b] ver. 5.
[c] Exod. 8. 8, 28. 1 Sam. 12. 19. 1 Kings 13. 6. Acts 8. 24.
[d] 2 Kings 18. 4. John 3. 14, 15.

NUMBERS XXXIII. 42.

The thirty-fifth journey.—From Zalmonah to Punon.

42 And they departed from Zalmonah, and pitched in Punon.

NUMBERS XXXIII. 43.

The thirty-sixth journey.—From Punon to Oboth.

43 And they departed from Punon, and [e] pitched in Oboth.

[e] ch. 21. 10.

NUMBERS XXI. 10.

BEFORE CHRIST 1452.

10 ¶ And the children of Israel set forward, and [f] pitched in Oboth.

[f] ch. 33. 43.

NUMBERS XXXIII. 44.

The thirty-seventh journey.—From Oboth to Ije-abarim.

44 And [g] they departed from Oboth, and pitched in ‖ [h] Ije-abarim, in the border of Moab.

[g] ch. 21. 11.

‖ Or, *Heaps of Abarim.*

[h] ch. 21. 11.

NUMBERS XXI. 11.

11 And they journeyed from Oboth, and [i] pitched at ‖ Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

[i] ch. 33. 44.

‖ Or, *Heaps of Abarim.*

NUMBERS XXXIII. 45.

The thirty-eighth journey.—From Ije-abarim, or Iim, to Dibon-gad.

45 And they departed from Iim, and pitched [k] in Dibon-gad.

[k] ch. 32. 34.

NUMBERS XXI. 12 TO PART OF 18.

12 ¶ [l] From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for [m] Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, ‖ What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, [n] and † lieth upon the border of Moab.

16 And from thence *they went* [o] to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ¶ [p] Then Israel sang this song, † Spring up, O well; ‖ sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* [q] the lawgiver, with their staves.

[l] Deut. 2. 13.

[m] ch. 22. 36. Judg. 11. 18.

‖ Or, *Vaheb in Suphah.*

[n] Deut. 2. 18, 29.

† Heb. *leaneth.*

[o] Judg. 9. 21.

[p] Exod. 15. 1. Ps. 105. 2. & 106. 12.

† Heb. *Ascend.*

‖ Or, *answer.*

[q] Isai. 33. 22.

NUMBERS XXI. 21—32.

Defeat of Sihon king of the Amorites.

BEFORE CHRIST 1452.

21 ¶ And [r] Israel sent messengers unto Sihon king of the Amorites, saying,

[r] Deut. 2. 26, 27. Judg. 11. 19.

22 [s] Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

[s] ch. 20. 17.

23 [t] And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: [u] and he came to Jahaz, and fought against Israel.

[t] Deut. 29. 7.

[u] Deut. 2. 32. Judg. 11. 20.

24 And [x] Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

[x] Deut. 2. 33. & 29. 7. Josh. 12. 1, 2. & 24. 8. Neh. 9. 22. Ps. 135. 10, 11. & 136. 19. Amos 2. 9.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the † villages thereof.

† Heb. *daughters.*

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

BEFORE CHRIST 1452.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is [y] a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed [z] Ar of Moab, *and* the lords of the high places of Arnon.

[y] Jer. 48. 45, 46.

[z] Deut. 2. 9, 18. Isai. 15. 1.

29 Woe to thee, Moab! thou art undone, O people of [a] Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

[a] Judg. 11. 24. 1 Kings 11. 7, 33. 2 Kings 23. 13. Jer. 48. 7, 13.

30 We have shot at them; Heshbon is perished even [b] unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto [c] Medeba.

[b] Jer. 48. 18, 22.

[c] Isai. 15. 2.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out [d] Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

[d] ch. 32. 1. Jer. 48. 32.

NUMBERS XXI. 33, TO THE END.

Defeat of Og, king of Bashan.

33 ¶ [e] And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle [f] at Edrei.

[e] Deut. 3. 1. & 29. 7.

[f] Josh. 13. 12.

BEFORE CHRIST 1452.

34 And the LORD said unto Moses, [g] Fear him not: for I have delivered him into thy hand, and all his people, and his land; and [h] thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 [i] So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

BEFORE CHRIST 1452.

[g] Deut. 3. 2.

[h] ver. 24. Ps. 135. 10, 11. & 136. 20.

[i] Deut. 3. 3, 4. &c.

NUMBERS XXXIII. 46.

The thirty-ninth journey.—From Dibon-gad to Almon-diblathaim.

46 And they removed from Dibon-gad, and encamped in Almon[k]-diblathaim.

[k] Jer. 48. 22. Ezek. 6. 14.

NUMBERS XXXIII. 47.

The fortieth journey.—From Almon-diblathaim to the mountains of Abarim.

47 And they removed from Almon-diblathaim, [l] and pitched in the mountains of Abarim, before Nebo.

[l] ch. 21. 20. Deut. 32. 49.

NUMBERS XXI. FROM THE LAST CLAUSE OF 18—20.

18 And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the † country of Moab, to the top of ‖ Pisgah, which looketh [m] toward ‖ Jeshimon.

† Heb. *field.*

‖ Or, *The hill.*

[m] ch. 23. 28.

‖ Or, *The wilderness.*

PRAYER.—LET US PRAY, *that we begin even in this world the happiness of heaven. That we remember Aaron, in our willingness to put off all the honourable engagements, and dignities, and distinctions of life, and to die when God commands. That in all our spiritual sufferings from the poison of "the old serpent," we lift up a better Sacrifice than the ancient Law provided, and pray for our cure from a greater High Priest than was Aaron. That God would tread down all enemies under our feet, and enable us to persevere to the end.*

O GOD of heaven and earth, Father of the souls of all men, who hast graciously been pleased, in compassion to their ignorance and weakness, to give Thy holy Revelation to the world, and to assure us, in its sacred pages, of the existence of a state beyond the grave, where there shall be no temptation to allure us, and no sin to conquer us; mercifully grant to us such a measure of Thy grace, that now, even now, while we still wander in the wilderness of this present life, we may begin to know within ourselves that peace of God which arises from the hope of Thy glory, the subduing of the power of temptation, and the hatred of wilful sin. As Thy people Israel, on their way to their inheritance, before the final victory of the tribes over the nations of Canaan, defeated and conquered

the Canaanite of the south,—so enable us to overcome the present dangers and difficulties which beset us in our way to the better Canaan, that we may possess the pledge and earnest within the soul of the certainty of that time, when God shall beat down Satan under our feet, and when all the power of our spiritual enemy shall be conquered and overcome. Even in this present world may the brightness of the future heaven dawn upon our souls, and the happiness which remaineth for the people of God begin with the victory over the sin that doth so easily beset us. And because it is Thy will that all should die, for that all have sinned; and the day must come, and that day may be near at hand to us, that Thy word shall go forth, that our souls shall be required of us, and the dust of the body shall return to the dust of earth—O prepare us for that day. Spare us, O good Lord, spare us yet a little, before we go hence, and be no more seen by our kindred, our friends, and our people. O Lord most holy, O God most mighty, O Saviour and Judge eternal, when that hour of death shall indeed come, may we, like Thy servant Aaron in the olden time, have nothing to do but to die; and to meet Thee, our God, in faith, hope, and peace. Whatever be our rank, our station, our wealth, or our honours in this life, as he Thy servant put off the glorious robes of his earthly high priesthood, to die in peace at Thy command; so make us ready, and willing, and prepared to die. Give us the full assurance of faith, that when our earthly house of this tabernacle shall be dissolved, the soul that never dies shall be clothed upon with our house which is from heaven. Absent from the body, may our souls be present with Thee, their Lord. So let Thy servants depart in peace, that all who know them may remember Thy grace, and honour Thee. So let Thy servants depart in peace, that the last moment of life on earth may be the beginning of their inheritance in heaven.—And that we may be more and more prepared to meet Thee at that day of death, give us grace to submit to Thy will in all the painful dispensations of Thy Providence, in all the troubles and vexations of the way of life. Let us not be discouraged because of that way, nor murmur at Thy will, nor repine at the lot which Thou hast assigned to us, nor rebel against Thee in our hearts. Keep us from the poison of "the serpent," from the wiles and subtilty, the false reasonings, the vain doubtings, and all the infidel imaginations, which torment and destroy the soul. And because we have been too often beguiled by the power of the enemy of the souls of men; and because the fiery darts of the wicked one have sorely smitten us in this world of trouble and temptation, give us grace to remember that merciful Deliverer, who was lifted up upon the Cross, that all who suffer under the deadly wounds of temptation and sin, of remorse and pain, may look to Him and be saved. In all our griefs and sufferings from the agony and the misery of the remembrance of the wounds which "the serpent that beguiled Eve through his subtilty," inflicts upon the fainting and dying soul it kills, may we depend upon Christ's mercy to heal us, and look to Him alone for the cure and the remedy of sin, and for all our restoration from the spiritual death of the soul.—So may Thy grace and power guide and lead us from strength to strength in the wilderness, till we rejoice, as Thy people Israel rejoiced, in the breaking forth of the waters of life to refresh us, and in the continuance of the victories which are promised to the faithful soldier in the wars of the Lord. Lead us on, we pray Thee, from grace to grace, from the experience of the truth of one holy promise, to the experience of the truth of other holy promises, till the good fight shall have been fought, the appointed race be run, the wandering in the wilderness be over. So guide us by Thy counsel, that, as we draw nearer and nearer to the end of our destined pilgrimage, the gifts of Thy Holy Spirit may more and more abundantly descend

upon us, and dwell within us, and fill our souls with joy and peace in believing. So be with us, that our last days be our best days; and the hour of death be the hour of our highest happiness and our greatest gain.

We do not presume to ask these blessings in our own name, but in the name and for the sake of Jesus Christ our Lord, who, in compassion to our weakness and our sinfulness, hath taught us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the position of Kadesh-barnea.* Numb. xx. 22.

Much discussion has taken place respecting the position of Kadesh, or Kadesh-barnea. It is here said that the people removed from Kadesh and pitched in mount Hor, in the edge of the land of Edom. The question is, whether there was only one place named Kadesh, or two? One place named Kadesh was at the southern border of the Holy Land, from whence the spies were sent, and from whence, probably, Moses sent his message to the king of Edom, for permission to pass through his territory. But we learn from Numb. xxxiii. and xxxvi., that Ezion-gaber, on the Red Sea, was also called Kadesh. These are so distant from each other, that I cannot but believe, with one of the most enterprising and distinguished of modern travellers (whose name I do not give, because I have not requested his permission to do so), that there were many places of that name. This testimony is confirmed, indeed, by Eusebius, who respresents Kadesh as a desert of some extent, and not merely a place or town: *Κάδδης Βάρνη, ἔρημος, ἡ παρτείνουσα Πέτρᾳ πόλει τῆς Παλαιστίνης, ἔνθα ἀναβᾶσα ἐτελεύτησε Μιριὰμ, καὶ Μωϋσῆς διαστὰς παίει τὴν πέτραν, καὶ ὕδωρ παρέχει διχῶντι τῷ λαῷ.* (Euseb. Onomast. p. 70.)

Miriam died at Kadesh; her tomb was shown, according to Eusebius, at Petra. One city of that name was not far from mount Hor, where Aaron died. This Kadesh was neither Ezion-gaber nor the Kadesh at the southern border of Palestine; and the supposition is therefore confirmed, that there were several places of that name[3].

NOTE 2. *On the period of time referred to in* Numb. xx. 1.

"The first month;" *i. e.* of the fortieth year. The sacred narrative embraces the history of only three years of the forty; that is to say, the first, second, and fortieth. The first and second years' events are contained in Exodus, Leviticus, and Numbers, to the end of the nineteenth chapter; the fortieth year's events are related from Numbers xx. to the end of Deuteronomy.

NOTE 3. *On the meaning of* וְהַחֲרַמְתִּי אֶת־עָרֵיהֶם, "*I will utterly destroy their cities.*" Numb. xxi. 2.

This was the well-known vow of חֵרֶם, the anathema, spoken of Lev. xxvii. 28. Its name is perpetuated in ver. 3 of this chapter, where the place is called after it, חָרְמָה, or *Hormah*, Numb. xiv. 45.

NOTE 4. *On the meaning of the word translated in* Numb. xxi. 6, "*fiery serpents.*"

שְׂרָפִים. LXX, *τοὺς ὄφεις τοὺς θανατοῦντας.* The term "seraphim," from the Hebrew, which signifies *fiery*, refers—as well the words by which it is rendered by the LXX—to the agonizing sensation of burning which attended the bite of the reptile, rather than to its shining appearance, as some have supposed. This seems to be confirmed by the Arabic version of the Pentateuch, which has, "serpents of burning bites." That the words of Moses, הַנְּחָשִׁים הַשְּׂרָפִים point to a species of serpent which has the faculty of so distending the hood as to give it the appearance of being winged, is believed from the fact that those words have been translated, "flying serpents." But naturalists affirm that it is a popular error to suppose that any species of serpent is endowed with the power of flight, with which their structure and habits are inconsistent. They have the faculty of darting at their prey, or of swinging from tree to tree, or from branch to branch, with singular rapidity; and it is perhaps owing to this, as well as to the distended hood which characterizes the same species, that they have been called "flying serpents." Near the head of the Gulf of Akaba, where the Israelites now were, serpents are very numerous; and especially scorpions, which inflict a wound attended with a sensation of burning. This fact is attested by Burckhardt and Laborde. Herodotus relates (Euterpe, lxxv., Thalia, cviii.) that there was an incredible number of "winged" and venomous serpents in Arabia; and his testimony, though he does not say that he had seen any of this description, has led some expositors and old painters

[3] See also the dissertation in Wells' Geography of the Old Testament, vol. ii. sect. 5.

to represent the serpents by which the Israelites were afflicted, as having wings. It is obvious that the words of Isaiah (xiv. 29, and xxx. 6), שְׂרָף מְעוֹפֵף, rendered "fiery flying serpent," have no reference to the present transaction: although they may have led to the notion that has so long and so commonly prevailed, that the serpents here spoken of by Moses had wings.

NOTE 5. *On the typical character and import of "the brazen serpent."* Numb. xxi. 8.

The brazen serpent is a type of Christ crucified. On the cross He was suspended as a noxious and wicked thing. As this serpent had the form of a serpent, but not the venom; so had Christ the form of man, but not the guilt. (See John iii. 14.) "Non te pigeat," says St. Bernard, "videre serpentem in patibulo pendentem, si vis videre regem in solio residentem." "Inspice," says Augustine, "vulnera pendentis, sanguinem morientis, pretium redimentis, cicatrices resurgentis. Caput habet inclinatum ad osculandum, cor apertum ad deligendum, brachia extensa ad amplexandum, totum corpus expositum ad redimendum. Hæc quanta sint cogitate, hæc in staterâ vestri cordis appendite, ut totus vobis figatur in corde, qui totus pro nobis fixus fuit in cruce."

"*What he did in the Red Sea, and in the brooks of Arnon*" (ver. 14).—Rather, "so in the brooks of Arnon," q. d. As Jehovah fought for Israel at the Red Sea, so hath He done at Arnon, by fighting for them, and conquering Sihon, king of the Amorites.

NOTE 6. *On the capture of Heshbon* (Numb. xxi. 25), *once a city of the Moabites, by the children of Israel.*

Numb. xxi. 26. This verse removes a tacit objection which many might make. It might be objected, "How came Moses to take Heshbon, a city of Moab, seeing that he was forbidden to fight against the Moabites?" (Deut. ii. 9.) The answer is, that Heshbon, at this time, was no longer a city of Moab, but of Sihon, who had taken it by conquest from Moab, and to whom it, by the right of conquest, appertained. Hence, when, three hundred years afterwards, the king of Moab and Ammon claimed Heshbon from Jephthah (Judges xi. 13—28), the latter very justly reminded him that it was not from Moab, but from Sihon, king of the Amorites, that Moses had taken Heshbon; and that therefore they had a right to retain it.

NOTE 7. *On the import of the words* כְּמוֹשׁ. Numb. xxi. 29.

"*O people of Chemosh!*"—The ablest Oriental scholars say that Chemosh was Bacchus, the god of ebriety; and hence the Greek κῶμος, and Latin *comœdia*.

SECTION CLVIII.

NUMBERS XXXIII. 48. XXII. 1—35.

TITLE.—*To appreciate rightly those portions of Scripture which are most contrary to modern experience, we must always take into consideration the object of the plan of Revelation, and the circumstances of the day when the events recorded took place. The Israelites arrive, at the forty-first encampment, in sight of the Promised Land. The inconsistencies of the believers in the God of Israel generally arise from their attempts to reconcile Divine truths with human errors. The character and conduct of the prophet Balaam. The cause of his miraculous reproofs by the mouth of his ass.*

INTRODUCTION.—We are now brought to that portion of Scripture, which, more than any other, has excited, in the present day, the contempt and scorn of the infidel and objector. I am, however, much mistaken, if we cannot show the peculiar propriety, fitness, and appropriateness of the miracle recorded in the history of Balaam; and that more lasting instruction is given to the world by that act of Divine power upon the ass which Balaam rode, than by any other of

the interferences of the Creator in the ordinary routine of the laws which He has appointed for the government of the world. With me the Bible has no difficulties. That Christian is a fool who shrinks from the boldest inquiry into the truth of the Revelation which he accepts, or from the most uncompromising assertion of this proposition,—that modern experience is not the criterion of the probability of the events recorded in the annals of the past. To appreciate rightly these and all other portions of Scripture which are most contrary to modern experience, we must remember the object and design of Revelation; and the circumstances of the day in which the events recorded took place. The object of God's Revelation is to restore the human race to that communion, and most perfect civilization, which it originally possessed, when the Creator, who formed man of the dust of the ground, communed with him from the invisible state, and impressed His will upon his reason and affections. The plan which the Creator has pursued, and is pursuing, to effect this worthy object, is precisely the same which takes place in the growth of a tree, or in the preparation of each individual for age, death, and immortality; that is, gradual progression. As a mature fruit-bearing tree produces, before it yields its fruits, the germ, the bud, and the blossom; as each individual man passes through the nursery, the school, and the training requisite for the forming of the happiness of his manhood; so the human race passes through various stages before it attains to the final object of Revelation. If a fruit-bearing tree could speak, it would not declare that the experience of its autumn was the criterion of its state in the spring; nor would an adult individual declare that the wisdom, or the reflection, which results from the actions and collisions of his life are the criterion of his love of the toys in the nursery; so it is that the philosopher, the neologian, or the infidel, is equally in error, when he makes his own experience the criterion of the truth, or falsehood, of the past well-proved interferences of God, in the government of His own world. The God of Christianity is a God awake. The god of deism is a god asleep. And the appeal to the senses, in the first ages of the world, by miracle and wonders, before the Revelation was written, was as much to be expected from God's wisdom, as the eventual leavening of mankind with the influence of true religion is now to be anticipated from God's mercy. The Israelites had now arrived at their forty-first encampment. The forty-second, we shall see, was at Abel-shittim, from whence they passed over into Canaan. They were encamped in the plains of Moab. On consulting the map it will be found that the country here called "the plains of Moab," over against the city of Jericho, was bordered on the south by the river Arnon, which flowed into the Dead Sea; and that the city of Pethor, or Petra, was situated on the eastern side of that sea. Let us now survey the history. The king of the Moabites, Balak, the son of Zippor, perceiving that the troops of the Israelites had defeated his neighbours, the Amorites, had become alarmed, though needlessly, for his own safety (Numb. xxii. 1—4). He sent a message, therefore, to Balaam, at Pethor, which was near a river of the land of the children of Ammon, that is, near the country in which Balak was king. Pethor was the same with Patara; and the meaning of the word is, "place of prophecy;" and

the term itself does not so much signify the place from whence Balaam came, as his office or profession. The meaning of Balak's message, therefore, is, that Balak sent to Balaam the interpreter of the oracles [1] of the God who was worshipped at Pethor, or Patara. Now it was at that time as it is in the present day. Men did not deny the one true God. They united with the knowledge of God much vice, and the mixture of much error. And the only difference between the wicked Christian and the wicked idolater is, that the former endeavours to forget the one true God, while the latter changes the worship of the one true God into the service of the creature, by deifying all that he deemed to be useful, and by blending his own vices with the worship of his false god. Then the ox, and the sheep, and the goat were worshipped as partakers of the Divine nature, because they were useful to man. And if a man was a thief, he worshipped the god of thieves; if a warrior, he worshipped the deity who protected soldiers; if he was licentious, he equally separated morality from religion, and indulged in evil without resigning his homage to a deity. The wild ass was worshipped because of its exceeding usefulness in discovering the springs in the desert. Thousands of valuable lives, we may believe, were saved by this instinct. The wild ass was placed even among the constellations for its usefulness; and the city of Pethor, or Patara, was one of the places where the worship of the wild ass was observed. Now, however strange it may appear to us, the fact is certain and demonstrable, that the idolaters of the East, though they were thus guilty of the most absurd worship, did not deny the one true God: they only blended the false with the true. When Balak, therefore, sent to Balaam, and requested him to curse the people (ver. 6), he addressed him not merely as the high priest of the place where the wild ass was worshipped, but as the prophet of that God who, before the days of the idolatry which now blended with and corrupted the true worship, had been honoured on high places, and in the various stations also where men, on their dispersion from Babel, had encamped and settled. He sent to Balaam, as the priest of Pethor, who united the worship of the true God with the absurd and emblematical idolatry of the corrupt apostasy, the elders of Moab and of Midian, with the rewards of inquiry usually given to those whom they were accustomed to consult. The prophet, on receiving the message and accepting the reward, promised to consult the true God on the propriety of his consenting to meet Balak (Numb. xxii. 8). The temple, or high place, at Pethor had probably been dedicated in the patriarchal age to the true God. And when there were no Scriptures to guide the worshipper, the true God would answer the worshippers who consulted Him, by impressing their minds in the dreams of the night, as He seems to have spoken to Abimelech (Gen. xx. 3), who was a patriarchal chieftain. Permission to go with the messengers of Balak was refused (Numb. xxii. 11—13). More honourable ambassadors were sent (ver. 15—21), and permission was given to Balaam to meet the king of Moab, on condition that he should speak nothing but under the influence of that Divine power, which had not yet

[1] Vulg. "ariolum."

entirely forsaken the heads of the patriarchal families; though they had begun to mingle much superstition with the truth of God. The real motive, however, of Balaam's wishing to go with the messengers of Balak arose from his desire to obtain greater rewards and more profitable advantages. Therefore the anger of God is said to have been kindled against him (ver. 21); and the manner in which that anger was manifested has given rise to the scoff and sneer of the neologian and the infidel. The prophet was both profane, in blending the false worship with the true, and covetous, in desiring the rewards of the king of Moab. Both these vices, therefore, were to be reproved. We have seen that the wild ass was worshipped because of its usefulness. The ass may also be regarded as a proof that the prophet was wealthy and honourable; for the animal was ridden only by those who sat in judgment, or held high station. The idolatry and the covetousness, therefore, of the prophet were reproved in the manner recorded; and the meaning of the miraculous opening of the mouth of the ass may be said to be, "I, the god of the idolatry which you blend with the worship of Jehovah, am compelled by a higher and Divine power to reprove my own worshipper, and to declare the superiority of the God of Israel, who by His angel appeals to His erring prophet; and I, the dumb beast on which you ride, reprove, at the same time, the covetousness which debases the prophet, because I am the proof and token that this covetousness is not the fear of poverty, or the evidence of want and privation, but the love of the wages of unrighteousness." Such may be called the meaning and intent of the miracle. In other words we may say that the prevailing sin of the ancient patriarchal world was idolatry: the prevailing sin of the modern Christian world is covetousness. The one universal, general, corrupting, degrading vice is the "covetousness which is idolatry." And the God of Revelation has appointed the most unusual, striking, marvellous, wonderful of all the miracles, to reprove this most common and prevalent of all sins, that the believer in the only true God might ever remember His condemnation of that love of money which is emphatically called "the [a] root of all evil [2]." It may appear strange to say so, but the character of Balaam, in uniting error with truth, and the conduct of Balaam, in uniting covetousness with knowledge, is, without any exception, the most common that in any and every age has degraded the patriarchal, the Jewish, and the Christian Churches; that is, which has degraded the believer, in all times, of the one true Religion; and this,—though the infidel may still deride the record of the event,—this is the one great object of this singular history, that the Christian should never blend the false with the true—never love the wages of unrighteousness, and "the covetousness which is idolatry;" but that he should remember how "the dumb ass, speaking with man's voice, forbade the madness of the prophet." He should remember that those who are resolved to be rich in any way which God condemns, "fall into temptation and a snare;" and will find at the hour of death, and in the world beyond the grave, that they have "pierced themselves through with many sorrows."

[2] 1 Tim. vi. 10.

NUMBERS XXXIII. 48.

The forty-first journey.—From Abarim to the plains of Moab by Jordan.

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48 And they departed from the mountains of Abarim, and [a] pitched in the plains of Moab by Jordan *near* Jericho.

[a] ch. 22. 1.

BEFORE CHRIST 1452.

NUMBERS XXII. 1—35.

Balaam and Balak.

[b] ch. 33. 48.

1 And [b] the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

[c] Judg. 11. 25.

2 ¶ And [c] Balak the son of Zippor saw all that Israel had done to the Amorites.

[d] Exod. 15. 15.

3 And [d] Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

[e] ch. 31. 8. Josh. 13. 21.

4 And Moab said unto [e] the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

[f] Deut. 23. 4. Josh. 13. 22. & 24. 9. Neh. 13. 1, 2. Mic. 6. 5. 2 Pet. 2. 15. Jude 11. Rev. 2. 14.

5 [f] He sent messengers therefore unto Balaam the son of Beor to [g] Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the † face of the earth, and they abide over against me:

[g] See ch. 23. 7. Deut. 23. 4.

† Heb. *eye.*

[h] ch. 23. 7.

6 Come now therefore, I pray thee, [h] curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with [i] the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

[i] 1 Sam. 9. 7, 8.

8 And he said unto them, [j] Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

[j] ver. 19.

9 [k] And God came unto Balaam, and said, What men *are* these with thee?

[k] Gen. 20. 3. ver. 20.

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure † I shall be able to overcome them, and drive them out.

† Heb. *I shall prevail in fighting against him.*

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not

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curse the people: for [l] they *are* blessed.

[l] ch. 23. 20. Rom. 11. 29.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, † Let nothing, I pray thee, hinder thee from coming unto me:

† Heb. *Be not thou letted from, &c.*

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: [m] come therefore, I pray thee, curse me this people.

[m] ver. 6.

18 And Balaam answered and said unto the servants of Balak, [n] If Balak would give me his house full of silver and gold, [o] I cannot go beyond the word of the LORD my God, to do less or more.

[n] ch. 24. 13.

[o] 1 Kings 22. 14. 2 Chron. 18. 13.

19 Now therefore, I pray you, [p] tarry ye also here this night, that I may know what the LORD will say unto me more.

[p] ver. 8.

20 [q] And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but [r] yet the word which I shall say unto thee, that shalt thou do.

[q] ver. 9.

[r] ver. 35. ch. 23. 12, 26. & 24. 13.

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21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: [s] and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

[s] Exod. 4. 24.

23 And [t] the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

[t] See 2 Kings 6. 17. Dan. 10. 7. Acts 22. 9. 2 Pet. 2. 16. Jude 11.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD [u] opened the mouth of the ass,

[u] 2 Pet. 2. 16.

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and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine
[x] Prov. 12. 10. hand, [x] for now would I kill thee.

[y] 2 Pet. 2. 16. 30 [y] And the ass said unto Balaam, *Am* not I thine ass, † upon which thou hast ridden ‖ ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

† Heb. *who hast ridden upon me.*
‖ Or. *ever since thou wast, &c.*

31 Then the LORD [z] opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he [a] bowed down his head, and ‖ fell flat on his face.

[z] See Gen. 21. 19. 2 Kings 6. 17. Luke 24. 16, 31.

[a] Exod. 34. 8.

‖ Or, *bowed himself.*

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out † to withstand thee, because *thy* way is [b] perverse before me:

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† Heb. *to be an adversary unto thee.*

[b] 2 Pet. 2. 14, 15.

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, [c] I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it † displease thee, I will get me back again.

[c] 1 Sam. 15. 24, 30. & 26. 21. 2 Sam. 12. 13. Job 34. 31, 32.

† Heb. *be evil in thine eyes.*

35 And the angel of the LORD said unto Balaam, Go with the men: [d] but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

[d] ver. 20.

PRAYER.—LET US PRAY, *that we never be guilty of the folly which makes the experience of the day in which we live, the criterion of the truth of the events recorded in Revelation. That we never be tempted by the rewards and honours of the world, to oppose the will, or deny the truth, of God. That we never confound the inventions and additions of men with the actual Revelation of that truth. That we especially guard our hearts against "the love of money, the root of all evil."*

GIVE us grace, we beseech Thee, Almighty God, so to walk by faith and not by sight, in this transitory world, that we may not only endure and conquer temptation, "as seeing Him who is invisible," but that we never doubt of the truth of the wonders recorded in Thy Holy Word, because they are contrary to the results of our experience, the dictates of our weaker reason, or the observation of our senses. Whatever Thou hast recorded in the pages of Thy Holy Scriptures, give us wisdom to believe with the understanding, and grace to welcome with the heart. As Thou hast made all things of nothing, and created the world that is seen from the substance which does not appear—so convince us that Thy power may interfere, to direct as well as to create; that nothing is impossible with Thee; that the laws which Thou hast assigned to the birds of the air, the beasts of the field, and the elements which surround us, may

be suspended and altered at Thy Will. Keep, O keep us, from the infidelity which denies the truth, from the false wisdom which explains it away, from the vain and foolish philosophy which confounds the unusual with the incredible, and the strange with the impossible. Let no man take our crown. Let no man spoil us of our faith, and hope, and dependence on Thy Providence. Let us never be guilty of making our own ignorance the criterion of the truth of the facts and actions solemnly declared and set forth as the truth in Thy holy Revelation—the best gift of God—the best guide to heaven. When the progress of intellectual corruption degrades and debases the more learned and influential men among us; when the Christian Religion is derided; when its mysteries are scorned as foolishness; when the humble Christian, who maintains and defends the holy faith of the Bible and of the Church, is despised as weak, and ignorant, and unworthy of the approbation of the philosopher, falsely so called, so guard, so defend us, that we never permit the fear of man, nor the hope of reward, nor the desire of the fame and estimation which attends the apostate from the humility of the common faith, to make us waver, or doubt, or deny Thy Sacred Word. May we ever be enabled with boldness, yet with meekness, with firmness, yet with gentleness, to contend earnestly for the faith once delivered to the saints in Thy holy Revelation, and continually handed down to us Thy servants in the Church of the living God. And as we pray to Thee for wisdom, and knowledge, and strength, and power, to resist the proud infidelity, and the false philosophy, of the age in which we live; so also give us Thy grace to maintain and uphold the truth of the word of Thy Church, without any weak and vain compliance with the corruptions and superstitions, the additions and the inventions, which have rendered the ancient faith of Thy Holy Word a stumbling-block and a cause of offence to the meek and humble. Make Thy Word our rule. Give us grace to be directed by the Church, which is directed by Thy Word. And because "the love of money is a root of all evil," and the "covetousness, which is idolatry," is the sin that doth so easily beset us, and the chief cause of all the sorrows that pierce the soul in the remembrance of death and judgment; so give us Thy grace, that we ever remember the example of the prophet, who loved the wages of unrighteousness, and was reproved by Thine interfering Providence when the mouth of the voiceless beast of burthen was opened by Thy power to rebuke the iniquity and the madness of the prophet. Ever impress upon our hearts, when we are tempted by the love of money to betray the souls Thou hast committed to our trust, that the most unusual of all the marvellous actions of Thy power which are recorded for our benefit in the pages of Thy Holy Word, was accomplished to reprove the most easily besetting of the sins of Thy people. Save us from the crime of idolatry, from the leprosy of the love of money, from the corruption of the sin of covetousness. Raise our souls to heaven. Elevate our hearts and our affections from the things of earth to the things of heaven. May we lay up treasures in heaven. Wean us from the too great love of the gold and the silver, which absorbs the thoughts, and alienates the heart from Thee. Make us "fervent in spirit, serving the Lord." May we use this world, as not abusing it; and so pass through things temporal, that we finally lose not the things eternal. Hear us, we pray Thee, O King of heaven; not in our own name, but in the name and for the sake of Jesus Christ our Lord. In His words we pray to Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the country of Balaam.* Numb. xxii. 5.

The learned and ingenious Bryant, in his Treatise on the history of Balaam [3], maintains that the country from which the prophet came was not, as is commonly supposed, Mesopotamia, but a district on the east of the Dead Sea, between the rivers Jabbok and Arnon, and adjoining the land of Midian. He also endeavours to prove that there were two places named Petra; that the Pethor of our version (Numb. xxii. 5) is one of them, and that it was seated somewhere between the two rivers above mentioned. To the opinion that Balaam's country was Mesopotamia, it has been justly objected, that the urgency of the occasion admitted of no such delay as is involved in the missions of a series of embassies between Balak and Balaam, respectively dwelling in countries so far apart as the vicinity of the Dead Sea and Mesopotamia, nearly three hundred miles. Balaam's place of residence could not have been very remote from Balak's. "There were," says Bryant, "two provinces called Midian, and two cities of the name of Petra, whose situation has not been properly distinguished. . . . The inhabitants of the one country were at first of the Cuthite race, and their situation was upon the Red Sea, towards the most southern part of Edom and of Amalek; they were the people to whom Moses betook himself when he fled from Egypt, and married a Cuthite woman, and among whom he resided for forty years (Exod. ii. 21). The other Midian was to the north, upon the river Arnon, and in the vicinity of Moab. The natives were of the family of Abraham, by Keturah, and bordered upon the upper part of Edom; being allied to the Edomites, as well as to the children of Moab, by the ties of consanguinity. Their situation may be known from the correspondence which they kept up with the Israelites, when the latter were encamped in the plains of Moab, near the rivers Jordan and Arnon. . . . There were two cities of the name of Petra, which I distinguish by the names of the Superior and Inferior. The Inferior Petra stood very near the western [eastern?] recess of the Red Sea. The Edomites, in process of time, got possession of it. It is spoken of by Josephus as a city of Amalek, to whom it originally belonged [4]. Athanasius distinguishes these two cities, and mentions that both of them had their proper Bishop: Ἄρειον καὶ Ἀστήριον· καὶ τὸν μὲν ἀπὸ Πέτρων τῆς Παλαιστίνης, τὸν δὲ (ἀπὸ Πέτρων) τῆς Ἀραβίας.

"The city Petra which I call Superior, and with which we are chiefly concerned, was in situation very different from the former; for it was in Midian and Edom called Idume. The one was a rock, called Hagar, Selah, and rendered Πέτρα. But the city of Edom had its name from פתר, *Petor*; called in our version Pethor, by which is signified 'a place of prophecy.' Hesychius thinks that the name of Peter, a person, generally interpreted 'a rock,' had this additional meaning: Πέτρος, ἐπιλύων, ἐπιγινώσκων, οὗτος καὶ Σίμων Πέτρος, a פתר (*Petor*), 'quod significat interpretari, declarare somnia.' It is remarkable that, in the Latin version, it is not mentioned as the place whence Balaam came, but is made a mark of his office and profession. Hence, instead of saying that the king of Moab sent to Balaam at Pethor, or Petor, the author of that version renders the passage, 'misit ad Balaam ariolum.' This shows that the name had this meaning. In the Arabic version it seems to be translated in the same manner; and it is accordingly expressed in the Latin, 'misit ad Balaam interpretem;' that is, 'the interpreter of the god Baal-Peor.' In another part of the same history it is truly represented as the name of a place, and called Patara. Hence we may be further assured, that the word, however expressed, either Pethor, Petor, Patra, or Patara, related to a seat of oracular intelligence, and had its name from being a place of divination. We may hence, and from the general history of the place, be assured, that the Pethor of Balaam was an oracular city and temple, where the prophet was the chief diviner. Suidas, as others have done, styles it a city of Palestine: Πέτρα, πόλις τῆς Παλαιστίνης."

NOTE 2. *On the king of Moab's needless apprehension of being harmed by the children of Israel.* Numb. xxii. 3.

This panic into which the king of Moab is thrown (though it was a fulfilment of the prophecy of Moses in his song of triumph on the destruction of Pharaoh and his host, "the mighty men of Moab, trembling shall take hold upon them," Exod. xv. 15), was altogether a groundless alarm, inasmuch as the Israelites had received this command, "Distress not the Moabites, neither contend with them in battle" (Deut. ii. 9); moreover, the Israelites

[3] Observations upon some passages in Scripture, which the enemies to Religion have thought most obnoxious, and attended with difficulties not to be surmounted. London, 1803, 4to.

[4] Jos. Ant., lib. iii. cap. 1.

were connected by affinity with the Moabites, who were descended from Lot, the nephew of Abraham, and had done them a signal service, by delivering them from their enemies Sihon and Og, whose proximity to them had been the occasion of much injury, and had long kept them in dread.

NOTE 3. *On the force of the term rendered, "rewards of divination."* Numb. xxii. 7.

קְסָמִים is rendered by the LXX, *τὰ μαντεῖα*: by St. Peter (Eph. ii. 15), *μισθὸν ἀδικίας*: and by the Vulgate, "divinationis præmium." "As קֶסֶם," says Parkhurst, "is used for 'the reward of work' in general, so קְסָמִים for 'the rewards of divination.' קֶסֶם is generally used in a bad sense, but sometimes in a good one, as a N. קֶסֶם, 'sagacity,' 'penetration in discovering,' or rather 'guessing' hidden things" (Prov. xvi. 10).

SECTION CLIX.

NUMBERS XXII. 36, TO THE END. XXIII. 1—26.

TITLE.—*Balaam was regarded as imbued with the spirit of prophecy, because he was the patriarchal chief of his people. He was the last prophet of the patriarchal dispensation. The two first prophecies of Balaam have been, are being, and will be, fulfilled in every age of the world. The prophecies of the Word of God have the force of a law of nature upon the history of mankind.*

INTRODUCTION.—Two questions of the deepest interest present themselves to the most incurious when they read the history of Balaam; and upon their rightly understanding and appreciating the answers which can be made to these two questions, will depend their fuller comprehension of the whole narrative. The first is, Why should Balak imagine that the pronouncing a blessing or a curse upon Israel by the lips of Balaam, would assure him of his own safety, or of his own danger? The other is, Why should the Almighty bestow the gift of prophecy upon a man who blended idolatry with religion, and whose motives were as corrupt as many of his opinions were erroneous? We answer the first question by saying, that we have sufficient evidence that the Creator gave to the human being, from the very first, the knowledge of true religion. That religion did not consist only in the impartation to man of his duties to God and man, as an immortal and responsible being, but in the appointment of an outward and visible collection of observances and modes of worship, which was conducted by the heads of tribes and families. To these heads of tribes and families also was entrusted, in the absence of written revelation, the peculiar gift of the God who was sometimes manifested from the invisible world—the announcement of future events. Noah, Abraham, Isaac, Jacob, Abimelech, Job, Melchisedec, were all heads of families, and to all were granted communications from the unseen state. The consequence was, that the patriarchal heads of tribes were solicited to exercise this power of declaring the will of God. Balaam, as his name signifies, was the lord of his people. He was a prophet of eminence; he may be called the last prophet of the patriarchal dispensation.

The Levitical Church, having now been duly constituted in the wilderness, was about, within a month, to be inaugurated in the promised land; and the blessing of Balaam, instead of a curse, was extorted from him as the solemn consecration of that Church to its high office, and as the no less solemn supercession of the patriarchal Church as the appointed instrument for the instruction of the nations. But how, it is asked, as the second question, is it consistent with the honour of God, that an idolater, or a diviner, should be endued by the Almighty with the spirit of prophecy? For this reason: the patriarchal Churches and nations had not become entirely, totally, and universally corrupted; they had not deserted or apostatized altogether from the knowledge of Jehovah; but they had blended the abominations of their idolatry with the wreck and remnant of their former and primitive faith. Balaam was the most distinguished and influential of the priesthood of the age. Bad and indefensible as his conduct was in many respects, yet his conversation with Balak, as recorded by Micah [1], may prove to us that he had not departed from the knowledge of God to the extent that others had done; and if Balaam had not been selected for the office of pronouncing the parting words of patriarchism upon Israel, we cannot tell where the fitter agent might be found to utter the decrees of Providence. We shall see, as we go on, that all the minor difficulties of the history will disappear if we remember these observations. The present Section relates the meeting of Balaam with Balak, and the two first prophecies respecting the future prosperity of Israel. When Balak heard that Balaam was come, he went forth as a prince to meet a prince. He went down to the south to meet Balaam as he came from his own country [2]. In reply to his remark that he could add to his honours among the people, Balaam assured him, that any predictions he might utter under the influence of the God of prophecy, would not be the result of his own mental efforts, but the result of that overpowering influence under which the prophets of old had spoken [3]. They proceeded to a place called "the city of streets," being probably a place of commerce. There they offered solemn sacrifices, as the preparation for the solemn invocation they were about to make. But then no prophecy was uttered [4]. The next day they proceeded to the high place of Baal, from whence the extremity of the encampment of Israel could be seen. There they offered, on seven altars, the double sacrifices of a bullock and of a ram. Job had offered seven sacrifices, and the number seven was esteemed sacred [5]. When this was done, Balak was requested to remain at the last altar, and Balaam is said to go to "an high place," that he might meet the manifestation of the presence of the God they had both worshipped, and that Balaam might learn His will. Now, the expression here translated "an high place," cannot have that meaning. They were already on an high place, one of the high places of Baal. The high places were originally dedicated to the one true God. They may be called the first places of worship. Groves were planted on them, and in the midst of these groves were private or sepa-

[1] Chap. vi. 5. [2] Numb. xxii. 30. [3] Numb. xxii. 37, 38.
[4] Numb. xxii. 39, 40. [5] Numb. xxiii. 1, 2.

rated portions of ground, where the god whom they worshipped was more especially invoked and adjured. It was probably to this part of the high place that Balaam proceeded. The marginal translation of our Bible renders the expression, "he went *solitary*;" the Vulgate, "*velociter*;" Dr. Geddes, "He went *in anxious silence*;" Patrick, "*into the plain*;" some render it, "into a grove;" others, "into an open place." Now, all these meanings may be adopted to express the full force of the term. Balaam went to that part of the high place of Baal which was appropriated to the more solemn adjuration of the Almighty, after the usual solemn sacrifices had been offered. There, but in what manner we know not, the God of prophecy instructed him with his first prophecy. Balaam returned to the place of sacrifice, and in the presence of Balak and of all the princes of Midian, he declared, "Balak hath brought me from Aram, from the mountains of the eastern part of the country in which I dwell, as the chief of my people. He hath brought me to curse Jacob, and to defy Israel. How shall I curse whom God hath not cursed? how shall I defy whom the Lord hath not defied? This people Israel shall dwell alone, separate from all nations; neither shall it be numbered among the common nations, to share their momentary triumphs, or to partake of their certain decay. All, all shall perish, but the Israel of God[6]. Who can count the descendants of Jacob, which shall be as the dust of the earth for number? Who can enumerate even the fourth part of the encampment now spread out before me?" But wherever the temporal blessedness of the people of God is mentioned, there also the spiritual blessedness is blended by the same Spirit of inspiration; and the prophet, therefore, is made to add that personal prayer which has, ever since his day, excited the surprise of the Universal Church: "Let me inherit the blessings of the righteous in death and for ever[7]." Balak reproved the prophet, and made another effort to elicit a more favourable reply. He took him to another place. There the same scenes were renewed; seven altars were raised, and sacrifices were offered to the god who was able to give prophetic responses to his worshippers. Balak seems to have imagined that the mind of the diviner or the prophet might be influenced by the last object presented to his sight; for he took Balaam to a high place, from which he could see but a small portion of the people. The result, however, was the same; the second prophecy confirmed the first. The prophet declares the unchangeableness of the purposes of God: "God is not a man, that he should lie." He declares that He hath not beheld the total apostasy in Jacob, or in Israel, which had corrupted other nations[8]; and therefore Jehovah their King "was among them." And as the magicians of Egypt had not overcome them, so no divination, no enchantment, no blending of the adjuration of false gods with the invocation of the true God, should prevail to injure Israel. And the time shall ever be, when the people of the world shall look upon the history of Jacob and Israel, and say, "What hath God wrought!" And now, even now, the people shall go on to possess the land of Canaan, which is promised to them. "The people shall rise up as a

[6] Numb. xxiii. 3. 9. [7] Numb. xxiii. 10. [8] Numb. xxiii. 21.

great lion, and it shall not cease to conquer till it eat up the prey assigned to it, and drink the blood of the slain it shall conquer[9]." Such was the dying voice of the prophecy of the first dispensation of the one religion; and how marvellous is the testimony! The words of Balaam, spoken under a Divine compulsion, are only the anticipated history of the Church of Israel. It has dwelt alone; it still remains separate and distinct. The prophecies of God give new laws of nature to mankind; and we may rest assured that every other prophecy respecting the children of Abraham will be accomplished. That history, if I may so speak, is the hinge, or the pivot, upon which the universal history of the world turns. And the day shall come when that chosen people shall return once more from the bondage of their present Egypt, and, passing through many changes, and dangers, and difficulties, and oppositions, which shall be powerless as the divinations of Balak, and Moab, and Midian, they shall once more possess their own land. Their great sin shall be pardoned, so that God shall no longer behold perverseness among them; and the prophecies of Balaam shall be accomplished more extensively; and in the latter, as in the present and in the past, ages of the Church, it shall be said among all nations, "What hath God wrought!" All God's promises will be fulfilled to the nation of Israel, and to the soul of each individual. Happy are those that thus believe in the Providence of God. Happy are those who, when they consider the prophecies that relate to mankind, are led to unite the personal prayer with the general faith, and say, "Let me die the death of the righteous, and let my latter end be like his."

NUMBERS XXII. 36, TO THE END.

BEFORE CHRIST 1452.

36 ¶ And when Balak heard that Balaam was come, [a] he went out to meet him unto a city of Moab, [b] which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed [c] to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? [d] the word that God putteth in my mouth, that I shall speak.

39 And Balaam went with Balak, and they came unto ‖ Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the [e] high places of Baal, that thence he might see the utmost *part* of the people.

BEFORE CHRIST 1452.

[a] Gen. 14. 17.

[b] ch. 21. 13.

[c] ver. 17. ch. 24. 11.

[d] ch. 23. 26. & 24. 13. 1 Kings 22. 14. 2 Chron. 18. 13.

‖ Or, *A city of streets.*

[e] Deut. 12. 2.

[9] Numb. xxiii. 14. 24.

NUMBERS XXIII. 1—26.

BEFORE CHRIST 1452.

1 And Balaam said unto Balak, [f] Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam [g] offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, [h] Stand by thy burnt offering, and I will go: peradventure the LORD will come [i] to meet me: and whatsoever he sheweth me I will tell thee. And ‖ he went to an high place.

4 [k] And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD [l] put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he [m] took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, [n] Come, curse me Jacob, and come, [o] defy Israel.

8 [p] How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, [q] the people shall dwell alone, and [r] shall not be reckoned among the nations.

10 [s] Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let † me die [t] the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? [u] I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, [x] Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of ‖ Pisgah, [y] and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and [z] put a word in his mouth, and said, Go

[f] ver. 29.
[g] ver. 14, 30.
[h] ver. 15.
[i] ch. 24. 1.
‖ Or, *he went solitary.*
[k] ver. 16.
[l] ver 16. ch. 22. 35. Deut. 18. 18. Jer. 1. 9.
[m] ver. 18. ch. 24. 3, 15, 23. Job 27. 1. & 29. 1. Ps. 78. 2. Ezek. 17. 2. Mic. 2. 4. Hab. 2. 6.
[n] ch. 22. 6, 11, 17.
[o] 1 Sam. 17. 10.
[p] Isai. 47. 12, 13.
[q] Dent. 33. 28.
[r] Exod. 33. 16. Ezra 9. 2. Ephes. 2. 14.
[s] Gen. 13. 16. & 22. 17.
† Heb. *my soul*, or, *my life.*
[t] Ps. 116. 15.
[u] ch. 22. 11, 17. & 24. 10.
[x] ch. 22. 38.
‖ Or, *The hill.*
[y] ver. 1, 2.
[z] ver. 5. ch. 22. 35.

BEFORE CHRIST 1452.

again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, [a] Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 [b] God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and [c] he hath blessed; and I cannot reverse it.

21 [d] He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: [e] the LORD his God *is* with him, [f] and the shout of a king *is* among them.

22 [g] God brought them out of Egypt; he hath as it were [h] the strength of an unicorn.

23 Surely *there is* no enchantment ‖ against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, [i] What hath God wrought!

24 Behold, the people shall rise up [k] as a great lion, and lift up himself as a young lion: [l] he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, [m] All that the LORD speaketh, that I must do?

[a] Judg. 3. 20.

[b] 1 Sam. 15. 29. Mal. 3. 6. Rom. 11. 29. Jam. 1. 17. Tit. 1. 2.

[c] Gen. 12. 2. & 22. 17. Numb. 22. 12.

[d] Rom. 4. 7, 8.

[e] Exod. 13. 21, & 29. 45, 46. & 33. 14.

[f] Ps. 89. 15.

[g] ch. 24. 8.

[h] Deut. 33. 17. Job 39. 10, 11.

‖ Or, *in*.

[i] Ps. 31. 19. & 44. 1.

[k] Gen. 49. 9.

[l] Gen. 49. 27.

[m] ver. 12. ch. 22. 38. 1 Kings 22. 14.

PRAYER.—LET US PRAY, *that whatever be the curses, the hatred, or the contempt of an unrepentant, apostate, or infidel world, we may ever remain in the communion of the visible Church, and partake of the blessing on God's spiritual Israel. That we never be found among the despisers of God's Religion; but live the life, and die the death, of the righteous. And that we learn from the fulfilment of the prophecies to His ancient Church the certain accomplishment of all God's promises to the soul of the believer, and of all God's threatenings to the soul of the infidel.*

ALMIGHTY and merciful God, who didst declare to man at the beginning, that "the seed of the woman should bruise the serpent's head," and didst appoint one holy Church in its three several periods, among the Fathers of the olden time, among Thy people Israel, and among Thy servants the believers in the Gospel of Jesus Christ in these latter ages, to be the keeper and the witness of that one holy truth; we thank Thee for the grace which hath placed us Thine unworthy servants in the communion of this Thy Church. We praise and bless Thy holy name, that the gates of hell shall not prevail to overthrow the truth of Thy word, nor to remove the foundations of Thy holy Church. Continue, we

beseech Thee, Thy mercy to us. Let nothing shake our faith. Let no man take our crown. Amidst the curses of the scorner who derides the believers in the truth of Thy Word, and the permanency of Thy Church—amidst the hatred of those who envy the peace and the happiness of the Christian—amidst the vanity of the philosophy, falsely so called, of the infidel—amidst the corrupt examples of the unrepentant, the apostate, the careless, and the thoughtless,—may we ever remember, that he whom Thou blessest is alone blessed; that he whom Thou cursest is alone cursed; that Thy blessing rests in life, in death, and for ever, on those who love and fear Thee; that Thy curse, the curse of continued sin, and of continued wrath, rests alone on those who despise, forsake, and hate Thee. Teach us that no ruin can overtake the Church which is faithful to the service of God; that no ruin can overtake the soul which believes, and trusts, and loves, and serves the Bruiser of the serpent's head. May we ever partake of the blessing which Thy Holy Spirit compelled the lips of the prophet Balaam to utter upon the Church and people of Israel in the wilderness. May we be enabled to dwell alone in the world, but not to be of the world; separated, not from the society, but from the sins, the follies, the maxims, and the irreligion of the enemies of the Church of God. Never may we be found among the rejectors or the despisers of the truth; but may we live the spiritual life, and die the peaceful death, of the righteous, who believe in Thy promise, and love the place where Thine honour dwelleth. We thank Thee for the solemn declaration which Thy Holy Spirit has spoken by the mouth of the prophet, of the unchangeableness of the God of the Church, the God and Father of our Lord Jesus Christ. We believe that the God of truth cannot lie; that what God hath spoken shall certainly come to pass. We praise and bless Thy holy name for the record in Thy word of the prophecies which Thy Holy Spirit imparted respecting Thy people Israel; for the certain accomplishment of those prophecies in the events of history, through all generations, to this our own day. And we pray Thee so to open our understandings, that we may believe and know that all Thy promises, and all Thy threatenings, are only the solemn prophecies to the souls of men, which shall be accomplished and fulfilled both to the righteous and the wicked. When we are tempted to forsake Thy way, to deny Thy truth, to follow the corrupt and evil world around us, O then may the prophecies of Thy Holy Spirit be impressed upon our souls, that we ever remember the declaration, that "whatsoever a man soweth, that shall he also reap;" that "it is a fearful thing to fall into the hands of the living God;" that none can "escape who neglect Thy great salvation." When we are enabled to resist evil, to overcome temptation, to submit to Thy will in sorrow and affliction, in calamity and distress; then fulfil within us all the prophecies which promise the comfort and peace which the world cannot give nor take away. May the prophecies of "the worm that dieth not, and the fire that is never quenched," warn us from sloth in time. May the prophecies of the "rest that remaineth for the people of God," the world where dwell "the spirits of the just made perfect," the innumerable company of angels, Christ the Mediator, and God the Judge of all, attract and invite us to hope for the possession of that better state. Make our knowledge of the prophecies which anticipate the history, and of the history which is the record of the accomplishment of the prophecies respecting Thy visible Church in the world, be unto us a perpetual pledge and token, that every word of God which has been spoken to the soul of the individual believer shall be fulfilled in time, in death, and in immortality. Make our knowledge of Thy word the personal, practical, holy, influential, and perpetual excitement and motive to persevering obedience

to Thy will, and the source of perpetual hope and trust in Thee, the God and Father of Jesus Christ our Lord. In His name we ask all, in His words we sum up our petitions, calling Thee

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the proper translation of* בִּילֹךְ שָׁפִי *erroneously rendered in our Version, "He went to an high place."* Numb. xxiii. 3.

I have observed, in the Introduction, that these words cannot be rendered as our Translation has it, "and he went to *an high place*:" Balaam was already upon "a high place." The rendering in the margin, "and he went *solitary*," is countenanced by Onkelos, and by the Arabic version of Erpenius; but it is scarcely preferable to the authorized translation. The LXX have ἐπορεύθη εὐθεῖαν, which will not give a better sense, because, so far as a place for a good prospect, or a place fit for offering sacrifices upon, was concerned, Balaam had already come from one that was well adapted to his purpose (Numb. xxii. 41; xxiii. 1. 4). The Vulgate has "velociter;" this suits the case exactly: "He went in a hurry." It marks the headlong eagerness of that covetous man, who deems every moment lost that stands between him and the filthy lucre that he longed to clutch. The whole picture is painted in the most vivid colours by a master-hand: Οὐαὶ αὐτοῖς· ὅτι —τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν[1]. Who sees not that the expression of Moses was in the mind of the Apostle Jude when he penned that most graphical sentence (ver. 11)!

NOTE 2. *On the proper meaning of the words, "He hath not seen perverseness in Israel," &c.* Numb. xxiii. 21.

"God saw no sin in Jacob, nor transgression in Israel," says our authorized version. "This cannot be the meaning of the place, because it evidently," says Gataker, "crosseth the main tenor of the *story* and the *truth of God's word*. For how could God but *see* those *sins* in that people which so oft He grievously complaineth of[2], professeth to take notice of[3], and to be highly *displeased* with[4], *threateneth* to avenge[5]! Yea, not threatened alone so to do, but severely, and that frequently also, *punished*[6], by plagues and judgments of sundry sorts; yea, for which he destroyed in the wilderness the *main body* of that people which he had brought out of Egypt, reserving only their issue to enter upon and enjoy the land promised them in their stead! Or what reasonable creature can be induced to believe that all this should by God be done, when He had so hoodwinked and blindfolded Himself, that He neither did nor could see that for which He did all this! Secondly, Balaam did not so understand these words, which appears by the advice which he gave to Balak. For Balaam, well witting that no advantage could be gotten against that people, whereby the enemy might be enabled to have the better of them, but by making a breach between them and their God, advised Balak, therefore, by the enticements of the daughters of his people, to endeavour to induce them to fornication and superstition, to adultery and idolatry (two sins that are wont to go hand in hand together); that so the wrath of God being incensed against them, and His protection withdrawn from them, they might either lie open to the enemy, or be delivered up by God to them, to be scourged and punished for their sin. But in vain had it been for Balaam to give such counsel to Balak, or for Balak to have practised what Balaam suggested, had God been so affected towards this people, that He could not or would not see what was done amiss by them.

"It cannot be said that this people kept free from idols and idolatry while they abode in the wilderness; for besides that the story of the *golden calf* evidently evinceth the contrary, and Aaron's words (Exod. xxxii. 22) would further enforce it; God, both by Moses and Amos (Deut. xxxii. 17; Amos v. 25, 26), expressly upbraids them therewith. Whereby it appears, not only that they were faulty therein, but that God also so *saw* it, as to *take notice* of it; that which the sequel of the present history more fully confirmeth, where (Numb. xxv. 4, 5. 9) *four and twenty thousand* of them are at once taken away for this very sin of *idolatry*.

"The scope of Balaam seems to be (Numb. xxiii. 21. 24) the setting out of the goodly, glorious, potent, and impregnable condition of that people, as having God Himself residing as their sovereign in the midst of them; and as, with great state and pomp, as commander-in-chief, conducting them, and marching along with them; so protecting them against all

[1] See on the History of Balaam the beautiful Dissertation of Faber.

[2] Exod. xxxii. 8; xxxiii. 3. Numb. xiv. 11.

[3] Exod. xxxii. 9. Deut. ix. 13.

[4] Deut. ix. 19. Numb. xi. 1. 10.

[5] Exod. xxxii. 10; xxxiii. 34. Numb. xiv. 12. 22, 23. 35

[6] Exod. xxxii. 35. Numb. xi. 1. 33; xvi. 49; xxi. 6; xxv. 9.

the might and malice of their adversaries, enabling them to prevail against them, and rendering them successful and victorious in all their undertakings.

"The text soundeth word for word thus in the original: 'He hath not beheld wrong against Jacob, nor hath He seen grievance against Israel;' and may more fully and familiarly to an English ear be thus rendered: '*He hath not beheld*,' or '*He doth not*,' or '*will not behold wrong offered to Jacob; nor hath He seen*,' or '*nor doth He*,' or '*will He see grievance done to Israel*.'

"First, the words אן and עמל here used, do neither of them, either properly or generally, signify *sin*; but the former of them doth properly signify *affliction*, and *iniquity*, or *wrong* rather (from *wring*), as it is a means of *affliction* to the *wronged*; as that which causeth them (by putting them in pain) אן ab אנן, *dolere*, *lugere*. The latter, עמל, signifieth *labour*, *travail*, *trouble*, *grievance*, *vexation*; nor is ever found simply taken for SIN.

"The second thing to be considered is, who they be that are here styled *Jacob* and *Israel*. By *Jacob* is meant the issue and posterity of the Patriarch, called sometimes (Ps. lxxvii. 15) 'the sons' and (Ps. cv. 6) 'the seed of Jacob;' sometimes (Ps. cxlviii. 14) 'the sons' and (Isa. xlv. 25) 'the seed of Israel;' and sometimes (Numb. xxiii. 7. 23; xxiv. 5. 17; Isa. ix. 8) 'Jacob' and 'Israel' simply, as here.

"But secondly, seeing that the Apostle (Rom. ix. 6) saith that 'they are not all Israel that are of Israel,' and, by way of eminency, termeth some 'the Israel of God' (Gal. vi. 16), he thereby implieth that there is a twofold Israel—an 'Israel after the flesh' (1 Cor. x. 18), and an 'Israel after the spirit' (Rom. ii. 29; Phil. iii. 3). To which of these two does Balaam refer? To the Israel that God brought out of Egypt, the main body of the people that was thence brought forth, consisting as well of unfaithful as faithful; as well of those whose carcases, for their disobedience and rebellion, 'fell in the wilderness,' as of those who, continuing *stedfast in covenant with God*, either deceased by the way, or entered into the land of promise.

"The third question is, concerning the signification of the particle ב before the names of *Jacob* and *Israel*, prefixed and affixed thereunto. It is usually, indeed, taken *subjectivè*, as denoting the subject of some attribute; but it is taken also sometimes *objectivè*, as denoting the object or matter whereabout something is employed. Thus is this particle also frequently used; as where it is said, 'God fights against Egypt במצרים, for Israel' (Exod. xiv. 25); 'Thou shalt not bear false witness against thy neighbour,' ברעך (Exod. xx. 16); 'Miriam and Aaron spake against Moses' (Numb. xii. 1) במשה. The *wrong* and grievance of Jacob and Israel, by Balaam here spoken of, seems to be, not that which they had exercised or did exercise on others, but that which by others was or might be exercised on them. Thus I suppose the particle ב here to be used, because I find it within a verse or two by Balaam himself so used (ver. 22): 'There is no enchantment AGAINST Jacob, neither is there any divination AGAINST Israel.' And in like manner here, no iniquity or wrong done to Jacob, nor grievance, molestation, or vexation offered to Israel, either projected and plotted, or attempted and practised against him, '*that God can endure to see*[7].'"

[7] From Gataker's Discourse, entitled, "God's Eye on his Israel," p. 3—17.

SECTION CLX.

NUMBERS XXIII. 27, TO THE END. XXIV. XXXIII. 49.

TITLE.—*Patriarchism, Judaism, and Christianity are but as the bud, the flower, and the fruit of the tree of life, which shall eventually satisfy the earth with its spiritual food. All the prophets, and Balaam amongst them, spake under the same influence, on the same plan, for the same end. The third and fourth prophecies of Balaam are a declaration of the power of ancient Israel, and the final establishment of the spiritual kingdom of Christ. The fifth and last prophecy of Balaam is the summary of all prophecy in its regular history and order*

from his own day to the day of judgment. He alone is wise who receives Christ as the Prophet to teach him, the Priest to atone for him, and the King to rule over him.

INTRODUCTION.—The whole history of the Church and of the world is nothing more than a record of the fulfilment of the two first prophecies which were given at the fall of man,—that there should be a continued contest between good and evil, and that good should finally prevail. "I will put enmity between thee and the woman, and between thy seed and her Seed," was one promise; "The Seed of the woman shall bruise the serpent's head," was the other. The visible Church, the society, however it may have been at various times degraded or corrupted, which was set apart to preserve the knowledge of the Giver of the promise, is the chief means by which evil has been opposed, and by which God shall conquer evil. And the progress of that Church through its three several stages of Patriarchism, Judaism, and Christianity, till the one true religion leaven the mass of mankind, may be compared to the three several periods in the growth of a tree, which shall give its fruit in due season. The bud and the flower precede the fruit. The gradual growth interests the spectator, upholds his faith, and maintains the pledge of the future autumn, when the promise of the spring, and the hope of the summer, shall be realized. The Spirit of prophecy, which pronounced the end from the beginning, attends the growth of this tree of life through the whole of its progress to perfection; and all the prophets who upheld the expectations of the Church, spake and wrote under the same influence. They were constrained to speak by a power more than human. They uttered words of which they themselves did not discern the meaning[1]; and they wondered, and inquired into the meaning of the words they uttered. So it was with Balaam. He spake as he was constrained to speak[2], and he no more knew the meaning of the words he uttered, than Caiaphas knew the spiritual meaning of his own words, when he unconsciously affirmed the necessity of the atonement, and declared it to be necessary that one man should die for the people[3]. They spake on the same plan. They blended the prediction of the near fulfilment of some part of their predictions with the announcement of far distant events, as the earnest of the eventual fulfilment of the latter. So Balaam declared the conquest of Canaan by Israel, as the earnest of the event of the affliction of Asshur and of Eber. And he spake to the same end, —the final establishment of the kingdom of the Bruiser of the serpent's head. And it is a remarkable circumstance, that, as Balaam concluded his prophecies with some indefinite descriptions of, or allusions to, the eventual condition to which man shall attain in this world, so nearly all the prophets of the Old Testament terminate their predictions with indefinite and general announcements of a state of worldly happiness, under the influence of Christ and his Church, which has not hitherto taken place. In the present Section we are brought to one of the most striking portions of the Pentateuch;—the third, fourth, and fifth

[1] 1 Pet. i. 11.

[2] Numb. xxii. 20. 35. 38; xxiii. 8. 12. 20. 26; xxiv. 12, 13.

[3] John xi. 49—51.

prophecies of Balaam may be called the sum, and substance, and summary of all the prophecies of Revelation. After the failure of his two former efforts to obtain from Balaam, or from the God of Balaam, the curses he desired upon Israel, Balak removed the prophet to another high place, where he built the same number of altars, and offered the same number of sacrifices, trusting in the possibility that a change in the decrees of the God he invoked might follow the perseverance of his petition[4]. On this occasion, however, now that Balaam had discovered that Jehovah had compelled him on the two former instances to bless Israel, he did not again, when the sacrifices had been offered, proceed to the solitary part of the "high place," or the grove, to seek for enchantments, that is, to blend together the invocation of Jehovah with the strange rites of divination, by which the true worship was corrupted. He took for granted that other responses would be vouchsafed to him from the same source. He stood by the altar. He gazed upon the well-ordered tents of Israel, and the Divine influence came upon him, when his mind was filled with admiration of the beauty and order of the tents in the encampment of Israel; and he broke out into the third prophecy (Numb. xxiv. 1—4), "The man whose eyes had been shut to the Divine glory, but which are now opened; which heard the words of God," speaking to him on the two occasions on which he consulted his will, and fell down in the solitary part of the high place to which Balak had taken him. And then follow his eulogies on the encampment of Israel: "How goodly are thy tents, O Jacob!" He describes the populousness and increase of the people, that the ruler of Israel should be more powerful, and the kingdom of Israel be more exalted than that of Agag, the general name for the princes of Amalek. He describes the ensuing conquests of Israel; and ends, in the very words of Balak's invitation, with saying, "Blessed are thy blessers, and cursed are thy cursers" (Numb. xxiv. 5—9). Balak was indignant at this conclusion of the third series of Balaam's prophecies, but was again assured by Balaam that the responses thus given were not spoken from himself, but from the God of prophecy (ver. 10—13). Having thus declared the immediate conquest of Canaan, and the future temporal greatness of Israel, the type and token, though Balaam knew it not, of its future spiritual influence, Balaam is led to his fourth prophecy, in which that spiritual greatness is more clearly blended with the temporal greatness of the people of God: "And now, behold, I go unto my people: come, therefore," that is, "listen," he said, "and I will now prophesy to thee the future result of the enmity between the people of Moab and the people of Israel" (ver. 14). After again affirming his Divine mission (ver. 15, 16), he utters broken exclamations of astonishment, as Isaiah, when he uttered the words "Who is this[5]?" He sees in his vision the undefined glory in the distance: "I shall see Him, but not now: I shall behold Him, but not nigh." The well-known prophecy of the Star and Sceptre follows: a Star and a Sceptre come from Jacob and Israel to smite and destroy Moab and Sheth. The Star and the Sceptre were the same, Jacob and Israel were the same,

[4] Numb. xxiii. 27—30.

[5] Isa. lxiii. 1.

Moab and Sheth were the same[6]. If we interpret the prophecy temporally, it will signify, "David (the sceptre of Israel) shall smite the rulers of Moab." If we interpret it spiritually, as we may do, and ought to do, the double prophecy will be, "Christ (the true David) shall come out of Jacob, and shall destroy all the priesthood of idolatry." It is very remarkable that the words translated "the corners of Moab" ought rather to be rendered "the priesthood of idolatry." "And Edom," the spiritually apostate Church of God,—whether paganism as the corruption of Patriarchism, or Pharisaism as the corruption of Judaism, or Popery as the corruption of Christianity,—"shall" all "be" the "possession" of Christ; "and Seir," the territory which these occupied, "shall be the possession" of Christ; so that the whole Church shall be His family, and the whole world His portion. The spiritual "Israel," which shall be the means of effecting all this, "shall do valiantly;" and from that spiritual Israel shall Christ come, first, to rule the city of His enemies, and then to destroy the remnant who shall refuse submission, till the idolatrous, the infidel, and the apostate are destroyed (ver. 18, 19). This, the best and literal interpretation in our own version brings down the predictions of the last patriarchal prophet from his own days to the days of that Millennium which every wise and good man anticipates, when Christianity shall be the generally professed religion of mankind. But there is a still more wonderful conclusion to the prophecies of Balaam. The whole history of the world and of the Church, from the days of Balaam to the day when the more extended knowledge of Christianity shall make the kingdoms of the world the one kingdom of Christ, may be arranged under these periods:—1st, From the possession of Canaan one month after Balaam uttered these prophecies, to the height of the Jewish prosperity under David and Solomon; 2nd, From the decline of that prosperity till the Babylonish captivity; 3rd, From the return of Israel from Babylon to the destruction of Jerusalem; 4th, The gradual progress of the spiritual kingdom of Christ from that day to the promised future. These FOUR periods may be said to contain a summary of the history of the Church. Very wonderful is the fact, that this very summary of the record of God's government concludes the last prophecy of Balaam, the death song of the patriarchal dispensation. "He," that is, Balaam, "looked on Amalek. His end shall be that he perish for ever." And Amalek continued till the time of Saul and of David, by whom they were successively defeated, the former routing them with great slaughter (1 Sam. xv. 2), and the latter on two several occasions (1 Sam. xxvii. and xxx.) gaining a signal victory over them, till at last he utterly extirpated them. The *second* period extends from the time of David and Solomon to that of the Babylonish captivity. The Kenites were the Midianitish family of Jethro, and they continued to dwell among the Israelites. They were the Rechabites, who took refuge in Jerusalem,

[6] I make Moab and Sheth [Seth] the same, not only because of the parallelism, but because the name ⲥⲏⲑ is found among the hieroglyphics at Ipsambul as identical with Moab. See "Ancient Egypt, her Testimony to the Truth. By W. Osborne, Junior."

when the armies of Nebuchadnezzar invaded the Holy Land; and there can be no doubt that many of them were taken captive with the people of Israel by the Assyrian chieftain. "Alas!" adds the prophet, "who shall live when God doeth this!" Or rather, "Woe to the transgressors," that is, to those who shall deserve this captivity, "when God doeth this!" The sufferings of the people at the first siege of Jerusalem, as we may learn from the language of Jeremiah, were equal to those in the siege under Titus. The *two last* periods are alluded to in the last verse. We may be said to have sufficient evidence that the word Chittim was used to denote the lands, coasts, and islands of the Mediterranean. The prophecy relates to two places, Asshur and Eber. Ships from Chittim shall afflict both; that is, as they are both inland countries, the men who come in ships shall afflict both. The meaning, therefore, may be, The ships from Chittim shall afflict Asshur, or Assyria, Persia, and the East; as was done when Asshur, which had taken Israel captive, was afflicted by the Greeks under Alexander, and their empire destroyed. "And ships from Chittim shall afflict Eber;" which was done when the Romans invaded the Holy Land, and took and destroyed Jerusalem. Heber was the common ancestor of the Jews, and his name is used for their nation. And the last expression refers to the last of the four periods I have mentioned. All the commentators shrink from the literal sense of the expression, "He also," that is, Heber, "shall perish for ever." The meaning is, that after Jerusalem is taken by Titus, then the kingdom of Christ is altogether severed from the visible Church of the Jews. Eber, the old visible, but superseded Church of God, shall perish as the exclusive visible Church for ever; but the Star of Jacob shall shine, and the Sceptre of Israel shall rule, and the Edom and Seir of the Church and of the world shall gradually become the kingdom and family of Christ. And this is the fifth and last prophecy of Balaam, the summary of all prophecy. The visible Jewish Church has perished; the spiritual Jewish Church remains. Christ the Lord shall bruise the serpent's head. And he alone is wise who believes these things, and surrenders his affections to his Judge and Saviour, and receives the Son of God with the heart as the *Prophet* who alone can teach him the philosophy of history, and Providence, and religion; as the *Priest* who alone can atone for him, intercede for him, and bless him; as the *King* who alone is worthy to rule him with the sceptre from Sion. We will embrace the Son of God in homage to our King, as His faithful subjects. We will serve Him, and love Him, and rejoice in the duty of obedience to Him, our King, as our highest privilege, and glory, and honour.

NUMBERS XXIII. 27, TO THE END.

BEFORE CHRIST 1452.

27 ¶ And Balak said unto Balaam, [a] Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

[a] ver. 13.

28 And Balak brought

BEFORE CHRIST 1452.

BEFORE CHRIST 1452.

Balaam unto the top of Peor, that looketh [b] toward Jeshimon.

29 And Balaam said unto Balak, [c] Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

[b] ch. 21. 20.

[c] ver. 1.

NUMBERS XXIV.

1 And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at [d] other times, † to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel [e] abiding *in his tents* according to their tribes; and [f] the spirit of God came upon him.

3 [g] And he took up his parable, and said, Balaam the son of Beor hath said, and the man † whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, [h] falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, [i] as the trees of lign aloes [k] which the LORD hath planted, *and* as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* [l] in many waters, and his king shall be higher than [m] Agag, and his [n] kingdom shall be exalted.

8 [o] God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall [p] eat up the nations his enemies, and shall [q] break their bones, and [r] pierce *them* through with his arrows.

9 [s] He couched, he lay down as a lion, and as a great lion: who shall stir him up? [t] Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he [u] smote his hands together: and Balak said unto Balaam, [x] I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: [y] I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 [z] If Balak would give me his house full of

[d] ch. 23. 3, 15.

† Heb. *to the meeting of enchantments.*

[e] ch. 2. 2, &c.

[f] ch. 11. 25. 1 Sam. 10. 10. & 19. 20, 23. 2 Chron. 15. 1.

[g] ch. 23. 7, 18.

† Heb. *who had his eyes shut*, but now opened.

[h] See 1 Sam. 19. 24. Ezek. 1. 28. Dan. 8. 18. & 10. 15, 16. 2 Cor. 12. 2, 3, 4. Rev. 1. 10, 17.

[i] Ps. 1. 3. Jer. 17. 8.

[k] Ps. 104. 16.

[l] Jer. 51. 13. Rev. 17. 1, 15.

[m] 1 Sam. 15. 9.

[n] 2 Sam. 5. 12. 1 Chron. 14. 2.

[o] ch. 23. 22.

[p] ch. 14. 9. & 23. 24.

[q] Ps. 2. 9. Isai. 38. 13. Jer. 50. 17.

[r] Ps. 45. 5. Jer. 50. 9.

[s] Gen. 49. 9.

[t] Gen. 12. 3. & 27. 29.

[u] Ezek. 21. 14, 17. & 22. 13.

[x] ch. 23. 11. Deut. 23 4, 5. Josh. 24. 9, 10. Neh. 13. 2.

[y] ch. 22. 17, 37.

[z] ch. 22. 18.

BEFORE CHRIST 1452.

silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come *therefore, and* [a] I will advertise thee what this people shall do to thy people [b] in the latter days.

15 ¶ [c] And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 [d] I shall see him, but not now: I shall behold him, but not nigh: there shall come [e] a Star out of Jacob, and [f] a Sceptre shall rise out of Israel, and shall ‖ smite the corners of Moab, and destroy all the children of Sheth.

18 And [g] Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 [h] Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 ¶ And when he looked on Amalek, he took up his parable, and said, Amalek *was* ‖ the first of the nations; but his latter end ‖ *shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless † the Kenite shall be wasted, ‖ until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall come* from the coast of [i] Chittim, and shall afflict Asshur, and shall afflict [k] Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and [l] returned to his place: and Balak also went his way.

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[a] Mic. 6. 5. Rev. 2. 14.

[b] Gen. 49. 1. Dan. 2. 28. & 10. 14.

[c] ver. 3, 4.

[d] Rev. 1. 7.

[e] Matt. 2. 2. Rev. 22. 16.

[f] Gen. 49. 10. Ps. 110. 2.

‖ Or, *smite through the princes of Moab.*

2 Sam. 8. 2. Jer. 48. 45.

[g] 2 Sam. 8. 14. Ps. 60. 8, 9, 12.

[h] Gen. 49. 10.

‖ Or, *the first of the nations that warred against Israel,* Exod. 17. 8.

‖ Or, shall be *even to destruction,* Exod. 17. 14. 1 Sam. 15. 3, 8.

† Heb. *Kain.* Gen. 15. 19.

‖ Or, *how long* shall it be ere *Asshur carry thee away captive?*

[i] Gen. 10. 4. Dan. 11. 30.

[k] Gen. 10. 21. 25.

[l] See ch. 31. 8.

NUMBERS XXXIII. 49.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto ‖ [m] Abel-shittim in the plains of Moab.

‖ Or, *the plains of Shittim.*

[m] ch. 25. 1. Josh. 2. 1.

PRAYER.—LET US PRAY, *that as the angels of heaven learn from the Church the manifold wisdom of God, we may also now begin the contemplations which shall form a part of the happiness and employment of our immortality, by surveying the past, the present, and the future dispensations of the Providence*

of God. That we become the members of the spiritual Church of God, as well as of the visible Israel. That Christ be our Star and Sceptre, our Prophet, Priest, and King; the Way in which we should walk; the Truth in which we believe; and the Life which we begin to live now, and hope to live for ever.

O THOU, the infinite and eternal God, who fillest and rulest the universe of spiritual and material existence which Thy hand formed, Thy power created; who knowest the end from the beginning, and hast declared by the mouths of Thy servants the prophets the certainty of the arrival of the day when the head of the serpent shall be bruised, and the kingdom of Thine everlasting Son be established throughout the world; give us, we pray Thee, such elevation of mind and heart, that as the angels of heaven, the beings between God and man, desire to look into the deep things Thou hast revealed to us, and learn from the progress of the Church the manifold wisdom of God; so also may we, utterly unworthy though we be to look so high as to Thee and Thine heaven, begin to rejoice on earth in the contemplations of the Providence which shall remain with us, and increase with us in that world, where we shall meet with the spirits of the just made perfect, the innumerable company of angels, and Christ the Mediator of the New Covenant. We thank Thee for the promise that the Seed of the woman shall bruise the serpent's head. We thank Thee for the knowledge of the prophecies which reveal the records of history before they take place, and for the knowledge of the history which demonstrates the inspiration of Thy prophecy; and we beseech Thee to enable us more and more to delight in the study of Thy Word, the wisdom of Thy plans, the order of Thy government, the progress of Thy truth, and the gradual conquest of the hearts of men, by the influence of Thy Holy Spirit from on high. Thy kingdom come; Thy Will be done. Bruiser of the serpent's head in the world! make the kingdoms of men Thine own one everlasting dominion. Bruiser of the serpent's head within the heart of man! wake Thou, and live Thou within our souls; that our hearts may become Thy kingdom of God within us. As, with our understanding and our intellect, we rejoice in the knowledge of Thy past, Thy present, and Thy future government of the world; as with our bodies we rejoice in our membership of Thy visible Church; so with our hearts and souls, and wills and affections, may we rejoice in the inward and spiritual obedience, which is the best proof that we honour Thee, and love Thee. Make us of Thy *spiritual* Israel, as well as of Thy *visible* Israel; that our knowledge, and faith, and contemplation, and wonder at Thy glory, be not in vain. Not only may we rejoice in the goodliness of the tents of Jacob, and the beauty of the tabernacles of Israel; but do Thou bring our souls out of Egypt, direct us through the wilderness, and bring us to Canaan. We have heard the words of God; we have seen in Thy word the visions of the Almighty. Give, O give us the faith which shall see Christ the Lord as the bright and morning *Star*, scattering the darkness of the hour of death, as the *Sceptre* to rule the enemies of God in the heart. Make the souls Thou hast entrusted to our charge the possession of the Son of God. May Christ have the dominion within us and over us; that we become a part of the inheritance which Thou the Creator of the soul hast given to the Son who hath redeemed us. We thank Thee for the Revelation of the Prophet, the Priest, and the King. O may the Son of God be the *Prophet* to teach us the way to the Father. May Christ be to us the *Priest* in whose atonement we trust, whose intercession continues, whose blessing shall rest on His people. May Christ be to us the *King* of glory, ruling and conquering the imaginations of the heart

by the power of His Holy Spirit. May Christ be the *Way* in which our wandering footsteps seek Thee. May we follow His *example*, as well as believe in His *death*. May the holiness of His life, His resignation to Thy will, His patience in suffering and in death, be our guide, our imitation, and our study. May Christ be the *Truth* in which we believe; the *foundation* of our hope, the *object* of our faith, the *substance* of the types and ceremonies of Thy Law, and the completeness and fulness of the Gospel. May Christ be to us the life of the soul, the new and living principle within us; which begins in the world that now is, and continues with the soul in the world to come. May the Son of God be to us the Way of faith, the Truth of the promise, and the Life of the Spirit of God. From this *Way* may we never wander. From this *Truth* may we never err. From this *Life* may we never die. As Christ came down from heaven to be the new and living Way, so may we walk with Him in the way from earth to heaven. As Christ came down from the light to give the light of His truth to us who were in darkness, so make us to rise out of our darkness into the light of His eternal Truth. As Christ, who was the Life which was Divine, became the Life which was human; so may our life which is human on earth, be changed into the spiritual and divine life in heaven; that we may ever live and dwell with Thee in that state, where Christ was, where Christ is, and that the hopes of an immortality with Thee be not in vain. Forgive the imperfections of our prayers, pardon our sins; and for the sake of Him, the same Jesus Christ, hear and accept Thy servants. In His name and words we call upon Thee, as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On Balaam's prediction respecting the "Star" and the "Sceptre," and its double reference—to David and to the Messiah.* Numb. xxiv. 17.

Mr. Faber is of opinion that the prediction of Balaam, which, in *general* terms only, describes as *future* the manifestation of the symbolical star and sceptre, is capable of, and ought to be understood in, a double sense; that it, first, primarily, though imperfectly, relates to David, and that it ultimately and perfectly relates to Christ, who is repeatedly, though mystically, termed the *David of God*. If, then, a prediction which eminently relates to Christ be delivered *before* the time of the literal David, we may expect it to relate also to that victorious sovereign. And such we accordingly find to be the case with the prophecy of Balaam. In the person of the literal David, a warlike sovereign rose up out of Jacob, who subjugated the whole of Edom, who smote every male capable of bearing arms throughout Mount Seir, who exterminated two-thirds of Moab, who reduced the remaining third to servitude, and who occupied as his possession the entire territories of each nation. Under him Israel did valiantly; and instead of being repeatedly made tributary to others, as in the time of the Judges, or of being vanquished in battle, as at the close of Saul's unhappy reign, prevailed even to "the great river," when led on by him who was fated to have dominion.

NOTE 2. *On the prediction of Balaam, "He shall smite the corners of Moab, and destroy all the children of Sheth."* Numb. xxiv. 17.

For, "He shall smite the corners of Moab," the margin reads, "He shall smite through the princes of Moab." The LXX have, θραύσει τοὺς ἀρχηγοὺς Μωάβ. The Vulgate has, "percutiet duces Moab." The question respecting the right interpretation of the passage turns on the meaning of the word פְּאַת, which scarcely any other version besides our own renders "corners;" and which the Syriac, not receding far from the rest of the more ancient ones, renders "giants." I own that I incline to the terms employed by the LXX and the Vulgate, which Houbigant seems to prefer, as he uses the word "duces," after the Vulgate. Mr. Faber, applying to the elucidation of the passage the canons of Hebrew poetry, observes that the structure of the verse, composed, as usual, of two hemistics, requires that the Hebrew word פְּאַת should signify "men"—great men, political

or ecclesiastical rulers. He says, "The original word, in its plural form, as expressed in English letters, is *Patai*. If we suppose it, therefore, to be a foreign term, and not the plural of the Hebrew word whence it is generally deduced [1], its singular form will be *Pata*. Now, *Pat* or *Bad* (the final *a* being quiescent in such Oriental terms) was used by the old Persians, or Iranians, to denote a *priest*, or a *Brahman*, or a *Magus*. When the name, previously to the time of Abraham, was brought into Palestine and Egypt by the military shepherds of the East, they pronounced it, as it is still pronounced in India, *Pata*, or *Pati*. Hence, in noting down the prophecy of Balaam, Moses was led to write it plurally, *Patai*; and hence, still using it to describe a *Magus*, or priest, the Egyptians were wont to express it *Poti*, or *Petah*. Thus the priest of On, or the Sun, is styled *Potipherah*, a title which, in our English Bible, appears as if it were a proper name; but in reality, *Potipherah*, and *the priest of On*, are two appellations of exactly the same import. . . . The *Patai* of Moab, then, mentioned in the prophecy of Balaam, are not the *regions* or the *boundaries* of that country, but they are the priests, or Brahmans, or Magi, of the god *Pata*, whose name the Phœnicians sometimes expressed *Bauth* [2]."

NOTE 3. *On the fulfilment of the prophecies respecting the destruction of the Amalekites, in the reigns of Saul and David.* Numb. xxiv. 20.

There are upon record two remarkable predictions respecting the punishment of Amalek, who was the first of the many hostile tribes that molested the Israelites on their way through the wilderness to the promised land (Exod. xvii. 8—13; Deut. xxv. 17—19); and although this unprovoked aggression was signally chastised, Jehovah was pleased to command Moses to register this decree in a book, and to rehearse it in the ears of Joshua, "That he would utterly put out the remembrance of Amalek from under heaven [3]." The other prediction respecting the total excision of Amalek occurs in the present Section, and was uttered by Balaam: "Amalek was the first of the nations; but his latter end shall be that he perish for ever." (Numb. xxiv. 20.) The full measure of Divine vengeance seems to have slept for nearly four hundred years; but it awoke with fearful severity in the reign of Saul, to whom the Lord spake by the mouth of His servant Samuel: "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not. . . . . And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt." (1 Sam. xv. 2—7.) The final destruction of this doomed race was reserved for the sword of David, who with his host "went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive." (1 Sam. xxvii. 8, 9.)

NOTE 4. *On "Chittim,"* כִּתִּים. Numb. xxiv. 24.

Some of the ancient, and nearly all of the more recent commentators are of opinion, that by the Chittim, or Kittim (a branch of the descendants of Javan, the son of Japheth, Gen. x. 4), are meant Cyprus, or the inhabitants of that island. Josephus says that the Chittim migrated from Phœnicia to Cyprus, and founded there the town of Citium, the modern Chitti. "Chethimus possessed the island of Chethima, which is now called Cyprus; and from this all islands and maritime places are called Chethim by the Hebrews [4]." Cicero also speaks of the Citians as a Phœnician colony: "Scis enim Citieos tuos a Phœniciâ profectos [5]." The Vulgate renders the word "Italia;" and with this the LXX, the Chaldee Paraphrase, and Vatablus agree. In the Maccabees (lib. 1. i. 1.) the name is applied to the Macedonians. Perhaps the name is of more general application than all these, and designates all people who came from Cyprus, and from all the maritime places to the west of that island in ships.

[1] Heb. פאתי. Samar. פתי.

[2] Faber's Eight Dissertations, on certain connected Prophetical passages of Holy Scripture, bearing more or less upon the Promise of a Mighty Deliverer, vol. i. Dissert. iv. chap. iii.

[3] Our Translation renders the Hebrew כִּי, in Exod. xvii. 14, by "for;" but it is plain from the context that the true force of the particle is "that," as in the LXX, ὅτι. Another instance of this mistranslation of כִּי occurs in Ps. xvi. 10, where by rendering it "for," and separating the tenth verse from the preceding, our Translators have obscured the meaning of the Psalmist, whose words run thus: "My flesh also shall rest in hope that Thou wilt not leave my soul in hell, and that Thou wilt not suffer thine Holy One to see corruption." The student will see an error of the like sort in the authorized rendering of ὅτι in Rom. viii. 21, where, by disjoining that verse from the preceding, and translating ὅτι by "because," our version has obscured the meaning of the passage, which ought to run thus: "For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same, in hope that the creature itself" &c.

[4] Antiq. lib. i. cap. vi. § 1.

[5] De Finib. iv. 20.

SECTION CLXI.

NUMBERS XXV. 1—13. 16—18. XXVI. 1, 2. 64, 65. XXXI. 1, 2. 7—9. 16. XXXIII. 50, TO THE END.

TITLE.—*Idolatry is the dividing the affections of the heart with God. The last encampment of the Israelites, and the last act of idolatry in the wilderness. Zeal for God's glory the source of man's honour and happiness. The praise of Phinehas. All God's threatenings are prophecies, and will certainly be accomplished. The generation which came from Egypt perishes in the wilderness, as God had decreed. The first act of the youthful generation, before they possess Canaan, is the destruction of the idolaters of Midian, who had corrupted them. God's gifts are different from God's graces. The prophet Balaam is slain as an enemy, among the enemies of Israel. The Canaanites are to be extirpated. The destruction of the sins of the soul is essential to the holy rest in heaven.*

INTRODUCTION.—We have now arrived at the last encampment of the Israelites in the wilderness; and as we shall omit the numberings of the people, the repetition of the old law, and the enactment of the new laws of inheritance, and some other points peculiar to the people of Israel, we shall sooner come to the conclusion of our survey of that most interesting history of mankind, from the Creation to the settlement of the chosen people in the promised land. May the reader of these Sections enjoy as much mental happiness in their perusal, as the author has derived from their composition!

We might have supposed that the Israelites, after all their wanderings, and warnings, and punishments, would by this time have put away from them the odious and abominable idolatries which disgraced the nations around them. The experience, however, of every one who has been brought up in the knowledge and fear of God, will convince him of the truth, that his own heart shows him the nature of the wickedness of the ungodly;—that we have two great enemies within us, constantly withdrawing the affections of the heart from God, and constantly separating the reason from the will. The concord between the reason and the will constituted the holiness in which man was originally created. The separation of reason from the will is the chief cause of the origin, the continuance, and the success of evil. These two great enemies are, the desire of the heart making a wrong choice of good, and the perversion of the intellect, defending, excusing, palliating, or justifying the wrong choice when it has been made. We cannot possibly account for the strange narrative to which we are brought in this Section, unless we keep in view this perversity of the human mind,—to invent apologies for evil, rather than to yield to the better reason, which commands us to avoid evil, or, if evil is committed, to forsake it with repentance and tears. The people of Israel had now arrived at Settim, or Sittim, a place so named from an idol there. Now, the idolatry of the

corrupted patriarchal nations was, as we have often observed, the perversion of the one true religion which had been common to the ancestors of all nations. The Sun had been made, from the very earliest period, the emblem of the true God; and the common ancestors of all nations had been deified and changed into idols, as many of the more eminent of the defenders of the ancient Christian Church, or of the Church of Rome, have been added in the corrupted Christianity of the one Mediator between God and man. The people of Israel, being now among the Midianites at Sittim, saw the idolatry of that nation. It was the spring of the year, when the god Baal, the Sun, was worshipped on his high places. It was customary at that season to hold a great festival to Baal. The unmixed worship of Jehovah taught only religion and morality. The worship of idols, blended with that of Jehovah, banished morality, and permitted and sanctioned vice. The Midianites committed their usual excesses. The people of Israel saw the seeming worship of God united with the unmentionable excesses which distinguished idolatry. While they were observing this revolting coalition, the Midianitish women invited them to join in the sacrifices of Baal, and to partake of the offerings of the idol gods, the deified ancestors of the nations. Balaam the prophet, when he found himself unable to curse the children of Israel, who were recovering from their idolatry, had counselled Balak to urge the women of Midian thus to tempt the young men of Israel to idolatry, and therefore to licentiousness. The history is related by Josephus [1]. Balaam advised that the women of Midian should go to the tents of Israel, and entice the young men to worship after the manner of the Midianites. They did so. They offered to become the wives of the Israelites if they would prove their affection by venerating the gods of the country, in addition to their own God, the God of the Jews. The younger men complied. They combined the worship of the gods of the Midianites with the worship of Jehovah, and forsook the religion of virtue for the religion which allowed and encouraged vice. They dwelt among the Midianites, and they "profaned themselves," as the Hebrew signifies [2], ate of the sacrifices to the false gods, and bowed down to the idols [3], and joined themselves, or turned away from Jehovah to turn towards the wickednesses that Jehovah forbade. The apostasy was not, however, universal. The power of Moses, as the magistrate, was immediately called forth; and the judges of each district were enabled to execute, in the presence of the whole camp, the chief offenders [4]. Not only so; the great mass of the congregation wept and mourned over the folly of the younger part of their number; and they may be said to have rejoiced when Zimri, one of the princes of the people,—who is represented by Josephus as openly defying the authority of Moses in the question of intermarriages with the heathen,—was struck dead in his tent, together with the partner of his offence. The person who thus avenged the violated sanctity of Jehovah's worship, was Phinehas, to whose family the priesthood was assigned, and who is held up to the Church as an example of the pious zeal which arrests the progress of evil, and vindicates the honour of God's com-

[1] Antiq. lib. iv. c. 6, 7. [2] Numb. xxv. 1. [3] Ibid. 3. [4] Ibid. 5, 6.

mandments. Phinehas, as a magistrate, was justified in his action. The killing of the offenders is not held up to us as an example, for we are not required to exercise God's justice upon His enemies; but the spirit of zeal is commended to us, and that zeal will be honoured and be honourable in ourselves, if we reprove vice in others and restrain vice in ourselves. So Zimri perished, and the plague which had broken out among the people was stayed and ceased [5]. The command was then given that the Midianites should be punished [6]; but before this was done, the third numbering of the people took place; and then it was found that the declaration which God had made to the people thirty-eight years before was punctually fulfilled. The whole generation that came out of Egypt—with the exception of Caleb and Joshua, who, in the matter of the spies, had behaved with courage and fidelity—had perished in the wilderness; as one proof more, if any had been required, that every word which has been spoken from the invisible world, by the invisible God, to the visible Church on earth, shall most assuredly come to pass. After this numbering, and in the midst of the solemn feelings that must have pervaded the encampment, the command is renewed, that the honour of God was to be avenged, and the harlotry of Midian was to be destroyed. We may believe, that as the army employed to destroy the seducers and idolaters of Midian was very limited in number, the chief transgressors among the Israelites who had escaped the plague, may have been commissioned to punish them; but of this we cannot be certain. The kings of Midian are slain; and among them and with them was slain Balaam the prophet, who has left the most memorable and awful lesson to the Christian believer of any that are recorded in the Old or New Testament. The most solemn and impressive passage, perhaps, in the whole volume of Revelation, is that in which our blessed Lord assures His disciples, that when the Son of Man shall divide the just from the unjust, many shall say, "Lord, Lord, have we not prophesied in Thy name? and in Thy name done many wonderful works?" But the answer will be, "Depart from me, ye that work iniquity [7]." St. Augustine places Balaam among the gifted and the rejected. And it is certain that the grace which influences, changes, comforts, and sanctifies the heart and its affections, is very different from the gifts which illumine the head to understand, endow the tongue with the faculty of eloquent speech, or bestow power upon the hand to work even miracles in the name of the Lord. The miraculous gifts to the early Church were sometimes perverted to the encouragement of self-seeking, vanity, and pride; and the Christian, especially the Christian preacher, and minister, should never forget, that the prophet who spake the words that in all ages thrill the heart with their eloquence, energy, and truth, died as a rebel against Jehovah in the army of the enemies of His people. Balaam had returned to his place, not in Mesopotamia, as is commonly supposed, but to the east of the mountainous country, near the territory of the Midianites. He had maintained communion with them; he had encouraged their idolatry; he perished in their destruction. So ended the last great crime of Israel in the

[5] Numb. xxv. 6—13. [6] Numb. xxv. 16—18. [7] Matt. vii. 22, 23.

wilderness. And it is necessary to remember the time, place, and order of these events, that we may be more fully convinced of the justice, expediency, and necessity of that next great command that followed them. No sooner, we may say, had the Midianites been thus punished, than the command was again given to Israel, that when they passed over Jordan, they should utterly destroy the seven nations of Canaan. If they did not do so, the Canaanites would be to them as the Midianites had been—thorns, goads, darts, in their eyes and in their sides, to stop their progress, and to prevent them from enjoying the perfect rest of Canaan. Of these we shall speak below; let us only at present learn from the command, that unless we derive from it this spiritual lesson,—to wage war with the whole body of sin, to aim at the extirpation of all the sins which are implied in the names of the seven nations of Canaan,—we can hope for no rest, nor peace, nor perfection. This is the lesson which the Christian is required to learn—that he wage war with evil from the cradle to the grave; and that even in death itself the prayer of the Church shall be his, "Suffer us not at our last hour, for any pains of death, to fall from Thee."

NUMBERS XXV. 1—13.

Idolatry of Baal-Peor.

BEFORE CHRIST 1452.

1 And Israel abode in [a] Shittim, and [b] the people began to commit whoredom with the daughters of Moab.

2 And [c] they called the people unto [d] the sacrifices of their gods: and the people did eat, and [e] bowed down to their gods.

3 And Israel joined himself unto Baal-peor: and [f] the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, [g] Take all the heads of the people, and hang them up before the LORD against the sun, [h] that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto [i] the judges of Israel, [k] Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, [l] who *were* weeping *before* the door of the tabernacle of the congregation.

BEFORE CHRIST 1452.

7 And [m] when Phinehas, [n] the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So [o] the plague was stayed from the children of Israel.

[a] ch. 33. 49. Josh. 2. 1. Mic. 6. 5.
[b] ch. 31. 16. 1 Cor. 10. 8.
[c] Josh. 22. 17. Ps. 106. 28. Hos. 9. 10.
[d] Exod. 34. 15, 16. 1 Cor. 10. 20.
[e] Exod. 20. 5.
[f] Ps. 106. 29.
[g] Deut. 4. 3. Josh. 22. 17.
[h] ver. 11. Deut. 13. 17.
[i] Exod. 18. 21, 25.
[k] Exod. 32. 27. Deut. 13. 6, 9, 13, 15.
[l] Joel 2. 17.
[m] Ps. 106. 30.
[n] Exod. 6. 25.
[o] Ps. 106. 31.

BEFORE CHRIST 1452.

9 And [p] those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 [q] Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous † for my sake among them, that I consumed not the children of Israel in [r] my jealousy.

12 Wherefore say, [s] Behold, I give unto him my covenant of peace:

13 And he shall have it, and [t] his seed after him, *even* the covenant of [u] an everlasting priesthood; because he was [x] zealous for his God, and [y] made an atonement for the children of Israel.

[p] Deut. 4. 3. 1 Cor. 10. 8.

[q] Ps. 106. 30.

† Heb. *with my zeal.* See 2 Cor. 11. 2.

BEFORE CHRIST 1452.

[r] Exod. 20. 5. Deut. 32. 16, 21. 1 Kings 14. 22. Ps. 78. 58. Ezek. 16. 38. Zeph. 1. 18. & 3. 8.

[s] Mal. 2. 4, 5. & 3. 1.

[t] See 1 Chron. 6. 4, &c.

[u] Exod. 40. 15.

[x] Acts 22. 3. Rom. 10. 2.

[y] Hebr. 2. 17.

NUMBERS XXV. 16—18.

16 ¶ And the LORD spake unto Moses, saying,

17 [z] Vex the Midianites, and smite them:

18 For they vex you with their [a] wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

[z] ch. 31. 2.

[a] ch. 31. 16. Rev. 2. 14.

NUMBERS XXVI. 1, 2.

Third Numbering of the People.

1 And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 [b] Take the sum of all the congregation of the children of Israel, [c] from twenty years old and upward, throughout their father's house, all that are able to go to war in Israel.

[b] Exod. 30. 12. & 38. 25, 26. ch. 1. 2.

[c] ch. 1. 3.

NUMBERS XXVI. 64, 65.

64 [d] But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They [e] shall surely die in the wilderness. And there was not left a man of them, [f] save Caleb the son of Jephunneh, and Joshua the son of Nun.

[d] ch. 1. Deut. 2. 14, 15.

[e] ch. 14. 28, 29. 1 Cor. 10. 5, 6.

[f] ch. 14. 30.

NUMBERS XXXI. 1, 2.

Destruction of Midian.—Death of Balaam.

1 And the LORD spake unto Moses, saying,

2 [g] Avenge the children of Israel of the Midianites: afterward shalt thou [h] be gathered unto thy people.

[g] ch. 25. 17.

[h] ch. 27. 13.

NUMBERS XXXI. 7—9.

BEFORE CHRIST 1452.

7 And they warred against the Midianites, as the LORD commanded Moses; and [l] they slew all the [k] males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, [l] Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: [m] Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives.

BEFORE CHRIST 1452.

[l] Deut. 20. 13. Judg. 21. 11. 1 Sam. 27. 9. 1 Kings 11. 15, 16.

[k] See Judg. 6. 1, 2, 33.

[l] Josh. 13. 21.

[m] = Josh. 13. 22.

NUMBERS XXXI. 16.

16 Behold, [n] these caused the children of Israel, through the [o] counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and [p] there was a plague among the congregation of the LORD.

[n] ch. 25. 2.

[o] ch. 24. 14. 2 Pet. 2. 15. Rev. 2. 14.

[p] ch. 25. 9.

NUMBERS XXXIII. 50, TO THE END.

Law for the Conduct of the Israelites after they have taken possession of Canaan.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [q] When ye are passed over Jordan into the land of Canaan;

52 [r] Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And [s] ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall † give the more inheritance, and to the fewer ye shall † give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* [t] pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

[q] Deut. 7. 1, 2. & 9. 1. Josh. 3. 17.

[r] Exod. 23. 24, 33. & 34. 13. Deut. 7. 2, 5. & 12. 3. Josh. 11. 12. Judg. 2. 2.

[s] ch. 26. 53, 54, 55.

† Heb. *multiply his inheritance.*

† Heb. *diminish his inheritance.*

[t] Josh. 23. 13. Judg. 2. 3. Ps. 106. 34, 36. See Exod. 23. 33. Ezek. 28. 24.

PRAYER.—LET US PRAY, *that we never believe ourselves to be exempted from the possibility of the greatest sins. That we give the whole heart to God. That we be zealous to reprove sin in others, and watchful to restrain it in ourselves. That we ever remember the certainty of the approaching death of the body, and resolutely contend against every inordinate affection that may divide the heart with God. That we never forget the difference between the gifts and the graces of the Holy Spirit; but, putting on the whole armour of God, contend against all our spiritual enemies, till we rest in heaven.*

O GOD of Nature and of Providence, who hast mercifully brought us thus far through the wilderness of life, and granted to us that we see the Promised Land before us; still continue that same mercy to us, that we never fall away from the faith and hope of the Gospel. Keep us stedfast in Thy faith and fear to the last; that no corruptions of the world, no snares of prosperity, no undue influence of those we love, no false reasonings of those whom we are accustomed to esteem and honour, alienate our hearts, or turn us from the simplicity and truth of the religion we have so long professed. May no compliance with the lusts of the flesh, the lust of the eye, or the pride of life, divide our heart, or cloud our hope. Preserve us from the reasoning of the infidel, the indifference of the worldly-minded, and the thoughtlessness of the careless and the scorner; that as we advance in years, we may become more anxious to serve and please Thee, and more free from the temptations which estrange the heart from Thee. Keep us from the idolatry of divided affections. As we know Thee, may we love Thee. As we hope in Thy mercy, may we be zealous for Thy law. As we believe Thy Revelation, may we be zealous for the honour of God, the peace of our souls, the attainment of our own salvation, and the spiritual benefit and improvement of all around us. Make us kings and priests to Thee. Establish us with Thy free, Thy royal Spirit; that we may rule, and govern, and triumph over all the power of temptation. Grant us the everlasting priesthood which rejoices in Thy presence, and fears to offend Thee. As Thou didst promise the perpetual priesthood to Thy servant when he was zealous for the honour of his God, make us zealous for Thy glory, and give us the better priesthood of joyful communion with God our Father. May we be ever zealous to subdue the power of sin within ourselves. May we be ever zealous to repress the sin, the scorn, the infidelity, and the pride of heart, which offends Thee in the society around us. Make us watchful as well as zealous; that not only the power of wilful sin be subdued and conquered within us, but that the wiles of the deceiver, the snares of the world, the deceitfulness of sin, the treachery of the heart, and all the unsuspected and easily besetting temptations of the way in which we walk, be known and conquered within us. Never may we mistake outward profession for inward religion; or knowledge of Thy will for submission to Thy power. May the example of Balaam the prophet ever be to us a reproof of our error, a warning against danger. Impress upon our souls the memorable lesson, that the *gifts* of Thy Holy Spirit may illumine the head, without influencing or affecting the heart; and that we may pray to die the death of the righteous, yet depart from *grace* given, and perish among the enemies of God. O let not the means of grace be granted to us in vain. Thou hast given us the hope of glory. Let not that hope be disappointed at the last. When the Son of Man shall come in His glory—when the dead, small and great, shall appear before Christ in judgment—let not the words of condemnation then be spoken to us, that we have prophesied in His

name, and in His name have done the wonderful works of appealing to the souls of our brethren, and guiding our brethren to Thy glory, but that we ourselves have remained unimpressed with the truth we have taught others to believe, and uninfluenced by the Holy Spirit which we have been made the precious means of imparting to others. Give us Thy graces, as well as Thy gifts. Let us not be as the builders of the ark, who were drowned in the deluge, from which their labours enabled others to escape. Convert us by Thy power, as Thou dost convince us of Thy truth. The land of Canaan is before us; the journeying through the wilderness of life is ending. Yet a little while, and we shall bid farewell to the visible Church upon earth, and to the companions and the friends of our pilgrimage in the desert. O be with us in that day. Guide us by Thy counsel. Put upon us the whole armour of God, that we fight to the last against evil, and be more than conquerors over all the power of the enemy. As Thy people were commanded to drive out and to destroy the sevenfold enemy which prevented the possession of the rest in the earthly Canaan,—so enable us to go on conquering and to conquer, till we tread upon the lion and the scorpion; till we beat down Satan under our feet; and win the crown of life, and the sabbath of rest and peace, which Thou hast promised to those who love Thee, and are faithful to Thee through life and in death. Bring us safely through the dangers and evils of the way, and grant us the possession of Thy kingdom, to dwell with Thee, and rejoice in Thee for ever. Hear our imperfect petitions, which we offer in the name and for the sake of Him, who hath taught us when we pray, to call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

SECTION CLXII.

DEUTERONOMY I. 1—8. 19. II. 1. 8. 14. 16—18. 24, 25. III. 1, 2. 21, TO THE END.

TITLE.—*All the circumstances of a man's life may be summed up under these five divisions: The knowledge he has acquired; the sins he has committed; the sorrows he has suffered; the mercies he has received; and the last hours he anticipates. Moses reminds the Israelites of all these at the end of their journeyings through the wilderness. Obedience to God's law being imperfect, cannot render the soul of man fit for heaven. Joshua, not Moses, is appointed to lead the people into Canaan.*

INTRODUCTION.—Though it is sometimes painful and sometimes pleasing, yet it is always useful to pause, as it were, in the journey of life, to cast a retrospective glance at the past, to contemplate the present, to look forward with the certainty that the same Providence which has guided us through life, will continue to protect us to the end; and to welcome, therefore, the assurance, that even in the valley of the shadow of death itself, His arm will continue to support and comfort us. At every hour of our lives we possess five sources of medita-

tion; and the whole of our lives—the past, the present, and the future—may be said to be made up of these five masses of circumstances, under which the events of our years may be thus classified. They are these: we all possess that sufficient knowledge of God and redemption, man and his destiny, the soul and its true happiness, which is essential to present and future immortal improvement. We all have reason, when we gaze upon the past or the present, to confess that we have done the things we ought not to have done, and that we have left undone the things we ought to have done. We all have many sins to mourn, many omissions to lament, many humiliating inconsistencies to acknowledge. We all have suffered as well as sinned; we have sorrowed as well as rejoiced. We all have received much undeserved good at the hand of God; and we all feel the conviction, that this mingled web of sin, sorrow, and joy, will continue till the day when the dust returns to the dust, and the thinking principle—the soul—which animates it, will exist in a new mode, and in another state. And the one great lesson we learn from a retrospect of the past and the contemplation of the present, is the assurance that the happiness or the misery of the soul, after its separation from the body, will arise from the reflection that its knowledge has been unimproved, its sins unrepented, its sorrows unsanctified, its mercies disregarded, and the death of the body unblessed; or that its knowledge has been perfected, its sins repented of and forsaken, its sorrows overruled for greater good, its mercies and its privileges ascribed to their right source, and the day of death become the day of triumph over all the power of evil. For knowledge and for sorrows, for mercies and for death itself, as well as for the sins we have committed, we must render up our account to God. And the soul, after death, will derive its peculiar joys, or its peculiar sorrows, from the manner in which these five sources of its misery, or of its felicity, have been used or abused. All the five are, or ought to be, the means of grace to the Christian, as well as the more especial means of grace—the Lord's day, and the Sacraments, the preaching of God's word, and the ordinances of God's Church. Such may be said to be the substance of the last words of Moses, in this farewell to the people of Israel. Though he concluded his address, as we shall see, in "thoughts that breathe and words that burn" of prophecies of more than human origin, he introduces those prophecies by reminding the people of all the past history of their wanderings in the wilderness. They are composed of the promises and threatenings that were to follow the passing over Jordan to the land of Canaan; and they may be regarded as typical of the promises and threatenings that shall be fulfilled, within the soul of every man, after he has passed the death of the body. But he concludes his teaching, before he comes to those prophecies, with allusions to their knowledge, their mercies, their sorrows, and their sins; which were all to be the foundation of their continued possession, or of their eventual dispossession, of the promised land. And it is in this sense, with reference to this instruction, that we shall do well to consider the abridgment in this Section, and in the few Sections that follow, of the repetitions and changes of the law which he had been previously commissioned to address to them. One month only had now to elapse before the prophet died, and his successor

conducted the people over Jordan. It came to pass in the fortieth year, in the eleventh month, in the first day of the month, after the conquest of the kings of the Amorites and of Bashan, on the eastern side of the river Jordan, in the plains of Moab, over against Jericho, whence the promised land could be seen, that Moses began to repeat his Law [1]. He begins with reminding them of their knowledge of that Law, as the foundation on which he was to build all his subsequent appeals. "The Lord our God spake unto us in Horeb." That was the place where the ten commandments and the general mass of the whole Law was spoken. The mere mentioning of the word "Horeb," reminded them of the solemn manner, which he afterwards details at greater length, in which the Law had been given, amidst the thunders, and the lightnings, and tremblings of Sinai, when the Law was spoken to them from the invisible world by the manifested God, the Jehovah, who had brought them out of Egypt. The object of all the knowledge of the believer is to prepare him for the possession of Canaan, after the wilderness has been traversed. He is, therefore, taught to allude to the object of the Law. "Take your journey. I have set the Law before you. Go and possess the land which I have sworn to your fathers to give to you their children [2]." He reminds them of their sorrows and their sins. "When we departed from Horeb we went through the great and terrible wilderness. We came to Kadesh-barnea," where the great rebellion and sin of the people took place, which caused their God to decree the continuance of their wandering in the wilderness for forty years, until the whole generation above twenty years of age, which came out of Egypt, had perished. The sin they committed, the one great, chief sin, which, more than all others, brings down the curse of God upon the soul, is the sin of unbelief. And we begin our Church Services with the warning afforded us by this very punishment upon Israel. Of all the sorrows they endured, the chief and the bitterest was, that the promise to their fathers would not be accomplished in themselves; as the promise of heaven, the true Canaan, will be granted to others in the Church of God, but not to ourselves, if we also distrust the Providence, or doubt the truth of the word of God. The forty years had expired. The mercy of God had brought them out of Egypt, and led them and fed them forty years in the wilderness; and though these mercies are, as we shall see, frequently alluded to in the following parts of his appeal, Moses now goes on to allude to the mercies of God as they were more especially shown in the conquest and defeat of Sihon king of Heshbon, and Og king of Bashan, and in the commencement of that fear and dread of the name of Israel, of which the conquest of Sihon and Og was the earnest, which God would put upon the nations of Canaan, till they also were destroyed, as God had promised. "As the Lord their God," he said, "had done to these two kings, so shall the Lord do to all the kingdoms in the land before them." They were commanded not to fear them; for the Lord, who had brought them thus safely through the wilderness, would fight for them. And now that Moses, the great leader of Israel, had thus brought the people from Egypt to the very borders of Canaan,—as he thus concluded his brief allusions to their past history, by

[1] Deut. i. 3—5. [2] Deut. i. 6—8.

reminding them of their knowledge and their sorrows, of their mercies and their sins, and ended his recapitulation by showing them the land of promise,—we might suppose that the leader of Israel, having led them thus far, would be permitted to die in the Holy Land, after he had guided the people over the river which separated it from the land of Moab. The Section before us concludes with the prayer to the God who had favoured him with so many oracular answers, that he might thus be permitted to pass over into Canaan. The request was refused. The reason assigned for this refusal is recorded in the book of Numbers. Moses was commanded to speak to the rock; instead of speaking to it, and thus manifesting the presence and power of God in the manner which God commanded, and which, therefore, must have been the best way, he did so in his own way[3]. He broke the letter of the commandment; and he is said to have done so, because he believed not, to sanctify God in the eyes of the children of Israel[4]. And in his address to the people, Moses assures them that it was for their sake[5] that he was not permitted to enter Canaan. These reasons are sufficient to explain the cause of the refusal; and they impress upon us the conviction that sin is so sinful, that no man in his fallen state can ever hope, for the sake of his own perfection, to deserve the great blessing of that true promised land which is set before us. And this reason for the refusal may be deemed sufficient. But there is both wisdom and probability in that other reason for the refusal of God to permit Moses to lead the people into the Holy Land, which is given to us by one of the fathers of the Church[6], and which we may say has been generally adopted by the members of the Universal Church since his time,—that as the Land of Canaan is the type of heaven[7], Moses represents the moral Law, and Joshua is a type of the Saviour of the world. The parallel, therefore, may be thus set forth: Moses, or the Law, can only lead the people out of the land of Egypt, direct them through the wilderness, and conduct them within sight only of the promised land; but a better Guide and a diviner Power is necessary to give them possession of that promise. Joshua, the type of Christ, or Christ, as the true Leader of the spiritual Israel, can alone lead them into Canaan. The law convinces men of sin, and brings up its observers out of the slavery and bondage of its evil; but the Law cannot give pardon for sins committed, nor speak peace, nor bestow grace. These must be done by the Joshua who obeys the Law fully, and thus becomes able to atone; by the Joshua who is not only able, but willing to atone; by the Joshua who, having atoned for sin, has pronounced pardon; by the Joshua who, having spoken pardon, gives the Spirit of peace, to comfort the sinner; the Spirit of power, to prevent the continuance of sin; and the Spirit of happiness, to begin on earth the blessedness of heaven. Joshua, or Jesus, who is called Christ, is alone able to lead the Christian believer through the river of death, and into the land of Canaan beyond death. Christ alone, by His Holy Spirit of comfort and of hope, can begin on earth the happiness of heaven, and complete and perfect in heaven the blessedness which it is the privilege of the believer to commence on earth.

[3] Numb. xx. 1—13. [4] Numb. xx. 12. Deut. xxxii. 50, 51. [5] Deut. i. 37.
[6] Theod. Qu. 43, in loc. [7] Heb. xi. 15, 16; xii. 22, 23.

DEUTERONOMY I. 1—8.

Final Exhortation of Moses.—Repetition of the Moral Law.

BEFORE CHRIST 1451.

1 These *be* the words which Moses spake unto all Israel [a] on this side Jordan in the wilderness, in the plain over against ‖ the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

[a] Josh. 9. 1, 10. & 22. 4, 7.

‖ Or, *Zuph*.

2 (*There are* eleven days' *journey* from Horeb by the way of mount Seir [b] unto Kadesh-barnea.)

[b] Numb. 13. 26. ch. 9. 23.

3 And it came to pass [c] in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

[c] Numb. 33. 38.

1451.

4 [d] After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth [e] in Edrei:

[d] Numb. 21. 24, 33.

[e] Numb. 21. 33. Josh. 13. 12.

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

BEFORE CHRIST 1451.

6 The LORD our God spake unto us [f] in Horeb, saying, Ye have dwelt long [g] enough in this mount:

1491.

[f] Exod. 3. 1.

[g] See Exod. 19. 1. Numb. 10. 11.

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto † all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

† Heb. *all his neighbours.*

8 Behold, I have † set the land before you: go in and possess the land which the LORD sware unto your fathers, [h] Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

† Heb. *given.*

[h] Gen. 12. 7. & 15. 18. & 17. 7, 8. & 26. 4. & 28. 13.

DEUTERONOMY I. 19.

1490.

19 ¶ And when we departed from Horeb, [i] we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and [k] we came to Kadesh-barnea.

[i] Numb. 10. 12. ch. 8. 15. Jer. 2. 6.

[k] Numb. 13. 26.

DEUTERONOMY II. 1.

1451.

1 Then we turned, and took our journey into the wilderness by the way of the Red sea, [l] as the LORD spake unto me: and we compassed mount Seir many days.

[l] Numb. 14. 25. ch. 1. 40.

DEUTERONOMY II. 8.

BEFORE CHRIST 1451.

8 [m] And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from [n] Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

[m] Judg. 11. 18.

[n] 1 Kings 9. 26.

DEUTERONOMY II. 14.

14 And the space in which we came [o] from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; [p] until all the generation of the men of war were wasted out from among the host, [q] as the LORD sware unto them.

[o] Numb. 13. 26.

[p] Numb. 14. 33. & 26. 64.

[q] Numb. 14. 35. ch. 1. 34, 35. Ezek. 20. 15.

DEUTERONOMY II. 16—18.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day.

DEUTERONOMY II. 24, 25.

24 ¶ Rise ye up, take your journey, and [r] pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: † begin to possess *it*, and contend with him in battle.

25 [s] This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

[r] Numb. 21. 13, 14. Judg. 11. 18, 21.

† Heb. *begin, possess.*

[s] Exod. 15. 14, 15. ch. 11. 25. Josh. 2. 9, 10.

DEUTERONOMY III. 1, 2.

1 Then we turned, and went up the way to Bashan: and [t] Og the king of Bashan came out against us, he and all his people, to battle [u] at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto [x] Sihon king of the Amorites, which dwelt at Heshbon.

[t] Numb. 21. 33, &c. ch. 29. 7.

[u] ch. 1. 4.

[x] Numb. 21. 24.

DEUTERONOMY III. 21, TO THE END.

21 ¶ And [y] I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

[y] Numb. 27. 18.

BEFORE CHRIST 1451.

22 Ye shall not fear them: for [z] the LORD your God he shall fight for you.

23 And [a] I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant [b] thy greatness, and thy mighty hand: for [c] what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see [d] the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD [e] was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

BEFORE CHRIST 1451.

27 [f] Get thee up into the top of ‖ Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But [g] charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in [h] the valley over against Beth-peor.

[z] Exod. 14. 14. ch. 1. 30. & 20. 4.
[a] See 2 Cor. 12. 8, 9.
[b] ch. 11. 2.
[c] Exod. 15. 11. 2 Sam. 7. 22. Ps. 71. 19. & 86. 8. & 89. 6, 8.
[d] Exod. 3. 8. ch. 4. 22.
[e] Numb. 20. 12. & 27. 14. ch. 1. 37. & 31. 2. & 32. 51, 52. & 34. 4. Ps. 106. 32.
[f] Numb. 27. 12.
‖ Or, *The hill.*
[g] Numb. 27. 18, 23. ch. 1. 38. & 31. 3, 7.
[h] ch. 4. 46. & 34. 6.

PRAYER.—LET US PRAY, *that we be enabled, both now, and at the hour of death, when we look back on all the way which the Lord our God has led us through the wilderness of life, to remember that our knowledge has been blessed to the benefit of our soul. That we have repented of our sins, have been resigned to our sorrows, have been thankful for the mercies we have received, and are prepared to die. That we have no dependence on our own excellencies as the foundation of our hope of God's favour, but that God's mercy through Christ is the basis of our faith and hope.*

O FATHER of mercies and God of all comfort, who hast led and fed us all our life long, and hast safely brought us thus far in the wilderness of life; grant, we beseech Thee, that both at this moment, and at the hour of the death which is before us, we may ever trace Thy Providence in all our journey through life, and thank Thee for all the dispensations of Thy wisdom, and all the guidance of our way. Thy protecting care has planted us in Thy Holy Church, and granted to us the means of grace, the hope of glory, the ordinances of Thy Church, and the pages of Thy holy Truth. Whatever could have been done for the vineyard of our souls, has been done by Thy grace and goodness to us. We have possessed all the knowledge of Thy will and of Thy commandments which was essential to the peace and happiness of the souls which Thou hast created. We thank Thee for all Thou hast done. We thank Thee for the knowledge of Thyself as the Creator and Preserver, the God and Father, of the spirits of all flesh. We thank Thee for the knowledge of the redemption of the soul by the death and passion of Christ our Lord. We thank Thee for the knowledge of the Sanctifier, the Holy Spirit, sent down from heaven. Now, and at the hour of death, may our knowledge be blessed to our greater love for Thee our heavenly Father; to our love and thankfulness to the Son of God, who died for

us; and to our greater submission to the power and influence of the warning and the persuading, the converting and the comforting blessedness of the Holy Spirit of God within us. Save us from the presumption of at once knowing Thy will and turning away from our obedience. As we know Thee more, may we serve Thee better, till our knowledge be perfected for ever in the possession of the object of all knowledge in Thy kingdom of grace and glory. We have sinned and done amiss, against light, and against knowledge. We have grieved and offended Thee. The burthen of our sins is intolerable. The remembrance of our sins is the shadow that veils from us the brightness of Thy goodness and glory. O give us now, and at the hour of our death, that true repentance which makes us hate the sins that grieve Thee. Change our hearts to love Thee. Turn Thou us, O good Lord, from the love of the world, and from the love of all that offends Thee; and so shall we be turned to please Thee. Thy Providence hath sent us afflictions and sorrows, calamities and trials, to convince us that this world cannot be our resting-place, to wean us from the things of time and sense, to make us more perfect through sufferings, and to find in the way of trouble, the beaten road to heaven. O may we hear the rod, and Him that sent it. May the lamentation, and mourning, and woe, which have attended the journey of the past, have taught us patience and resignation, submission and endurance, till we have said with the Man of deeper sorrows than we have borne, "Father, not My will, but Thine be done." Teach us that it has been good for us that we have been afflicted. Now, and at the hour of death, may we thank Thee for the sorrows that we have undergone, as the disguised and inestimable mercies which have chastened and blessed the soul. In the midst of the sorrows we have in our hearts, may Thy comforts speak peace to our soul. When our remembrance shall place before us those blessings which the world esteems and values; when we look back upon the possession of prosperity and riches, of earthly wealth and earthly honours, so may it be with us, that we remember the humble gratitude, the freedom from pride and boasting, which forgat the hand that bestowed more than we deserved upon us, who were unworthy of the least of the mercies we received at Thine hand. So enable us by Thy grace, O Lord our God, to look to Thee, and to Thee alone, amidst the sorrows and the joys of this mortal and transitory life, that we be ever humble in prosperity, and cheerful in adversity; knowing and believing that all the dispensations of Thy Providence are designed for the accomplishment of greater good than this world can give, and for the removal of greater evils than this world can either threaten or inflict. May we use the world as not abusing it, and be anxious only to persevere in the attainments of that better world that lies beyond the life of man, and beyond the triumph of death and of the grave. So guide us by Thy counsel, to give us peace at the last: and when the day of death shall at length overtake us, when the paleness of the countenance, and the weakness of the frame, announce to our friends, our kindred, and ourselves, that the dust is about to return to the dust from whence it sprang, and the soul is going to give up its account to its God, then, as now, may Thy grace so be with us, that we put our whole trust and confidence in Thy mercy through Christ our Lord; then, as now, may we put no trust in any thing that we do, or have done; but, while we thank Thee for the power which preserves us from the influences of the temptations which have overwhelmed and ruined others, then, as now, may we come to Thee, pleading not our own merits, but pleading the mercy and the promise, the death and passion of Thy Son our Lord, the full, free, sufficient satisfaction which He has made for

the sins of the whole world, and for the sins of the unworthy supplicants who come before Thee, our Father, in His holy name, and with His holy words:—

Our Father, &c.

The grace of our Lord, &c.

SECTION CLXIII.

DEUTERONOMY IV. 1—10. 32—36. VI. 4—9. VII. 6. IX. 4, 5. X. 12—14. 21. XI. 22—25.

TITLE.—*God is unchangeable, and therefore the spirit, the object, though not the letter, of His Law is also unchangeable. One object of that Law is to make nations as well as individuals, and the world as well as its separate nations, religious and united. The summary of the Law of Moses. The observance of the Divine Law is a proof of national wisdom, and a pledge of national greatness. Past mercies are the reasons for the perfect love of God. Universal religious education solemnly commanded. Obedience the token of gratitude. Political influence the consequence of national religious obedience. Great Britain will preserve and extend her political influence, if she employs her power to the honour of God and the good of man.*

INTRODUCTION.—Many persons read the Scriptures as if they were merely the records of a past history, instead of considering them in their true light, as the beginning only of a continued series of events, or a continued narrative, which is still going on, and which shall go on till it arrives at that predestined end which is announced in the pages of their inspired prophecy. All Revelation is but the development of the first of these prophecies,—that Christ, "the seed of the woman, should bruise the serpent's head," or overcome the power of evil. All history, since the volume of Revelation was closed, is but the perpetual record of the collision between the same good and evil—the same contest between the world and the Church, the sons of men and the sons of God, the unholy family and the spiritual family—which divides the human race: and the unchangeable God has one object—the eventual establishment of the kingdom of the Bruiser of the serpent's head; one plan to effect that object—the slow, but ever progressive advancement of the Religion of the first Promise; and one Law to render that plan effectual—that Law is, that God must be feared, loved, and served, in that way alone which Himself has commanded, and not in any way which man has invented. And because the revealed Law of God is divided into two parts—the one, which ends with the portions of the Pentateuch we are now considering; and the other, which ends with the Revelation in the New Testament—both these parts of the Law are closed with the solemn command, that nothing was to be added to, and nothing was to be taken from, the revealed will of God. In the first part of His written Law,

the very letter of the manner in which the love, fear, and service of God were to be proved, was commanded; and that letter of the Law continued in force till it was superseded by the Lawgiver Himself: but the spirit of the whole Law,—the spirit which commands the love, fear, worship, and service of Himself alone, is as unchangeable as God Himself. This spirit never can be altered. The details and modes of manifesting this love, fear, worship, and service, must unavoidably be altered for these two reasons:—first, such details and modes of worship are not related at length in the second part of the Law; and next, because the customs, details, and modes of worship, which are useful, suitable, and adapted to one age, nation, and people, are not so appropriate at all periods, or to all communions. But this principle characterizes the whole Law, whether before, or during, or after the age of Moses,—that the spirit of God's Law is revealed, not only to make individuals religious, but to make families, tribes, and nations religious; that all individuals who form one state, should form one Church; that all States should form one united family, as brethren of the same nature; that all Churches should form one united family, as brethren of the Son of God; and that the serpent's head should thus be bruised, when all the children of Adam are united in the love, fear, and worship of the common Father of Christ and of themselves. Till this is effected, the promise of Christ's victory will not be accomplished; and until the spirit of God's Law is thus believed to be the bond of union among nations, as well as the only directory to the right love, and fear, and worship of God, the serpent's head will remain unbruised, and the kingdoms of the world remain the kingdoms of the enemy of Christ and of God. The summary of the Law of Moses, which is condensed as briefly as possible in the present Section, confirms the truth and propriety of these views. He addresses the people of Israel, not as a mass or collection of individuals, but as one religious nation:—"Hearken, O Israel, unto the statutes and judgments which I teach you, that ye may go up as one united people and nation to conquer and possess Canaan" (Deut. iv. 1, 2). Your eyes did see what was done when some of your number added to the worship of Jehovah the idolatry and the abominations of the people among whom ye were lately tempted. They were destroyed; as all will be, who blend the service of God with conformity with the idolatry of the world. Add nothing, that is thus forbidden, to my service. The observance of my Law is the wisdom of the national character, and the pledge of the national influence among all nations around you (Deut. iv. 3—8). Remember the Laws I have given you (ver. 9) and the mercies I have bestowed upon you. No nation has been honoured as you have been, by the voices from heaven on Horeb; by your being taken from the midst of another nation, and brought through the wilderness; by temptations which have confirmed your strength; by signs of my presence in the cloud of fire; by the wonders of miracles; by the mighty hand which divided the Red Sea; by the stretched-out arm which destroyed the Egyptians; by the great terrors of Sinai; by the earthquake which swallowed up the tents of Dathan; by wars with Amalek, and Og, and Sihon; and by the pestilence which consumed the offenders with the daughters of Midian (Deut. iv. 32—36). Remember all

these things; and love the Lord with all the affections of the heart, with all the energies of the understanding, with all the motives and the conduct of the life; and make the universal and the diligent religious education of thy children and of thy people the proof to thy God of thy remembrance of His mercies, and thy zeal for His honour and glory (Deut. iv. 4—9). Thou art God's holy nation, His peculiar property, His especial people (Deut. vii. 6). Thy merits did not move Him thus to choose thee: God's mercy alone elected thee, to punish the nations for their idolatry, and to keep the promise of Thy God to thy fathers (Deut. x. 12—14). Prove thy gratitude to thy God by obedience to His Laws. And if this be done, if ye will diligently keep these commandments, to love the Lord your God, and to walk in His ways, then the political power and the national influence of Israel shall be so increased, that ye shall become the first of people, and the greatest among the nations; the leaven of the world, the possessor of the greatest commerce, the extender of the dominion of Israel over that largest and noblest portion of the civilized world, which stretches from the wilderness we have left to Lebanon on the north, from the Euphrates on the east to the coasts of the Mediterranean on the west. Love God, and serve Him; and no enemy shall be able to stand before you. The highest national glory, the greatest political influence, shall attend your national religious obedience; and the fear of Israel, and the dread of Israel, shall continue so long as it walks in the ways of God, and no longer (Deut. xi. 22—24). Such is the general summary of the command, the appeal, and the promise to the nation of Israel. And is it either superstitious or absurd to believe, that the same God who has given the same Law in its spirit and power to all nations, is still making the same appeal, and enouncing the same promise to every nation, and especially to our dear, and honoured, and religious people? Is it possible that any student of prophecy and of history can take up the records of the nation of Israel, and compare them with the records of the nation of Great Britain, and not perceive that there is no people now on earth, whose past mercies, present knowledge, increasing power, and freedom from the sin of nationally adding to the word of God, or nationally diminishing the influence of the word of God, so fully lead them to believe that the appeal is more especially made to them, to remember their deliverances from the errors which have depressed and ruined other nations, and therefore, to prove their gratitude to the God of nations by endeavouring to extend through the world the knowledge of God's word, the spirit of God's Law, and the influence of God's holy Church? Is there any nation which is so marvellously delivered from the Popery which submits the soul to the priest; from the infidelity which rends the reason from God; from the love of change which is convulsing nations, overturning thrones, destroying governments, and goading the multitude to violence, robbery, and murder? Is there any nation so safely brought through the political tempests, commercial agitations, and sanguinary wars of the last century by God's mighty hand over the oceans, and by God's outstretched arm over the continents of the globe, to be the most influential, and wealthy, and religious community of modern days? And shall we blush to say, that all this is not the result of chance,

but that we are, as compared with other nations, the peculiar, the especial people whom the God of nations has chosen above others, to bless them, to extend their language, their influence, and their power, for the sake of His great name; and to render them the instrument of promoting the fulfilment of His first promise, that "the seed of the woman should bruise the serpent's head," and "that all the kingdoms of the world shall be the kingdoms of Christ?" And is it not, therefore, the bounden duty of Britain to give universal religious education to all its people—to care for God—to legislate, as if the God of nations, the Father of the family of man, was the God of Britain, the Father of its people, of its sovereign, its nobles, its merchants, and its Church? Ought not God to be our praise, till we leaven the whole world with the knowledge of His revealed will, and render His holy name revered wherever our commerce is extended, or our language spoken? So it ought to be. And as certainly as the God of Israel accomplished the prophecy that the kingdom of Israel should expand from the Mediterranean to the Euphrates,—so certainly will the influence and power of Britain be extended—as we are indeed beginning to see the day—from the Euphrates eastward to the Ganges, to the Pacific Ocean, to the Atlantic, and so round to the Mediterranean again; thus girdling the globe! till the whole earth be filled with two words—God, and Britain,—the giver of the blessing of the Gospel, and the extender—the influential, the commercial, the religious extender—of that blessing to mankind. O King of the whole earth, Lord and Father of all the nations of mankind, so give Thy grace to this nation; and grant that we ever employ our power to Thy honour, and to the good of Thy creatures, our brethren of every clime. Take to Thyself Thy great glory, God of the Church, of the Bible, and of the world! Make this people Thine especial people; that not the fear nor the dread of our name, but the love of our name, and the favour of our name, unite to bless the nations with Thy peace, Thy truth, and Thy mercy.

DEUTERONOMY IV. 1—10.

BEFORE CHRIST 1451.

1 Now therefore hearken, O Israel, unto [a] the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

[a] Lev. 19. 37. & 20. 8. & 22. 31. ch. 5. 1. & 8. 1. Ezek. 20. 11. Rom. 10. 5.

2 [b] Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

[b] ch. 12. 32. Josh. 1. 7. Prov. 30. 6. Eccles. 12. 13. Rev. 22. 18, 19.

3 Your eyes have seen what the LORD did because of [c] Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

[c] Numb. 25. 4, &c. Josh 22. 17. Ps. 106. 28, 29.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judg-

BEFORE CHRIST 1451.

BEFORE CHRIST 1451.

ments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* [d] your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For [e] what nation *is there so* great, who *hath* [f] God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*?

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

BEFORE CHRIST 1451.

9 Only take heed to thyself, and [g] keep thy soul diligently, [h] lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but [i] teach them thy sons, and thy sons' sons;

10 *Specially* [j] the day that thou stoodest before the LORD thy God in Horeb.

[d] Job 28. 28. Ps. 19. 7. & 111. 10. Prov. 1. 7.

[e] 2 Sam. 7. 23.

[f] Ps. 46. 1. & 145. 18. & 148. 14. Isai. 55. 6.

[g] Prov. 4. 23.

[h] Prov. 3. 1, 3. & 4. 21.

[i] Gen. 18. 19. ch. 6. 7. & 11. 19. Ps. 78. 5, 6 Ephes. 6. 4.

[j] Exod. 19. 9, 16. & 20. 18. Hebr. 12. 18, 19.

DEUTERONOMY IV. 32—36.

32 For [k] ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* [l] from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 [m] Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, [n] by temptations, [o] by signs, and by wonders, and by war, and [p] by a mighty hand, and [q] by a stretched out arm, [r] and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; [s] *there is* none else beside him.

36 [t] Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

[k] Job 8. 8.

[l] Matt. 24. 31.

[m] Exod. 24. 11. & 33. 20. ch. 5. 24, 26.

[n] ch. 7. 19. & 29. 3.

[o] Exod. 7. 3.

[p] Exod. 13. 3.

[q] Exod. 6. 6.

[r] ch. 26. 8. & 34. 12.

[s] ch. 32. 39. 1 Sam. 2. 2. Isai. 45. 5, 18. 22. Mark 12. 29, 32.

[t] Exod. 19. 9, 19. & 20. 18. 22. & 24. 16. Hebr. 12. 18.

DEUTERONOMY VI. 4—9.

4 [u] Hear, O Israel: The LORD our God *is* one LORD:

5 And [x] thou shalt love the LORD thy God [y] with all thine heart, and with

[u] Isai. 42. 8. Mark 12. 29, 32. John 17. 3. 1 Cor. 8. 4, 6.

[x] ch. 10. 12. Matt. 22. 37. Mark 12. 30. Luke 10. 27.

[y] 2 Kings 23. 25.

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all thy soul, and with all thy might.

6 And [a] these words, which I command thee this day, shall be in thine heart:

7 And [a] thou shalt † teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 [b] And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 [c] And thou shalt write them upon the posts of thy house, and on thy gates.

[a] ch. 11. 18. & 32. 46. Ps. 37. 31. & 40. 8. & 119. 11, 98. Prov. 3. 3. Isai. 51. 7.
[a] ch. 4. 9. & 11. 19. Ps. 78. 4, 5, 6. Ephes. 6. 4.
† Heb. *whet*, or, *sharpen*.
[b] Exod. 13. 9, 16. ch. 11. 18. Prov. 3. 3. & 6. 21. & 7. 3.
[c] ch. 11. 20. Isai. 57. 8.

DEUTERONOMY VII. 6.

6 [d] For thou *art* an holy people unto the LORD thy God: [e] the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

[d] Exod. 19. 6. ch. 14. 2. & 26. 19. Ps. 50. 5. Jer. 2. 3.
[e] Exod. 19. 5. Amos 3. 2. 1 Pet. 2. 9.

DEUTERONOMY IX. 4, 5.

4 [f] Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but [g] for the wickedness of these nations the LORD doth drive them out from before thee.

5 [h] Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform [i] the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

[f] ch. 8. 17. Rom. 11. 6, 20. 1 Cor. 4. 4, 7.
[g] Gen. 15. 16. Lev. 18. 24, 25. ch. 18. 12.
[h] Tit. 3. 5.
[i] Gen. 12. 7. & 13. 15. & 15. 7. & 17. 8. & 26. 4. & 28. 13.

DEUTERONOMY X. 12—14.

12 ¶ And now, Israel, [k] what doth the LORD thy God require of thee, but [l] to fear the LORD thy God, [m] to walk in all his ways, and [n] to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day [o] for thy good?

14 Behold, [p] the heaven and the heaven of heavens *is* the LORD's thy God, [q] the earth *also*, with all that therein *is*.

[k] Mic. 6. 8.
[l] ch. 6. 13.
[m] ch. 5. 33.
[n] ch. 6. 5. & 11. 13. & 30. 16, 20. Matt. 22. 37.
[o] ch. 6. 24.
[p] 1 Kings 8. 27. Ps. 115. 16. & 148. 4.
[q] Gen. 14. 19. Exod. 19. 5. Ps. 24. 1.

DEUTERONOMY X. 21.

BEFORE CHRIST 1451.

21 [r] He *is* thy praise, and he *is* thy God, [s] that hath done for thee these great and terrible things, which thine eyes have seen.

BEFORE CHRIST 1451.

[r] Exod. 15. 2. Ps. 22. 3. Jer. 17. 14.
[s] 1 Sam. 12. 24. 2 Sam. 7. 23. Ps. 106. 21,22.

DEUTERONOMY XI. 22—25.

22 ¶ For if [t] ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and [u] to cleave unto him;

23 Then will the LORD [x] drive out all these nations from before you, and ye shall [y] possess greater nations and mightier than yourselves.

24 [z] Every place whereon the soles of your feet shall tread shall be yours: [a] from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 [b] There shall no man be able to stand before you: *for* the LORD your God shall [c] lay the fear of you and the dread of you upon all the land that ye shall tread upon, [d] as he hath said unto you.

[t] ver. 13. ch. 6. 17.
[u] ch. 10. 20. & 30. 20.
[x] ch. 4. 38. & 9. 5.
[y] ch. 9. 1.
[z] Josh. 1. 3. & 14. 9.
[a] Gen. 15. 18. Exod. 23. 31. Numb. 34. 3, &c.
[b] ch. 7. 24.
[c] ch. 2. 25.
[d] Exod. 23. 27.

PRAYER.—LET US PRAY, *for the blessing of God upon the empire of Great Britain. That as we possess the Bible, freedom, and the Church, and have experienced many and great political and national mercies, we may prove our gratitude to God by becoming the spiritual leaven of the world in the latter days. That we promote national religious education at home. That we remember our own unworthiness. That we keep God's law; and that our Government and our Church, our nobles and our clergy, our merchants and our people, be all zealous for the glory of God.*

O GOD, the Creator and Preserver of all mankind, who hast made of one blood all the nations of the earth, and hast promised and declared in Thy holy word that "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ;" grant, we pray Thee, to us, and to the nation and kingdom of which we form a part, that like as Thou didst raise up Thy people Israel in the olden time to be the possessors of Thy truth, the opponents of idolatry, and the benefactors and the blessing to their benighted brethren around them; we also, in these, the latter ages of the world, may become the spiritual leaven to leaven the whole mass of mankind, to promote the cause of truth, to give Thy Holy Scriptures to the world, and to extend and establish Thy holy Church among the pagan, the ignorant, and the desolate. Give Thy grace and Thy blessing to our sinful, yet favoured land. As Thou hast granted the free use of Thy Holy Scriptures to the palace and the cottage, to the rich and to the poor, to the high and to the low, among us; grant to all ranks, and to all classes, the zealous desire, and the resolute determination, to impart to others the same inestimable blessing. As Thou hast granted to all who read Thy Holy Word the high and holy privilege to give account to Thee alone of the faith, which

they deduce from Thy Revelation, may the same privilege be by their means extended to all who shall receive the pages of Thy Truth. As Thou hast given to us the laws and the ordinances, the statutes and the judgments, of Thy holy Church, which are the wisdom and understanding of our nation in the sight of all the nations, so grant us the earnest resolution to extend the knowledge and the influence of our Sion, that we may promote the holiness, the happiness, and the union of our brethren of mankind. Grant, we pray Thee, that the blended harmony of the Scriptures, and our freedom, and our Church, be the admiration, and the example, and the blessing, where the name of our nation is known to the uttermost parts of the earth. Make our country the instrument of good, the fulfiller of Thy prophecies, the accomplisher of the gracious promises of universal peace and truth, with which the pages of Thy Holy Revelation begin and end. We confess, with shame and confusion of face, that we have sinned, and done wickedly; that we have not improved our privileges, nor laid to heart Thy mercies. Yet, like as Thou didst raise up Thy people Israel, and take them as a nation from among other nations by signs, by wonders, by a mighty hand, and a stretched-out arm, so have Thy power, Thy providence, and Thy love for this our nation, been abundantly manifested in the presence of the nations of the earth. Not unto us, O Lord, but unto Thy name be the glory, the praise, and the honour. Thy mighty hand alone has preserved us in the dangers of war, in the hours of the madness of the people, in the days when men's hearts failed them for fear of the things which were coming to pass. Thy outstretched arm alone has protected and preserved us, and granted us the power to benefit the world, and to become that which we pray to be,—the Israel of the latter days, the upholder of the ensign of truth and peace. Grant the nation grace to prove to Thee and to the Son of God, its humble gratitude for Thy many and great mercies. Make us zealous for the honour of God. Unite the poor with the rich, unite all classes and conditions of men among us, in one holy bond of religious education, spiritual religion, and mutual charity. Increase the beneficence of the rich, and the gratitude of the poor; that we have no longer jealousies and animosities, and strifes and divisions, among us. Increase in us the humbling conviction, that not for our own righteousness hath the God of Israel exalted us as a nation in the earth, but to perform the word which Thou hast spoken,—That "the heathen shall be the inheritance of Christ, and the uttermost parts of the earth shall be His possession." Make us that holy people, whom the Lord will choose to be His special people above all people on the face of the earth. Ever may we fear Thee, and love Thee, and serve Thee. Ever may God be our praise, and the Son of God be our glory. Individually and nationally may we keep Thy commandments, and rejoice and delight to love, and to serve, and to cleave to, the Lord our God. So may the Government of this nation in all their ways acknowledge Thee; and do Thou prosper their proceedings, and give our counsellors prudence, and our senators wisdom. In mercy remember the Queen's Majesty. Still may we have reason to rejoice in the monarchy as one of the best, and noblest, and most useful of the institutions of the land. Give still Thy best blessings to the Church. Grant it the watchful discipline, the spiritual devotion, the love of Thy Scriptural truth, the zeal to bless Thy people at home, and to extend Thy Gospel abroad, both to the pagans, who are not sheltered under our dominion, and to the myriads who own our sway in the dependencies and colonies of our empire. Endue our nobles with grace to fear Thee, and to love Thee, above all things. Endue them with wisdom to understand that the glory of God is the strength of their rank and influence; impress Thy truth upon them,—that those who honour God, God will honour. Illumine

the bishops, the priests, the deacons, and all the laity of Thy Church, that both by their ruling, and their preaching, by their active zeal in Thy service, and by their holy living to Thy glory, they may prove themselves to be worthy of becoming the chosen instruments of good in the hands of their God. Bless our merchants and people, that wherever the enlargement of commerce, or the extension of our name, shall carry the knowledge of our religion, our language, our liberty, and our laws, there it shall be seen that the God of Israel is the God of Britain, and that the blessing of Jehovah, the Creator, the Redeemer, and the Sanctifier, is made known to mankind. Unite, we pray Thee, O Lord our God,—God of our nation, God of our fathers,—unite the greatness, the usefulness, the happiness, and the influence of our empire, with the glory, the honour, the Scriptures, and the Church of God; and so preserve and bless us for the sake of the world, and for Thine own sake, God, and Judge, and Saviour of all the souls of men. We ask all in the name and in the words of Him who hath taught us when we pray to say,

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the extent of the dominions of Israel in the reigns of David and Solomon.*

If we confine our view to the land of Canaan in the first place, we shall see that, notwithstanding the valour and successes of Joshua, of the Judges, and of Saul, the task of subduing that wide territory, and of establishing Israel as lord over it, was reserved for David. His first remarkable conquest was the capture of Jebus, which he wrested from the Canaanites, called Jerusalem, and made his place of residence, instead of Hebron. After this he made a league with Hiram, king of Tyre, who supplied him with artificers to build a stately palace in his new capital. He next successively defeated the Philistines, Moab, the Syrians of Zobah, Edom, the northern league, stirred up by the Ammonites, and finally Ammon, whose chief city, Rabbah, he took after a siege of several months. As Solomon made no conquests, being a peaceful prince, the extent of his dominions, which is set forth in 1 Kings iv. 21, shows what an empire his father David had left to him at his death. From this passage it appears that the boundaries of Solomon's kingdom were, the Euphrates to the east; the country of the Philistines, which bordered on the Mediterranean Sea, to the west; and Egypt to the south. So that he had tributary to him the kingdoms of Syria, Damascus, Moab, and Ammon, which lay between the Euphrates and the Mediterranean. Thus in the reign of Solomon the Abrahamic covenant (Numb. xxxiv. 1—16) was realized to its full extent.

SECTION CLXIV.

DEUTERONOMY XII. 1—3. XIII. 1—11. XVI. 21, 22. XVII. 1. XXVI. 12, TO THE END.

TITLE.—*Idolatry is the alienation of the heart from God. In addition to the lust of the flesh, the lust of the eye, and the pride of life, four great temptations entice and influence the heart:—false philosophy, pride of reasoning, morbid sentimentality, and inordinate affection. All these were condemned by the laws against idolatry in the altars, pillars, groves, and images of the heathen. God is to be honoured in that way alone which He Himself has commanded; and*

all sacrifices to Him are to be without known blemish. Obedience and duty are the foundation of acceptable prayer.

INTRODUCTION.—The sceptic and infidel, who professes to disbelieve the whole theory of God's interference with the religious direction of the human race, would persuade us that Revelation is to be rejected, because we cannot believe that God would condescend to notice the thoughts and actions of men, and to reward or punish their conduct. The whole of this vain fancy, however, proceeds from his forgetfulness of the most common phenomena around him. "God could not condescend," he says, "to ordain laws for the actions of men." "Could not condescend!" "Could not!" What, then, is the name which the sceptic and the infidel would give to that part of the government of the Deity which formed the foot of a frog, or the feather of a bird? Or, how will the sceptic and the infidel define that ordinance of the same Deity, which gave their various instincts to the most minute and seemingly contemptible insect for the gratification of its appetite, or the preservation of its life? May not all these actions of the Deity be called "condescensions?" Why, too, are all these condescensions granted? All the laws by which the most minute animal is governed and directed are impressed upon it, or implanted within it, for the promotion of its greatest happiness in the place in which it was created. Just so it is with the human being. Man's highest happiness is that which is most continuous in its duration, and most spiritual in its nature. Fettered to earth by his senses, the fall of man has set his reason at variance with his will, so that he always prefers the fleeting, immediate, and inferior good to the continuous, the future, and the higher good. And the object of all Revelation, of all the laws of God, whether in the patriarchal, the Mosaical, or the Christian stages of the Universal Church, is this,—to unite and reconcile the reason with the will; and, because there is no happiness for man but that which his own mind is persuaded to select, to induce him to select the continuous, the spiritual, and the higher felicity. And the principal cause for which idolatry and vice are so severely condemned in the ordinances of God may be said to be, that God is pleased or offended in proportion as man approaches to, or departs from, that highest happiness for which he was created; but which is not happiness to him, unless his will selects and prefers it. Idolatry is, therefore, condemned because it is the alienation of the will and of the heart from God; that is, because it is the alienation of the heart from its best and greatest Good. Now it is generally supposed, that all the evil which thus separates the will from the reason of man, is comprised under the three terms used by St. John, "the lust of the flesh, the lust of the eye, and the pride of life[1];" and that the restoration of the heart to God is then effected, when those evils are subdued. If, however, we examine the laws of God against the ancient idolatry, we shall find that there are many enactments which cannot be said to be ordained for the purpose only of repressing these enmities of the heart. If, too, we look within ourselves, we shall find four

[1] 1 John ii. 16.

other great temptations, which tend to the same alienating of the heart, which is induced by the three more prominent temptations: and, therefore, we may conclude, that the laws against idolatry would be directed against those as well as the others. Of these temptations we may all perceive four chief, prominent influences:—false philosophy, the pride of reasoning, morbid sentimentality, and inordinate affection: and each of these four may be said to be condemned in the four ordinances, mentioned in this Section, against the altars, the pillars, the groves, and the images of the heathen. The Section, therefore, may be said to contain the substance of the chief laws against these idolatries. It begins with repeating the frequent assurance,—"These are the statutes and the judgments, which ye shall observe;" and, "Ye shall utterly destroy all the places wherein the nations served their gods[2]." And then the law proceeds to direct that they overthrow the altars. Now the idolatry of the heathen world never proceeded, as many imagine, from ignorance. "Men," says the highest and most indisputable authority, "professing themselves to be wise, became fools," and thus "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things[3]." It is not necessary to enter here into the nature of the reasonings by which the false philosophy of the ancient world speculated upon what they deemed the powers of nature. It is sufficient to say that the overthrow of the altars which were raised to the idol gods, as the result of this false philosophy, implied the utter and total condemnation of that philosophy itself; and it enforces, therefore, upon us the rejection of all those metaphysical speculations, of whatever nature they may be, which clash with the simplicity and philosophy of Scripture. So also were the people commanded to break down the statues. These were originally, sometimes innocently, sometimes ostentatiously, set up to commemorate events; and they were gradually made appendages to the heathen temples, according to the fancy, vanity, or judgment of the worshipper. Jacob innocently set up a statue to commemorate the vision of the mound which reached from earth to heaven[4]. Absalom ostentatiously raised a pillar to keep his name in remembrance, because he had no son. These memorials, or representative pillars, were placed in the heathen temples. We have not sufficient knowledge of the causes or circumstances under which they were raised. We only say they were not commanded. They were the results of the reason of man adding to the service of God that which God had not commanded. We may call them, therefore, the emblems of that vain reasoning, which is always employed in a similar manner, and which is condemned as worse than useless by the spirit of the Divine law.—The third enemy to the simplicity of truth is that morbid sentimentality, so contrary to the healthy state of mind, which gives the strength of reason, and the powers of the matured intellect, to God. Though the groves of Abraham and others, planted, it is believed, in commemoration of the original Paradise, were appropriated to solemn contemplation, the following ages saw the grove worship identified with the

[2] Deut. xii. 1, 2. [3] Rom. i. 22, 23. [4] Gen. xxviii. 18.

sentimental melancholy of superstitious observances, to propitiate cruel deities with many nameless abominations.—And the fourth cause of mental idolatry was that inordinate affection which gives itself up to hopeless love, or cureless grief, or absorbing admiration, showing themselves in the formation and veneration of images, even to deifying their names, and exalting them, as the Church of Rome still elevates its zealous defenders, to the rank of mediators between God and man. All these states of mind are forbidden, as the tempers and biases leading to the mental idolatry which alienates the heart from God (Deut. xii. 3). From condemning these mental evils, the Section proceeds to enforce the law which commands every worshipper of Jehovah to keep his own soul, and to be guided to his God by the Voice of God, the Word of God, the Revelation of God alone, and not by any person or Church governor, even though he should work a miracle, or utter a prophecy. The same law is commanded against the influence of kindred, friendship, or affection. The believer is the keeper of his own soul. He dies alone. He appears before God alone. He must be directed to God by God's own Word alone. And death on the wife, friend, or kinsman was to be inflicted by the believer who was tempted by them, rather than commit the idolatry which God abhorred[5]. After these peremptory enactments the people are commanded never to blend the grove worship, nor the image worship, with the altar worship of Jehovah[6]. The last solemn precept provided for the purity and perfection of all the sacrifices to God, that nothing was to be offered in which was any known defect or blemish. Whatever we offer to God must be with all sincerity, and without hypocrisy[7]. And so ends the summary of the Mosaic Law; excepting that the believer, who was conscious that he had hearkened to the Voice of God, was permitted to plead his having so done. And there is a sense in which we also, in spite of our imperfections and weaknesses, our unworthinesses and our sins, may kneel before God, and declare, with sincerity and peace, that we have desired to manifest our love for the Saviour who has died for us, for the God who has pardoned us, and for the Holy Spirit which has sanctified us; by obeying His Holy Law, by walking in the communion of His holy Church, and by endeavouring to promote the glory of God, the good of man, and the salvation of our own souls, in the way which His own Word has appointed. Obedience and duty are the foundation of acceptable prayer, and well-founded assurance of the continued fulfilment, in life and death, of the promises and mercy of the Most High. "Happy are the people that are in such a case. Blessed are the people who have Jehovah for their God."

DEUTERONOMY XII. 1—3.

BEFORE CHRIST 1451.

1 [a] These *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, [b] all the days that ye live upon the earth.

2 [c] Ye shall utterly destroy all the places, where-

[a] ch. 6. 1.

[b] ch. 4. 10. 1 Kings 8. 40.

[c] Exod. 34. 13. ch. 7. 5.

[5] Deut. xiii. 1—11.

[6] Deut. xvi. 21, 22.

[7] Deut. xvii. 1.

BEFORE CHRIST 1451.

in the nations which ye shall || possess served their gods, [d] upon the high mountains, and upon the hills, and under every green tree:

3 And [e] ye shall † overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

BEFORE CHRIST 1451.

|| Or, *inherit.*
[d] 2 Kings 16. 4. & 17. 10, 11. Jer. 3. 6.
[e] Numb. 33. 52. Judg. 2. 2.
† Heb. *break down.*

DEUTERONOMY XIII. 1—11.

1 If there arise among you a prophet, or a [f] dreamer of dreams, [g] and giveth thee a sign or a wonder,

2 And [h] the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God [i] proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall [j] walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and [k] cleave unto him.

5 And [l] that prophet, or that dreamer of dreams, shall be put to death; because he hath † spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. [m] So shalt thou put the evil away from the midst of thee.

6 ¶ [n] If thy brother, the son of thy mother, or thy son, or thy daughter, or [o] the wife of thy bosom, or thy friend, [p] which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt [q] not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But [r] thou shalt surely kill him; [s] thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

[f] Zech. 10. 2.
[g] Matt. 24. 24. 2 Thess. 2. 9.
[h] See ch. 18. 22. Jer. 28. 9. Matt. 7. 22.
[i] ch. 8. 2. See Matt. 24. 24. 1 Cor. 11. 19. 2 Thess. 2. 11. Rev. 13. 14.
[j] 2 Kings 23. 3. 2 Chron. 34. 31.
[k] ch. 10. 20. & 30. 20.
[l] ch. 18. 20. Jer. 14. 15. Zech. 13. 3.
† Heb. *spoken revolt against the LORD.*
[m] ch. 17. 7. & 22. 21, 22, 24. 1 Cor. 5. 13.
[n] ch. 17. 2.
[o] See Gen. 16. 5.
ch. 28. 54. Prov. 5. 20. Mic. 7. 5.
[p] 1 Sam. 18. 1, 3. & 20. 17.
[q] Prov. 1. 10.
[r] ch. 17. 5.
[s] ch. 17. 7. Acts 7. 58.

BEFORE CHRIST 1451.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of † bondage.

11 And [t] all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

† Heb. *bondmen.*

[t] ch. 17. 13. & 19. 20.

DEUTERONOMY XVI. 21, 22.

21 ¶ [u] Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 [w] Neither shalt thou set thee up *any* ‖ image; which the LORD thy God hateth.

‖ Or, *statue, or, pillar.*

[u] Exod. 34. 13. 1 Kings 14. 15. & 16. 33. 2 Kings 17. 16. & 21. 3. 2 Chron. 33. 3.

[w] Lev. 26. 1.

DEUTERONOMY XVII. 1.

1 Thou [x] shalt not sacrifice unto the LORD thy God *any* bullock, or ‖ sheep, wherein is blemish, *or* any evilfavouredness: for that *is* an abomination unto the LORD thy God.

‖ Or, *goat.*

[x] ch. 15. 21. Mal. 1. 8, 13, 14.

DEUTERONOMY XXVI. 12, TO THE END.

12 ¶ When thou hast made an end of tithing all the [y] tithes of thine increase the third year, *which is* [z] the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, [a] neither have I forgotten *them:*

14 [b] I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 [c] Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

[y] Lev. 27. 30. Numb. 18. 24.

[z] ch. 14. 28, 29.

[a] Ps. 119. 141, 153, 176.

[b] Lev. 7. 20. & 21. 1, 11. Hos. 9. 4.

[c] Isai. 63. 15. Zech. 2. 13.

BEFORE CHRIST 1451.

17 Thou hast [d] avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

[d] Exod. 20. 19.

18 And [e] the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

[e] Exod. 6. 7. & 19. 5. ch. 7. 6. & 14. 2. & 28. 9.

BEFORE CHRIST 1451.

19 And to make thee [f] high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be [g] an holy people unto the LORD thy God, as he hath spoken.

[f] ch. 4. 7, & & 28. 1. Ps. 148. 14.

[g] Exod. 19. 6. ch. 7. 6. & 26. 9. 1 Pet. 2. 9.

PRAYER.—LET US PRAY, *that we be guided to God and to heaven by the Revelation of God alone. That we never be perverted from the Faith by the Philosophy which corrupts the simplicity of the Truth, by the objections of pride and false reasoning, by the influence of kindred, or by the pretensions of the corrupt Church of Rome. That we give the heart, without wilful blemish, to God. And that we aspire to the best privileges of the Christian, by fulfilling our humble duties, and offering our humblest prayers.*

O LORD God of Abraham, of Isaac, and of Jacob, God and Father of our Lord Jesus Christ, Maker of all things, Judge of all men, who didst safely lead Thy people Israel through the Red Sea, and through the wilderness, by the pillar of cloud and of fire; so grant to us that we be safely guided from the day of our baptism to the day of our death through all the perils and dangers of this mortal life by the guide which guides the Church,—the pages of Thy holy Revelation. So give Thy grace to Thy Church upon earth, and to every individual member of the same, in his vocation and ministry, that they be directed by the Scriptures to their final and eternal rest in heaven. Preserve us from the idolatry which alienates the heart from God. So pour down the influence of Thy Holy Spirit upon the efforts of our understanding, that we never be led captive from the simplicity and purity of the truth of Thy Revelation by the vain and deceitful philosophy which is founded upon the speculations of those who know not God, and obey not the Gospel of Thy Son. What Thou hast revealed to the world and to the Church, that may we believe without wavering, without doubting, as the perfection of God's wisdom, and the secret of man's best happiness. When the sceptic and the infidel would destroy the foundation of the hope that is within us by arguments which are deduced from the pride of reason, which rejects the truth of the God of reason, or from the presumption which makes the short experience of their own age the only criterion of the conduct of the Almighty towards his creature man; keep us stedfast in Thy faith and truth. Deepen the conviction that we have a more sure word of testimony in Thy Revelation than all the theories of Antichristian philosophy, than all the inventions of the imaginative and fanciful rejectors of the only truth. Let no man shake our faith. Let no man take our crown. Let no form of intellectual or mental idolatry separate the sinful soul from the hope of pardon through the blood of Christ, from the hope of peace, from the comfort of the Holy Spirit, from the serene and well-directed walking before God, which is found in the communion and in the ordering of Thy Holy Church. And not only do we pray Thee to preserve us from the idolatry of the treacherous and deadening influence of the foul infidelity which corrupts and infects our day; but preserve

us also, we beseech Thee, from the betrayal of the soul by the affections of the heart. Save us from the idolatry which may have alienated from their devotion, and dedication, and service to Thee, the friends we esteem, the kindreds we love, the brethren we admire and honour. May no human influence, however fond or endearing, affectionate or binding, estrange the reason or the will, the motives or the passions of the heart, from God. Keep us from the idolatry which arises from the love of home and the family, from the ancestor or the descendant, from the parent or the child. Take Thou the heart, O Lord Jehovah; Father, Son, and Holy Spirit, be Thou the God of Revelation, the one God of truth, of love, of reverence, and of humble obedience. And because Thou hast revealed to us in Thy Holy Word, that there is but one God, and one Mediator between God and man, save, O save us, we pray Thee, from the pretensions and the influence of that erroneous and corrupting teaching, which would place other mediators upon the throne of Christ, the one sole, only Mediator. Save us from the idolatry which would divide the affections of the humble and grateful soul between a mediator who is human, like ourselves, and the Mediator who is divine with Thee. May Christ alone, the Uniter of the divine and human, be the only Mediator on whom our souls may depend, in life and death. Change the Church of Rome. Bring her back to that soundness of belief which once drew from Thy inspired Apostle this high commendation, that her "faith was spoken of throughout the whole world [1]." Restore that faith to her, and teach her to cast away, with holy indignation, those human and unscriptural traditions, which corrupt the purity of her ancient and Apostolic creed. Remove from her the idolatry which gives other mediators between God and man besides Him who is both God and man, the man Christ Jesus our Lord. Neither do we pray to be preserved from idolatry alone, whether it be that of the intellect, the affections, or the conduct; we pray Thee to enable us to make the sacrifice of our whole selves, body, soul, and spirit, to Thee. So may we fulfil our humble duties. So may we, ever guided by Thy Word, and directed by Thy Spirit, with Thy Church offer to Thee our earnest, and persevering, and consistent prayers. So may we presume to hope that the blessing of our God will be upon us; that Thou wilt graciously look down from heaven, and enable us to be of Thy peculiar people, and to know that Thou hast vouchsafed to be the Lord our God. Guide us, we pray Thee, here with Thy counsel, and after that receive us to Thy glory. Whom have we in heaven but Thee? and there is none on earth that we desire in comparison of Thee. Our flesh and our heart faileth. Be Thou the strength of our hearts now. Be Thou, O Lord, our portion for ever. We ask all, not in our own name and words, but in the name, and for the sake, and in the words of Jesus Christ our Lord :—

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the meaning of the word* מַצֵּבֹתָם, *rendered "their pillars," by our translators,* Deut. xii. 3.

Amongst the objects and means of idolatrous worship enumerated in this verse, we find "altars," "groves," "graven images," and מַצֵּבָה, "pillars." LXX, στήλας. The Vulgate reads "*statuas.*" As the word is to be distinguished from פְּסִילִים, "graven images," (which, from the mode of destruction commanded—combustion—would appear to have been of wood,) we may infer that these pillars were of stone, and that they were of the nature of obelisks, and designed for symbols of Baal, or the sun. These the people of Israel were commanded "to break to pieces." It

[1] Rom. i. 8.

is, however, to be observed, that in 2 Kings x. 26, 27, those pillars were directed to be both burnt and broken to pieces. In those last-mentioned verses our translators have incorrectly used the terms "image" and "images."

NOTE 2. *On the meaning of the word* אֲשֵׁרָה, *translated "a grove,"* Deut. xvi. 21.

There seems to be something incongruous in the command not to plant *a grove of trees* near an altar, seeing that this is an act that cannot easily be done. Rosenmüller renders the interdiction thus: "Ne erigas statuam idoli, omne lignum; i. e. *ligneum*, appositio, quam grammatici vocant, qua materia ex qua quid factum indicatur. 1 Reg. vii. 42." The term אֲשֵׁרָה occurs in Exod. xxxiv. 13, where Gesenius observes that it is the name of a Syrian goddess, probably the same with עַשְׁתָּרוֹת, plur. אֲשֵׁרִים and אֲשֵׁרוֹת, *Astartes*; perhaps more commonly "images of idols." In confirmation of his opinion, he observes that the word occurs almost without exception in connexion with words which signify "statue;" as, פֶּסֶל, פְּסִילָה, מַצֵּבָה, חַמָּנִים, and is placed among them (Exod. xxxiv. 13; Deut. vii. 5, &c.); that it is spoken of as an idol in 2 Kings xxi. 7; xxiii. 7. 15; 1 Kings xiv. 9. 15; xv. 13; 2 Chron. xv. 16; Judges vi. 25. 28. 30; and that, in several instances, it is joined to בַּעַל, just as elsewhere בַּעַל and עַשְׁתָּרוֹת, are joined. He accordingly comes to this conclusion, that the word refers to an idol, and that the idol is *Astarte*[2].

[2] Gesen. in אֲשֵׁרָה.

SECTION CLXV.

DEUTERONOMY XXVIII. 1—6. 15—19. 49, TO THE END.

TITLE.—*The history of the Holy Land and of the family of Abraham, is the key to unlock the whole mystery of the Providence which governs the world. Not only are general blessings promised to the obedience of the Jews, and general curses denounced against their disobedience, but the peculiar points of their history are foretold, the miseries of the sieges of Jerusalem by the Chaldæans and the Romans, and their present dispersion. The exile of the Jews from Judæa was the consequence of their rejecting a spiritual Messiah. The sight of a Jew is an evidence of the past, the present, and the future fulfilment of all the prophecies. The prophecies relating to the future state will all be accomplished.*

INTRODUCTION.—All history is divided into ancient and modern. Ancient History may be said to end with the destruction of Jerusalem by Titus, when the power of the Roman Empire was at its height. And Modern History may be said to begin with the commencement of the decline of the Roman power, and to be still in progress. But whatever date we assign either to the beginning or the end of the various stages of the whole records of the world, they are all distinguished by one remarkable identification of their narratives with the circumstances of one small territory, and one peculiar people. Before authentic profane history begins, a thousand years before Rome was founded, or before Greece had emerged from obscurity, the country of Abraham, and the family of Abraham, engage the attention of the civilized world. Two thousand years after Greece was a despised province, and Rome had fallen under her barbarian invaders, Canaan and the Jews are still the subjects of regard. Egypt and Persia, Rome and the Crusaders, are rendered more interesting by their con-

nexion with the annals of Judæa; and the Holy Land, the central point between the three continents, and the most appropriate place to be, as it once was, the metropolis of the world, is like an estate waiting for its owners. Those owners wander over the world with their title-deeds in their hands, anticipating their restoration. These title-deeds are the prophecies in the Revelation of God; and all the movements, agitations, and convulsions, which are even now disturbing the world, will, we believe, terminate in that restoration. The Section before us demonstrates that the chief portion of the prophecies respecting them has been already fulfilled. Their present condition is an actual miracle, as it is the continued accomplishment of the predictions which declare that they should never cease to exist as wanderers among the nations, though not of them; and the past and the present fulfilment of these prophecies may be received as the pledge and earnest of the future fulfilment of those that remain, and of the re-establishment of the sons of Abraham in the land of the God of their fathers, as sons and servants of their fathers' God. If any event could add to the wonders of the prophecies which thus relate to the scattered tribes of Israel, it would be the time and circumstances under which the chief of those prophecies were uttered. The present Section gives us the history of the people from the commencement of their political greatness to that one most remarkable fact which set the seal to their utter degradation after that political greatness had been destroyed, and with which their present wanderings began: and of all the wonderful predictions in the wonderful Book of God, this is, perhaps, the most striking. Moses had now brought the people out of Egypt, and through the waste and sterile wilderness. They were now in sight of the promised land. Before he dies he relates the blessings that shall follow their obedience, and the curses that shall follow their disobedience. Moses had been educated in the luxury of the court of Egypt as the son of Pharaoh's daughter. He had even refused the sovereignty of Egypt for their sakes. When he first became acquainted with Israel as His own people, he found them slaves in Egypt. Their slavery, however, was of that lighter kind, that their national polity, and national union under their chiefs and heads, were both alike permitted. He now concludes his enumeration of the judgments that should befal them, with the declaration, that, slaves as they had been in Egypt, they should become still worse slaves; that their national polity and national union under their chiefs and heads should be destroyed; for they should be again brought into Egypt as captives, and there be sold as bondmen and bondwomen in such numbers, that buyers would not be found for them. This is the last verse of the Section. Moses begins their history from their present prospects after they had left the land of their slavery. He goes through their whole history, and details their sufferings after they shall have disobeyed; and he concludes the whole detail with an assurance that they shall return to the very land from which they had now escaped, in a worse state of slavery than the former. All, all has been punctually fulfilled! Let us very briefly proceed through the detail, comparing throughout the parallel passages of Leviticus xxvi. "If thou shalt hearken to the voice of the Lord thy God,"

he begins[1], "God will set thee on high above all the nations of the earth." This was accomplished in the reigns of David and Solomon, when the commerce of the world flowed into Judæa, the most central point, as future ages shall confess, for the commerce of the world again. The victories of David over the surrounding nations made the nation of Israel more powerful than any of the contemporary kingdoms. Then follows a general description of the prosperity which should attend their obedience,—that they should prosper in the commerce and wealth of their cities, in the abundance of their harvests and their fields, in the welfare of their families, and in all the employments and occupations of life[2]. He then contrasts with these general blessings the more general curses of adversity and penury, of failure and sorrow, of disease and misery, which should follow their disobedience[3]. After these more general threatenings Moses is instructed to detail those more peculiar calamities which have made the history of the Jews so wonderful above all other national records. They begin thus: "The Lord shall bring a nation against thee from far, from the end of the earth[4]." He then goes on to describe that nation; and his description will apply to the Chaldæans, who came from far, but more especially to the Romans, who brought with them, to the siege of Jerusalem, British, as well as other troops, from the remotest regions of the West. This, however, is not the most wonderful part of the prophecy. The declaration that their God would bring from the end of the earth the nation that should conquer and destroy them, involved the promise that they should never be conquered by any of their fierce and idolatrous neighbours. The remnant of Edom and Amalek, and Ammon and Moab, with the Philistines, and them that dwell in Tyre, might be gathered against them, as the allies of their more powerful enemies; but the prediction of Moses implied that none of their neighbours, not even the warlike Canaanite, should be able to subjugate them. The enemy who was to lay waste Judæa, and capture Jerusalem, was to come from the remotest regions; and till that event took place, the land of their fathers should remain their possessed inheritance. The prophet then goes on to describe the Roman forces in language which is accurately expressive of the peculiarities which ever distinguished them. He alludes to their fierceness of countenance, to the swiftness of their marches, to the Jews' ignorance of their language, which had so little affinity with the Semitic or Aramaic dialects; to the cruelties—the indiscriminating cruelties—they should practise against the old and the young, to the ravages they should commit, and to the destruction of their flocks and property under their unsparing ferocity[5]. He relates with so much brevity, though with so much minuteness, the events of the several sieges of their cities and towns, and the horrors that followed the siege and capture of Jerusalem by Titus, that his mournful but burning language might be almost called, reverently speaking, the miraculous

[1] Deut. xxviii. 1. Levit. xxvi. 3.
[2] Deut. xxviii. 2—6.
[3] Deut. xxviii. 15—65. Levit. xxvi. 14—37.
[4] Deut. xxviii. 49.
[5] Deut. xxviii. 49—51.

index to the more copious relations of the subsequent Josephus. The results of the fearful famine in Jerusalem, that "the tender and delicate woman should secretly eat her own child," in the absence of other food, the same event which took place in the siege of Jerusalem by the Chaldeans[6], is related as if in anticipation of the narrative of Josephus[7]. Before he goes on to mention their present condition, he alludes to the cause of these punishments,—that they should only come upon them if they did not fear the Lord their God. If they ceased to fear God, then, and then only, they should thus suffer; then, and then only, the plagues of which he had not spoken (ver. 61), as well as all that had been now spoken and written, should come upon them, till they should be plucked away from the land of their fathers, and scattered, as our own eyes behold, from one end of the earth to the other. And he then describes the agony of heart, the contempt, the trembling, the sorrow, and the long catalogue of calamities which have hitherto, down to our own day, marked their wanderings, and which are now only beginning to be removed, as the dawning of the era, when the times of the Gentiles[8], we may hope, are beginning to be fulfilled[9]. Such is the summary of the Section before us; and it teaches us these *three* lessons:—*First*, that as, at the siege of Jerusalem by Titus, this ritual Law of Moses was observed to the letter, while the spirit of the Law, in rejecting the spiritual meaning of it, had been forgotten, so it is that no outward observances of external worship can please God, or avert the wrath of the Almighty from the soul of man, unless the heart be given to the Creator and Father of man, in love to Christ, and in the fear of God. The *second* lesson we learn from this Section is, that the very sight of one of the sons of Israel should ever be to us a proof of the truth of the Bible. And the *third* is, that if the prophecies of God are, and have been thus evidently and undeniably fulfilled, in the present world, those also which relate to the condition of the souls of believers and unbelievers in the future state will be no less certainly accomplished. These prophecies detail the miseries of hell, and the felicities of heaven. One or other of these will be our portion, according as we reject, or accept, the Gospel of the Son of God.

DEUTERONOMY XXVIII. 1—6.

BEFORE CHRIST 1451.

1 And it shall come to pass, [a] if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God [b] will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and [c] overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 [d] Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* [e] in the field.

4 Blessed *shall be* [f] the

BEFORE CHRIST 1451.

[a] Exod. 15. 26. Lev. 26. 3. Isai. 55. 2.

[b] ch. 26. 19.

[c] ver. 15. Zech. 1. 6.

[d] Ps. 128. 1, 4.

[e] Gen. 39. 5.

[f] ver. 11. Gen. 22. 17. & 49. 25. ch. 7. 13. Ps. 107. 38. & 127. 3. & 128. 3. Prov. 10. 22. 1 Tim. 4. 8.

[6] Lam. ii. 20.

[7] Deut. xxviii. 52—57.

[8] Luke xxi. 24.

[9] Deut. xxviii. 62—68.

BEFORE CHRIST 1451.

fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy ‖ store.

6 [g] Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

‖ Or. *dough*, or. *kneading-trough*.

[g] Ps. 121. 8.

DEUTERONOMY XXVIII. 15—19.

15 ¶ But it shall come to pass, [h] if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and [i] overtake thee:

16 Cursed *shalt* thou *be* [k] in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

[h] Lev. 26. 14. Lam. 2. 17. Dan. 9. 11, 13. Mal. 2. 2.

[i] ver. 2.

[k] ver. 3, &c.

DEUTERONOMY XXVIII. 49, TO THE END.

49 [l] The LORD shall bring a nation against thee from far, from the end of the earth, [m] *as swift* as the eagle flieth; a nation whose tongue thou shalt not † understand;

50 A nation † of fierce countenance, [n] which shall not regard the person of the old, nor shew favour to the young:

51 And he shall [o] eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall [p] besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And [q] thou shalt eat the fruit of thine own † body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, [r] his eye shall be evil toward his brother, and toward [s] the wife of

[l] Jer. 5. 15. & 6. 22, 23. Luke 19. 43.

[m] Jer. 48. 40. & 49. 22. Lam. 4. 19. Ezek. 17. 3, 12. Hos. 8. 1.

† Heb. *hear*.

† Heb. *strong of face*.

[n] Prov. 7. 13. Eccles. 8. 1. Dan. 8. 23. 2 Chron. 36. 17. Isai. 47. 6.

[o] ver. 33. Isai. 1. 7. & 62. 8.

[p] 2 Kings 25. 1, 2, 4.

[q] Lev. 26. 29. 2 Kings 6. 28, 29. Jer. 19. 9. Lam. 2. 20 & 4. 10.

† Heb. *belly*.

[r] ch. 15. 9.

[s] ch. 13. 6.

BEFORE CHRIST 1451.

his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, [t] her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her † young one that cometh out [u] from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear [x] this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues [y] wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all [z] the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD † bring upon thee, until thou be destroyed.

62 And ye [a] shall be left few in number, whereas ye were [b] as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD [c] rejoiced over you to do you good, and to multiply you; so the LORD [d] will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD [e] shall scatter thee among all people, from the one end of the earth even unto the other; and [f] there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And [g] among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: [h] but the LORD shall give thee there a trembling heart, and failing of eyes, and [i] sorrow of mind:

66 And thy life shall

BEFORE CHRIST 1451.

[t] ver. 54.

† Heb. *afterbirth.*

[u] Gen. 49. 10.

[x] Exod. 6. 3.

[y] Dan. 9. 12.

[z] ch. 7. 15.

† Heb. *cause to ascend.*

[a] ch. 4. 27.

[b] ch. 10. 22. Neh. 9. 23.

[c] ch. 30. 9. Jer. 32. 41.

[d] Prov. 1. 26. Isai. 1. 24.

[e] Lev. 26. 33. ch. 4. 27, 28. Neh. 1. 8. Jer. 16. 13.

[f] ver. 36.

[g] Amos 9. 4.

[h] Lev. 26. 36.

[i] Lev. 26. 16.

BEFORE CHRIST 1451.

hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

[k] Job 7. 4.

67 [k] In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and [l] for the sight of thine eyes which thou shalt see.

[l] ver. 34.

BEFORE CHRIST 1451.

68 And the LORD [m] shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, [n] Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

[m] Jer. 43. 7. Hos. 8. 13. & 9. 3.

[n] ch. 17. 16.

PRAYER.—LET US PRAY, *that, as we know the promises and the threatenings of God respecting the condition of the soul of man in a future state, we may ever avoid the sins which bring down the curse, and live the life of God, which shall be attended with a blessing. That in this our day of trial, we be delivered from the misery of the spiritual diseases of remorse without repentance; sorrow for sin, without change of heart; and the dread of future punishment, without forsaking sin. And that in the world to come we be delivered from banishment from the spiritual Jerusalem, and from the presence of God in the true Canaan.*

O THOU, the glorious and fearful Lord God of Thy people Israel, who by the hand of Thy servant Moses didst safely lead the tribes from the bondage of Egypt to the Holy Land of their fathers; we thank Thee for Thy merciful care over us, in bringing us thus far through the wilderness of this life, to the prospect of the valley of the shadow of death; and to the glorious inheritance beyond death, which Thou hast promised to all that love and fear Thee. Still be with us, we beseech Thee, through the remainder of our journey of life, that we may live in Thy faith, and fear, and love, more than we have hitherto done; and so endure amidst the remaining temptations and changes of this mortal life, that our hope in Thy mercy through Christ be daily strengthened; that our obedience and confidence be daily increased; and that, as we approach nearer to the gates of the grave, and to the hour of our great change, we may be still more prepared to meet our God, in death, judgment, and immortality. Thou hast been mercifully pleased to relate to us in Thy Holy Word the promises which awaited the obedience, and the threatenings which awaited the disobedience, of Thy people Israel. Thou hast been pleased to reveal to us, in Thy great mercy, the promises of good, and the threatenings of evil, to our souls. We believe that every word of God is true. We believe that all the promises of good, and all the threatenings which were spoken by Thy servant Moses, have been fulfilled, and shall be fulfilled to the utmost. We believe that every prophecy to our souls which reveals the future punishment of unrepented, unforsaken, unforgiven sin, shall be accomplished. We believe that every prophecy to our souls which reveals the future blessedness of Thy kingdom shall no less be accomplished. O have mercy, have mercy upon us. As we believe, so may we live. As we believe, so may we love that glorious and fearful name,—the Lord our God. As we believe, so may we fear that glorious and fearful name,—the Lord our God. So may we ever love, and fear, and

honour the revealed Creator, the Redeemer, and the Sanctifier, the God of Israel. Give us grace, we pray Thee, to avoid the sins which ruined Thy people in the olden time. Give us grace never to blend the idols of the heart with the worship of Thee, lest our souls be led into captivity to the enemies of its everlasting happiness. Give us grace that we never be guilty of the crime of Thy people, in rejecting the yoke of the Son of God from the heart, and changing the blessing into a curse. Deliver us from the inward misery of the spiritual diseases of the soul. May we never know the sorrow which our own eyes behold in the suffering wanderers of the house of Israel, and know and feel the punishment of the sin without repentance. O give us that conviction of sin which leads us to repentance and to conversion. Let us not be found among those who mourn over the weakness of their nature, and the hardness of their hearts, yet never repent, nor change, nor pray, lest the sins they love be parted from their habits, and heart, and life. Give us the religion which conquers sin. Give us the religion which adds virtue to faith, obedience to profession. O be merciful, be merciful unto us. Enable us to devote, to dedicate, surrender, and give up entirely to Thee the affections of the heart, that the idols of the world may not divide our allegiance to Thee, and that the spiritual life within be ever attendant on the outward ordinances, which Thou hast given to us as the means of present grace, and the earnest of future glory. We thank Thee for the ordinances of religion, for the Sabbaths, and the Sacraments, the preaching of Thy Word, and the volume of Thy Holy Scriptures. Give us grace, we pray Thee, so to welcome the power of Thy Holy Spirit in the heart, that the design of all Thy sacred gifts be fulfilled, and that the blessing Thou hast pronounced on Thy people be our blessing. In life may we honour Thee; in death may we bless Thee; and after death—when this short life is over—may we be delivered from the curse of banishment from thy Holy Land of Promise, even to live with Thee in the spiritual Jerusalem, the true Canaan of God; ever to live with Thee in that world where there shall be no sorrow to grieve us, no sin to vex us, no temptation to alienate the soul from Thee. There may we rest; happy in the pardon of repented sin, in peace with God through the blood of the Cross, and the comforts of the Holy Spirit within us. There may the promises of Thy blessings to man be accomplished in that sacred home, where is God the Father, and Christ the Mediator, the spirits of the just made perfect, and the innumerable company of angels, the friends and companions of the sanctified and redeemed, of the Church of the living God. Hear us, we humbly beseech Thee. Not in our own name, not in our own words alone, we pray for these Thy promises, but in the name and in the words of Him, who hath taught us to call upon Thee as

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the prophetic description of the "nation" which Jehovah threatens to bring against the Jews for their disobedience and apostasy.* "*The Lord shall bring a nation against thee from far,*" *&c.* Deut. xxviii. 49, 50.

The Romans are here described, with the most graphical precision, more than eight centuries before their existence as a people.

First, it is said that this hostile nation would come "from far." Italy is far to the westward of Palestine. The application of this prophecy to the time of Trajan may be confirmed by a strange relation which we meet with in the Jews' books; for in the Jerusalem Talmud, one of their doctors tells us, that when Trajan came upon them with his army, they were reading these very words of the Law, "The Lord shall bring a nation against

thee," &c.; which he understanding (having asked them what they were doing), he cried out, "Here is the man," pointing to himself, "who am come five days sooner than I intended;" and immediately compassing them about with his legions, slew them all. "At this time" (so he concludes his story) "the horn of Israel was cut off from Israel, never to be restored into its place till the Son of David come." This passage is cited by J. B. Carpzovius out of Massec. Sanhedr.[1]

Secondly, "from the end of the earth." Vespasian, Titus, and Adrian, the great conquerors of the Jews, had been generals in Britain before they took the command of the Roman levies destined for the siege of Jerusalem, which were chiefly draughted from Spain, Gaul, and Britain.

Thirdly, this nation is characterized by the rapidity of its march, "swift as the eagle flieth." Every student of history can attest the truth of this trait in the description of a Roman army. These words are, perhaps, to be understood, not of a bare similitude, but that the nation was to march as the eagle flieth, or to be directed by it. This was most minutely fulfilled when the Romans marched their eagles (which they are supposed to have borrowed from the Persians[2]) against them. Ainsworth takes this as a prophecy of the Babylonians, "the lion with eagles' wings" (Dan. vii. 4). So Nebuchadnezzar is likened to "a great eagle with great wings" (Ezek. xvii. 3. 12). But Parker[3] is clearly of opinion that the prediction refers to the Romans; and he cites Dr. Jackson's opinion to the same effect. He says, "Their ensigns (being eagles) were as emblems of their swiftness to execute wrath upon this people; and Moses, in this place, by Divine inspiration, alludes to the Roman eagles. These particulars are everlasting monuments of the truth of Moses' prophecy, 'The Lord shall bring a nation,' &c.[4]" Manasseh Ben Israel is of the same opinion, and says peremptorily in his book De Termino Vitæ, l. iii. § 3, "This is to be understood of the soldiers in Vespasian's army, which he brought out of England, France, and Spain, and other remote parts of the world." This Rabbi thinks that this 49th verse begins Moses' prophecy of the Jews' calamities under the *second* temple, as in the foregoing verses he describes their calamities under the *first*. And in this I think he saith right, "that there is scarce any thing mentioned in the following part of this chapter, but that which relates to what they suffered under the second temple, and since its destruction."

[1] Parker's Biblioth. Bibl.
[2] See note of Hutchinson apud Xenophon, de Cyri Institut. l. vii. p. 472.
[3] Bibliotheca Bibl. in loc.
[4] C. 27. § 5.

Fourthly, their *language* is said to be one which the Jews "should not understand;" and Latin was a strange tongue in Palestine, although the conquests of Alexander had introduced and established the Greek, which had become, before the Christian era, a medium of intercommunication among the Jews, not in their own country alone, but also in the various places of their dispersion.

Fifthly, this hostile people is described as one "of a fierce countenance." "How singularly applicable this characteristic was of the Romans," observes Dr. Hales, "may appear from the following instance out of many. In a war which broke out between the Romans and Samnites (A.U.C. 412), the latter attributed their defeat, after a long and obstinate engagement, to the fierce looks of the Romans. They said that the eyes of the Romans seemed to be on fire, their countenances were wild, and their looks furious; and that this excited more terror in them than any thing else." The word "nation" being used thrice in this (50th) and the foregoing verse, Manasseh Ben Israel (in the place above mentioned) is so critical as to observe, "that this repetition shows that Jerusalem was to suffer thrice by the Roman power: first, in the time of Pompey; secondly, when Sosius came to the assistance of Herod against Antigonus; and thirdly, when it was besieged and overturned by Vespasian and his son Titus[5]."

Sixthly, "which shall not regard the person of the old, nor show favour to the young." Josephus, relating the devastation of his country by the Romans, says, that "in their rage they ceased not day nor night from ravaging the lands, plundering the goods, slaying all that were of military age, and taking the weaker captives." He relates the sieges of the principal towns taken by the Romans, Jotapata, Gadara, Joppa, Tiberias, Tarichæa, and Gadala; at which last town in particular, after a long and obstinate defence, above 5000 persons precipitated themselves from the walls into a deep valley beneath; and the Romans spared not even the infants, but *slung* them in numbers from the citadel. Of Vespasian he says, that when he entered Gadara, "he slew all, man by man, the Romans showing mercy to no age[6]." "He shall besiege thee in all thy gates," &c. —Upon this passage Bishop Newton observes, "The Romans demolished several fortified places before they besieged and destroyed Jerusalem. And the Jews may very well be said to have 'trusted in their high and fenced walls,' for they seldom ventured a battle in the open field. Jerusalem was a very strong place, and wonderfully fortified, both by na-

[5] Patrick in loc.
[6] Bell. Jud. l. vi. c. 5.

ture and by art, according to the description of Tacitus, as well as of Josephus."

NOTE 2. *On the punctual fulfilment of the prediction of unexampled calamities denounced against the rebellious Jews, in* Deut. xxviii. 53—57.

Adequately to describe the accomplishment of this terrible prophecy, would be to transcribe a large portion of the account which Josephus has given, in his Jewish War [7], of the siege and destruction of Jerusalem, and which Eusebius has inserted in his Ecclesiastical History [8]. "The horrors of the siege of Jerusalem, aggravated by an intestine war in the city itself, by the three factions who occupied it, are depicted in the most lively colours by the Jewish historian; and especially the miseries of famine, when wives snatched the food from their husbands, children from their parents; and, what was most lamentable, mothers even from the mouths of their infants. While they themselves were not allowed in quiet to devour the prey; for the *seditious* broke into any houses which they saw shut, suspecting that provisions were concealed therein, and tore the morsels from their very jaws. The old men were beaten while grasping the food, the women dragged by the hair while hiding it in their hands. There was no pity for grey hairs nor infants; the children clinging to the pieces of food, were lifted up and dashed against the ground."

"The tender and delicate woman," &c. The following deed occurred near the end of the siege. Mary, the daughter of Eleazar, a woman of distinguished rank and fortune, at the breaking out of the troubles had fled to Jerusalem from Bethezob, the place of her residence, beyond Jordan, with the relics of her fortune, and whatever stock of provisions she could procure. But of these she was plundered every day in the domiciliary visits of the soldiers. Provoked at this, she often endeavoured to exasperate the plunderers, by reproaches and imprecations, to kill her; but in vain. Being reduced at length to absolute want, she was driven by pressing hunger to kill her sucking babe; and when she had dressed it she ate the half of it, and kept the remainder covered up. Immediately the *seditious* came to her, and attracted by the scent, threatened to slay her instantly unless she produced the provision she had prepared. Accordingly, she uncovered what was left of her son, telling them that she had reserved a good share for them. Struck with horror and amazement at the spectacle, they departed trembling, and with reluctance left the remains to the wretched mother. Upon this passage Bishop Newton observes, "Moses saith, 'The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness:' and there cannot be a more natural and lively description of a woman who was, according to Josephus, illustrious for her family and riches. Moses saith, 'She shall eat them for want of all things:' and according to Josephus, she had been plundered of all her substance and provisions by the tyrants and soldiers. Moses saith that she should do it 'secretly:' and, according to Josephus, when she had boiled and eaten half, she covered up the rest, and kept it for another time. Moses had foretold the same thing before (Lev. xxvi. 29); and it was fulfilled 600 years after his time among the Israelites, when Samaria was besieged by the king of Syria (2 Kings vi. 28, 29). It was fulfilled again about 900 years after his time among the Jews, in the siege of Jerusalem before the Babylonish captivity (Jer. iv. 10; Bar. ii. 1). Again it was fulfilled about 1500 years after his time, in the last siege of Jerusalem by Titus. At so many different times and distant periods hath this prophecy been fulfilled; and one would have thought that such distress and horror had almost transcended imagination, and much less that any person could certainly have foreseen and foretold it."

NOTE 3. *On the words,* "*The Lord shall bring thee into Egypt again with ships.*" Deut. xxviii. 68.

Many myriads of the Jews, as Hecatæus informs us, upon the death of Alexander, removed into Egypt and Phœnicia, on account of the seditions which at that time infested Syria [9]. And Ptolemy Soter, having taken great numbers prisoners in Judea and elsewhere, transported them all into Egypt [1]. This historian, giving an account of Vespasian's orders relating to the captives, after he had taken and burnt Jerusalem, has the following remarkable particulars: "Of the rest of the multitude, as many as were above seventeen years of age, he sent in chains to Egypt, to work in the mines there [2]." Manasseh Ben Israel here observes, that Vespasian transported them into many and various regions; but Egypt is only here named, the more to reproach the Jews: as if he had said, "Ye shall be carried into that land as captives out of which ye came in a triumphant manner [3]."

"With ships, by the way of the Red Sea." They were now at the mercy of those waves which, in their passage from Egypt, were absolutely at their command. Their being carried also by ships, made their con-

[7] Book v. c.
[8] Book ii. c. 6.
[9] Grot. in loc.
[1] Joseph. Antiq. l. xii. c. 1.
[2] De Bello Jud. l. vi. c. 9.
[3] De Termino Vitæ, l. iii § 3.

dition (as Bishop Patrick observes) the more deplorable, because there was no means of escape, as there might have been if they had gone by land.

"And there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." "Ye shall be exposed for sale" (*prostabitis*, Houbigant). וְהִתְמַכַּרְתֶּם, "ye shall offer yourselves for sale." The market will be so glutted, that purchasers shall not be found for the multitudes of Jewish captives who shall throng it. The testimony of Josephus[4] is cited by many expositors in proof of the fulfilment of this prediction; but as the words of that writer, in the passage above cited, refer to sufferings undergone by the Jews in the public theatres of the cities in Palestine, I rather refer the evidence of the historian to the illustration of verses 62 and 63, which describe the miseries which that unhappy people should suffer in their own land.

I merely throw out, for the student's consideration, an interpretation of this passage which is grounded, in a measure, upon Bishop Horsley's rendering of the word here translated "in ships," בָּאֳנִיּוֹת, which he says ought to be, "with lamentations[5]." This would afford a probable rendering, if we bear in mind that Moses refers to an occasion on which he had used those words, "Thou shalt see it no more again." Where is it on record that Moses ever said so? I answer, No where, if the expressions are to be strictly paralleled. Expositors refer us to Deut. xvii. 16; but this passage, though it is very similar to Deut. xxviii. 68, differs from it in these two points: first, it is spoken, not by Moses, but by Jehovah, through the instrumentality of Moses; and secondly, it speaks of "*returning* no more" to Egypt, whereas in the text before us, the words are, "Thou shalt *see* it [Egypt] no more." Now, there is in Exod. xiv. 13 a passage which looks very like the expression which Moses reminds the people that he had once spoken to them: "*The Egyptians* whom ye have seen to-day, *ye shall see them again no more for ever.*" Adopting Bishop Horsley's emendation of our version (which he justly observes involves a contradiction), let us see how the passage will read: "Jehovah will bring thee back to Egypt with lamentations, by that way in which I said to thee (in which I once spake these words to thee), *Thou shalt see it no more again.*" If it be asked how I account for the change of suffixes in these two passages (לְרָאֹתָם, Exod. xiv. 13; לְרָאֹתָהּ, Deut. xxviii. 68), I answer, that I am unable to account for it. I give the interpretation for no more than it may be worth in the estimation of the candid inquirer, who will feel that difficulties attend every other view as well as that which I put forward, and which seems to me to give a probable interpretation. What can be more natural and affecting than for Moses to tell the people of Israel, that if they rebelled and were disobedient, they should be brought back as captives to that same Egypt whence they came forth as freemen; that they should be led back with wailings and lamentations in that very path which once had rung with their song of triumph; that they should once more bend their necks in slavery to that very people whom Moses had marked for utter extinction, in that sentence never to be forgotten, "The Egyptians whom ye have seen to-day, ye SHALL SEE THEM AGAIN NO MORE FOR EVER!"

[4] Bell. Jud. l. vi. c. 9.

[5] See Isa. xxix. 2. Lam. ii. 5.

NOTE 4. *On the complete and exact accomplishment of all the predictions of Moses, respecting the fate and fortunes of the Jews, in the book of Deuteronomy.*

The work of Bishop Newton on these prophecies must be supposed to be well known to the student; I shall therefore merely condense his remarks as much as I can. He says: "It is observable that the prophecies of Moses abound most in the latter part of his writings. As he drew near his end, it pleased God to open to him larger prospects of things. As he was about to take leave of the people, he was enabled to disclose unto them more particulars of their blessed state and condition.

"The great prophet and lawgiver is here (Deut. xxviii.) proposing at large to the people the blessings for obedience, and the curses for disobedience; and, indeed, he had foretold at several times, and upon several occasions, that they should be happy or miserable in the world, as they were obedient or disobedient to the law which he had given them. And could there be any stronger evidence of the Divine original of the Mosaic law? And hath not the interposition of Providence been wonderfully remarkable in their good or bad fortune? And is not the truth of the prediction fully attested by the whole series of their history, from their first settlement in Canaan to this very day? But he is larger and more particular in recounting the curses than the blessings, as if he had a prescience of the people's disobedience, and foresaw that a larger proportion and longer continuation of the evil would fall to their share than of the good. I know that some critics make a division of these prophecies, and imagine that one part relates to the former captivity of the Jews, and to the calamities which they suffered under the Chaldeans; and that the other part relates to the latter captivity of the Jews, and to the calamities which they suffered under the Romans. But there is no need of any such

distinction; there is no reason to think that any such was intended by the author. Several prophecies of the one part, as well as of the other, have been fulfilled at both periods; but they have all more amply been fulfilling during the latter period; and there cannot be a more lively picture than they exhibit of the state of the Jews at present.

"1. We will consider them with a view to the order of time, rather than the order wherein they lie; and we may not improperly begin with this passage ver. 49: 'The Lord will bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand:' and the Chaldeans might be said to come from far, in comparison with the Moabites, Philistines, and other neighbouring nations which used to infest Judea. Much the same description is given of the Chaldeans by Jeremiah, v. 15: 'Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.' He compares them, in like manner, to eagles (Lam. iv. 19): 'Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.' But this description cannot be applied to any nation with such propriety as to the Romans, whose language was more unknown to the Jews than the Chaldee.

"2. The enemies of the Jews are further characterized in the next verse: 'A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young.' Such were the Chaldeans; and the sacred historian saith expressly (2 Chron. xxxvi. 17), that for the wickedness of the Jews, God brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. Such also were the Romans.

"3. Their enemies also were to besiege and take their cities (ver. 52): 'And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land.' 'So Shalmaneser king of Assyria came up against Samaria, and besieged it, and at the end of three years they took it' (2 Kings xviii. 9, 10). So did 'Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them' (ibid. ver. 13). And Nebuchadnezzar and his captains took and spoiled Jerusalem, burnt the city and temple, 'and brake down the walls of Jerusalem round about' (ibid. xxv. 10). So likewise the Romans, as we may read in Josephus's History of the Jewish War, demolished several fortified places before they besieged and destroyed Jerusalem. And the Jews may very well be said to have 'trusted in their high and fenced walls,' for they confided in the strength and situation of Jerusalem, as the Jebusites, the former inhabitants of the place, had done before them (2 Sam. v. 6, 7); insomuch that they are represented saying (Jer. xxi. 13), 'Who shall come down against us? or who shall enter into our habitation?' Jerusalem was indeed a very strong place, and wonderfully fortified both by nature and art, according to the description of Tacitus [6], as well as of Josephus [7]; and yet how many times was it taken? It was taken by Sishak, king of Egypt, by Nebuchadnezzar, by Antiochus Epiphanes, by Pompey, by Sosius, and Herod, before its final destruction by Titus.

"4. In these sieges they were to suffer much, and especially from famine, 'in the straitness wherewith their enemies should distress them' (ver. 53, &c.). And accordingly, when the king of Syria besieged Samaria, 'there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.' (2 Kings vi. 25.) And when Nebuchadnezzar besieged Jerusalem, 'the famine prevailed in the city, and there was no bread for the people of the land.' (2 Kings xxv. 3.) And in the last siege of Jerusalem by the Romans, there was a most terrible famine in the city; and Josephus hath given so melancholy an account of it, that we cannot read it without shuddering. He saith particularly, that 'women snatched the food out of the very mouths of their husbands, and sons of their fathers, and (what is most miserable) mothers of their infants;' and in another place he saith, that 'in every house, if there appeared a semblance of food, a battle ensued, and the dearest friends and relations fought with one another, snatching away the miserable provisions of life:' so literally were the words of Moses fulfilled (ver. 54, &c.), the man's 'eye shall be evil towards his brother, and towards the wife of his bosom, and towards his children, because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates;' and, in like manner, the woman's 'eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter.'

"5. Nay, it was expressly foretold, that not only the men, but even the women, should eat their own children. Moses had foretold the same thing before (Lev. xxvi. 29): 'Ye

[6] Tacit. Hist. lib. v. Joseph. De Bell. Jud. lib. v. cap. iv. v.

[7] See Joseph. de Bell. Jud. lib. vi. cap. ult.

shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.' He repeats it here (ver. 53): 'And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters;' and more particularly ver. 56, &c.: 'The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, she shall eat her children for want of all things secretly in the siege and straitness wherewith thine enemies shall distress thee in thy gates.' And it was fulfilled 600 years after the time of Moses among the Israelites, when Samaria was besieged by the king of Syria, and two women agreed together, the one to give up her son to be boiled and eaten to-day, and the other to deliver up her son to be dressed and eaten to-morrow; and one of them was eaten accordingly (2 Kings vi. 28, 29). It was fulfilled about 900 years after the time of Moses among the Jews, in the siege of Jerusalem before the Babylonish captivity; and Baruch thus expresses it (ii. 1, &c.): 'The Lord hath made good His word which he pronounced against us, to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses, that a man should eat the flesh of his own son, and the flesh of his own daughter;' and Jeremiah thus laments it in his Lamentations (iv. 10): 'The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my people.' And again it was fulfilled about 1500 years after the time of Moses, in the last siege of Jerusalem by Titus.

"6. Great numbers of them were to be destroyed (ver. 62): 'And ye shall be left few in number, whereas ye were as the stars of heaven for multitude.' Now, not to mention any other of the calamities and slaughters which they have undergone, there was in the last siege of Jerusalem by Titus, 'an infinite multitude,' saith Josephus[8], 'who perished by famine;' and he computes that during the whole siege, the number of those who were destroyed by that and by the war, amounted to eleven hundred thousand, the people being assembled from all parts to celebrate the passover. And the same author hath given us an account of 1,240.490 destroyed in Jerusalem and other parts of Judea, besides 99,200 made prisoners, as Basnage[9] has reckoned them up from that historian's account. Indeed, there is not a nation upon earth that hath been exposed to so many massacres and persecutions; their history abounds with them. If God had not given them a promise of a numerous posterity, the whole race would many a time have been extirpated.

"7. They were to be rooted out of their own land (ver. 63): 'And ye shall be plucked from off the land whither thou goest to possess it.' They were, indeed, plucked from off their own land when the ten tribes were carried into captivity by the king of Assyria, and other nations were planted in their stead; and when the two other tribes were carried away captive to Babylon; and when the Romans took away their place and nation; besides other captivities and transportations of the people. Afterwards, when the emperor Adrian had subdued the rebellious Jews, he published an edict[1] forbidding them upon pain of death to set foot in Jerusalem, or even to approach the country round about it. Tertullian and Jerome say[2] that they were prohibited from entering into Judea. From that time to this their country hath been in the possession of foreign lords and masters, few of the Jews dwelling in it, and those only of a low, servile condition. Benjamin of Tudela, in Spain, a celebrated Jew of the twelfth century, travelled into all parts to visit those of his own nation, and to learn an exact state of their affairs; and he hath reported[3] that 'Jerusalem was almost entirely abandoned by the Jews.' He found there not above two hundred persons, who were for the most part dyers of wool, and who every year purchased the privilege of the monopoly of that trade. They lived all together, under David's tower, and made there a very little figure. If Jerusalem had so few Jews in it, the rest of the Holy Land was still more depopulate. He found two of them in one city, twenty in another, most of whom were dyers. In other places there were more persons; but in Upper Galilee, where the nation was in greatest repute after the ruin of Jerusalem, he found hardly any Jews at all. A very accurate and faithful traveller[4] of our own nation, who was himself also in the Holy Land, saith 'that it is, for the most part, now inhabited by Moors and Arabians; those possessing the valleys, and these the mountains. Turks there be few; but many Greeks, with other Christians of all sects and nations, such as impute to the place an adherent holiness. Here be also some Jews, yet inherit they no part of the land, but in their own country do live as aliens.'

"8. But they were not only to be plucked off from their own land, but also to be dis-

[8] Bell. Jud. lib. vi. cap. iii. sect. 3.

[9] Hist. of the Jews, b. i. ch. viii. sect. 19. See also the conclusion of Usher's Annals.

[1] Justin Martyr, Apol., i. p 71. Edit. Thirlbi. Euseb. Eccles. Hist. lib. iv. cap. vi.

[2] Tertull. Apol. cap. xxi. p. 19. Hieron. in Isaiam. cap. vi., in Dan. cap. ix., vol. iii. Edit. Benedict.

[3] See Benjamin's Itin.; and Basnage's Hist. of the Jews, b. vii. c. vii.

[4] Sandys's Travels, b. iii. p. 114.

persed into all nations (ver. 25): 'And thou shalt be removed into all the kingdoms of the earth.' And again (ver. 64): 'And the Lord shall scatter thee among all people, from one end of the earth even unto the other.' Nehemiah (i. 8, 9) confesseth that the words were fulfilled in the Babylonish captivity; but they have more amply been fulfilled since the great dispersion of the Jews by the Romans. What people, indeed, have been scattered so far and wide as they? and where is the nation which is a stranger to them, or to which they are strangers? They swarm in many parts of the East, are spread through most of the countries of Europe and Africa, and there are several families of them in the West Indies. They circulate through all parts where trade and money circulate; and are, as I may say, the brokers of the whole world.

"9. But though they should be so dispersed, yet they should not be totally destroyed, but still subsist as a distinct people; as Moses had before foretold (Lev. xxvi. 44): 'And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them.' The Jewish nation[5], like the bush of Moses, hath been always burning, but is never consumed. And what a marvellous thing is it, that after so many wars, battles, and sieges, after so many fires, famines, and pestilences, after so many rebellions, massacres, and persecutions, after so many years of captivity, slavery, and misery, they are not 'destroyed utterly,' and though scattered among all people, yet subsist as a distinct people by themselves! Where is any thing comparable to this to be found in all the histories, and in all the nations under the sun!

"10. However they should suffer much in their dispersion, they should not rest long in any place (ver. 65): 'And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest.' They have been so far from finding rest, that they have been banished from city to city, from country to country. In many places they have been banished, and recalled, and banished again. We will only just mention their banishments in modern times, and from countries very well known. In the latter end of the thirteenth century they[6] were banished from England by Edward I., and were not permitted to return and settle again till Cromwell's time. In the latter end of the fourteenth century they[7] were banished from France (for the seventh time, says Mezeray,) by Charles VI.; and ever since they have been only tolerated; they have not enjoyed entire liberty, except at Metz, where they have a synagogue. In the latter end of the fifteenth century they were banished from Spain by Ferdinand and Isabella; and according to Mariana there were 170,000 families; or, as some say, 800,000 persons, who left the kingdom: most of them paid dearly to John II. for a refuge in Portugal; but, within a few years were expelled from thence also by his successor, Emanuel. And in our own times, within these few years, they were banished from Prague, by the Queen of Bohemia.

"11. They should be 'oppressed and spoiled evermore;' and their 'houses' and 'vineyards,' their 'oxen' and 'asses' should be taken from them, and they should 'be only oppressed and crushed alway' (ver. 29, &c.). And what frequent seizures have been made of their effects in almost all countries! How often have they been fined and fleeced by almost all governments! How often have they been forced to redeem their lives with what is almost as dear as their lives—their treasure! Instances are innumerable. We will only cite an historian[8] of our own, who says that Henry III. 'always polled the Jews at every low ebb of his fortunes. One Abraham, who was found delinquent, was forced to pay 700 marks for his redemption. Aaron, another Jew, protested that the king had taken from him at times 30,000 marks of silver, besides 200 marks of gold, which he had presented to the queen. And, in the like manner, he used many others of the Jews.' And when they were banished in the reign of Edward I., their estates were confiscated, and immense sums thereby accrued to the crown.

"12. 'Their sons and their daughters should be given to another people' (ver. 32). And in several countries, in Spain and Portugal particularly, their children have been taken from them, by order of the government, to be educated in the Popish religion. The fourth Council of Toledo ordered that all their children should be taken from them, for fear they should partake of their errors, and that they should be shut up in monasteries, to be instructed in the Christian truths[9]. And when they were banished from Portugal, 'the king,' says Mariana[1], 'ordered all their children, under fourteen years of age, to be taken from them, and baptized: a practice not at all justifiable,' adds the historian, 'because none ought to be forced to become Christians, nor children to be taken from their parents.'

[5] Basnage's Hist. of the Jews, book vi. chap. 1. sect. 1.

[6] See Kennet, Echard, and Basnage's Hist. of the Jews, book vii. chap. 19. "On enjoignit aux Juifs pour la septième fois," &c.

[7] See Mezeray, Abrégé Chronol., et Basnage, b. vii. c. 18.

[8] Daniel, in Kennet, vol. i. p. 179.

[9] See Basnage, book vii. c. xiii. sect. 14.

[1] Mariana, book xxvi. c. 6.

"13. 'They should be mad for the sight of their eyes which they should see' (ver. 34). And into what madness, fury, and desperation have they been pushed by the cruel usage, extortions, and oppressions which they have undergone! We will allege only two familiar instances, one from ancient, and one from modern, history. After the destruction of Jerusalem by Titus[2], some of the worst of the Jews took refuge in the castle of Masada, where, being closely besieged by the Romans, they, at the persuasion of Eleazer their leader, first murdered their wives and children; ten men were chosen by lot to slay the rest; this being done, one of the ten was chosen in like manner to kill the other nine, which having executed, he set fire to the place, and then stabbed himself. There were 960 who perished in this miserable manner; and only two women and five boys escaped by hiding themselves in the aqueducts under ground. Such another instance we have in our English history. For[3] in the reign of Richard I., when the people were in arms to make a general massacre of them, 1500 of them seized on the city of York to defend themselves; but being besieged they offered to capitulate, and to ransom their lives with money. The offer being refused, one of them cried in despair, that it was better to die courageously for the Law, than to fall into the hands of the Christians. Every one immediately took his knife, and stabbed his wife and children. The men afterwards retired into the king's palace, which they set on fire, in which they consumed themselves with the palace and furniture.

"14. 'They should serve other gods, wood and stone' (ver. 36); and again (ver. 64), 'They should serve other gods, which neither they nor their fathers had known, even wood and stone.' And is it not too common for the Jews in Popish countries to comply with the idolatrous worship of the Church of Rome, and to bow down to stocks and stones rather than their effects should be seized and confiscated! Here again we must cite the author, who hath most studied, and hath best written, their modern history, and whom we have had occasion to quote several times in this discourse. 'The Spanish and Portugal Inquisitions,' saith he[4], 'reduce them to the dilemma of being hypocrites, or burnt. The numbers of these dissemblers is very considerable; and it ought not to be concluded that there are no Jews in Spain or Portugal, because they are not known: they are so much the more dangerous, for not only being very numerous, but confounded with the ecclesiastics, and entering into all ecclesiastical dignities.' In another place[5] he saith, 'The most surprising thing is, that this religion spreads from generation to generation, and still subsists in the persons of dissemblers in a remote posterity. In vain the great lords of Spain[6] make alliances, change their names, and take ancient scutcheons; they are still known to be of Jewish race, and Jews themselves. The convents of monks and nuns are full of them. Most of the canons, inquisitors, and bishops proceed from this nation. This is enough to make the people and clergy of this country tremble, since such sort of churchmen can only profane the sacraments, and want intention in consecrating the host they adore. In the mean time Orobio, who relates the fact, knew these dissemblers. He was one of them himself, and bent the knee before the Sacrament. Moreover, he brings proof of his assertion, in maintaining that there are in the synagogue of Amsterdam brothers and sisters and near relations to good families of Spain and Portugal; and even Franciscan monks, Dominicans, and Jesuits, who come to do penance, and make amends for the crime they have committed in dissembling.'

"15. 'They should become an astonishment, a proverb, and a by-word among all nations' (ver. 37). And do we not hear and see this prophecy fulfilled almost every day! is not the avarice, usury, and hard-heartedness of a Jew grown proverbial! and are not their persons generally odious among all sorts of people! Mohammedans, heathens, and Christians, however they may disagree in other points, yet generally agree in vilifying, abusing, and persecuting the Jews. In most places where they are tolerated, they are obliged to live in a separate quarter by themselves (as they did here in the Old Jewry), and to wear some badge of distinction. Their very countenances commonly distinguish them from the rest of mankind. They are in all respects treated as if they were of another species. And when a great master of nature would draw the portrait of a Jew, how detestable a character hath he represented in the person of his *Jew of Venice*!'

"16. Finally, 'then plagues shall be wonderful, even great plagues, and of long continuance' (ver. 59). And have not their plagues continued now these 1700 years! Their former captivities were very short in comparison: and Ezekiel and Daniel prophesied in the land of the Chaldeans; but now they have no true prophet to foretel an end of their calamities, they have only false Messiahs to delude them, and aggravate their

[2] Joseph. de Bell. Jud. lib. vii. c. 8, 9.

[3] Basnage, book vii. chap x. sect. 20, who cites Matthew Paris, p. 111, and Polydore Vergil, lib. xiv. p. 248.

[4] Basnage, book vii. chap. xxxiii. sect. 14.

[5] Book vii. chap. xxi. sect. 26.

[6] Limborch, Collat. cum Jud. p. 102.

misfortunes. In their former captivities they had the comfort of being conveyed to the same place; they dwelt together in the land of Goshen, they were carried together to Babylon; but now they are dispersed all over the face of the earth. What nation hath suffered so much, and yet endured so long? What nation hath subsisted as a distinct people in their own country so long as these have done in their dispersion into all countries? And what a standing miracle is thus exhibited to the view and observation of the whole world!

"Here are instances of prophecies—prophecies delivered above 3000 years ago, and yet, as we see, fulfilling in the world at this very time: and what stronger proofs can we desire of the Divine legation of Moses? How these instances may affect others, I know not; but for myself I must acknowledge they not only convince, but amaze and astonish me beyond expression. They are truly, as Moses foretold they would be, 'a sign and a wonder for ever' (ver. 45, 46). 'Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord Thy God, to keep His commandments and His statutes which He commanded thee: and they shall be upon thee for a sign and a wonder, and upon thy seed for ever[7].'"

[7] Bp. Newton on the Prophecies, vol. i. Dissert vii.

SECTION CLXVI.

DEUTERONOMY XXIX. 1. 10—15. 29. XXX. NUMBERS XXXVI. 13.

TITLE.—*The Covenant of accepted repentance added to the Covenant of Sinai. The duty of covenanting with God. The nature of that duty is explained by the union of the word "Lord" with "God." The meaning of the word Covenant in revealed Religion. Three modes of covenanting with God. One only is to be adopted. The last general exhortation of Moses to the People. The future is the secret thing, known to God alone; the present is known to man, for his direction and guidance. The promise of the acceptance of repentance is a part of God's Covenant. The present dispersion of the Jews a pledge of their restoration. Eternal life, or eternal death, the result of the choice of man.*

INTRODUCTION.—We are now brought to a subject which has very seldom been sufficiently considered by students of, or commentators on, the Holy Scriptures: —the Covenant of accepted Repentance. Moses had now completed, one month before his death, that exhortation to the people, in which he placed before them blessings and curses. The blessings were designed for their encouragement, the curses for their warning. But it was then as it is now. The language of the curses which the Almighty denounces against the sins of men is so fearful, so terrible, and the consciousness of infirmity, weakness, and innate tendency to disobedience is so powerful and overwhelming, that the heart of man would sink into utter despair, if he had not some hope given to him, that God, in the midst of his just judgments, would still remember mercy,—that mercy, if sought in truth and sincerity, with the removal of the cause of severity, would not be sought in vain. To meet this feeling of the human heart, God has promised mercy on repentance, if that repentance is demonstrated to be sincere, by im-

ploring God's mercy, not in the mere expression of the hope or desire of the heart, but by seeking for it in that manner which God has ordained and prescribed. Now the Covenant which God made with Israel in Sinai was merely, "Do this, and live: do it not, and die. Do this, and receive blessings: do it not, and receive the curses." The people heard, and trembled. Was there, then, no hope of pardon, none of mercy, none of forgiveness? None was expressly mentioned till the day came, the events of which are related in the present Section. The general exhortations of Moses were ended, and the conclusion of those general exhortations is here recorded, that God commanded the leader of Israel to make another covenant with Israel in the plains of Moab, beside, or in addition to, that which he had previously made with them in Sinai,—and that was the Covenant of accepted Repentance. The promise was made, that if, when the fearful curses he had denounced against them had all fallen upon them in the countries in which they should be scattered, they should repent, and return to God, and obey Him, then the Lord would have mercy upon them, and gather them from among the nations, and restore them to their own land again, and increase their spiritual religion[1]. Before, however, this promise is made to them, Moses is commanded to appeal to all the people, their army, their elders, their magistrates, their whole camp, their children, their wives, the stranger, the servants of all degrees, the present and the absent, to enter into a solemn covenant with God, that He might be their God, and that they might be his people[2]. This solemn covenanting, therefore, took place after the promise on obedience, and the threatening on disobedience, and before the promise that repentance could be accepted; and it presents us with the opportunity of remarking, that as the will of God is thus known from the actions of God, we may justly say that the same solemn covenanting with the same God of Israel is the bounden duty of all, who, believing in the Revelation of Christianity, know well both the promises and the threatenings of their Creator, the weakness of their own hearts, and the certainty of the acceptation of their repentance. Much objection, however, has been made to this opinion. It has been said, that the making of solemn vows, framing solemn covenants, binding the soul by peculiar acts of devotion, or consecrating the spirit by promises of sacred dedication of the thoughts and affections to the God and Judge of all, is a snare and a temptation. To this it may be justly answered, that every prayer we offer is, in one sense, a solemn covenant that if we hope for God's mercy we will obey God's commandments: and, therefore, because prayer is our duty, covenanting with God is our duty. The nature of this duty is implied in the union of the two words which are constantly joined together in the Bible, but which are too often confounded together; these are LORD and GOD. In the Section before us Moses repeatedly unites them, to describe the great and holy Being with whom the soul of man is required to enter into covenant. By the word LORD, then, we mean the Ruler of the soul. By the word GOD, we mean the object of our affections. By the words LORD GOD, we mean, therefore, that the Deity who

[1] Deut. xxxi. 6.

[2] Deut. xxix. 10—15.

created and judges us is the Ruler whom we should love; and by covenanting with the Lord God, we mean that we make our promises of homage to that Ruler of the world who is the proper object of the affections of the heart, and therefore, of the result of affection,—regard and obedience; and all true religion is nothing else but this Covenant. It is necessary, however, to remove the obscurity in the meaning of the word Covenant. The word Covenant, then, as it is used in religious inquiries to describe the mode in which the homage of man is rendered to the Divine Ruler who is the object of his love, together with the manner in which that love has been shown to man, may be defined as an agreement between two parties, who had been separated from each other, to become reunited to each other. A place is assigned for their meeting, and a sanction is fixed upon to cement the agreement, which at once expresses the cause of the reconciliation on the one part, and the results of the breach of the Covenant on the other part. God and man are the two parties, whom sin had separated. God reveals His will to be again the Friend of man; man, the sinner, when knowing that will, has some yearnings left him in the midst of his sin to become reconciled to the Lord God. God promises reconciliation; man promises obedience and love. The mutual observance of the promise is their reunion. The place where the parties meet to promise pardon, and to promise obedience, is the Tabernacle, the Temple, the Church, the Altar, the home where God ordains the offering of the prayer for pardon to be made, and that pardon to be more peculiarly spoken. The one, solemn, holy sanction, to the Covenant in all ages is the institution of sacrifice. Before Christ came the sacrifices were slain in front of the Tabernacle, or of the Temple. When Christ, the true Sacrifice came, those typical sacrifices had no longer any significance, and consequently no acceptance with God. When Christ had returned, the commemoration of His Sacrifice is continued. The sacrifice is the proof of God's love,—the sacrifice is the pledge which cements the union; for it at once expresses the causes of God's becoming reconciled, as the God of His Covenant, to His creature man,—that it is the whole atoning work in the life and death of Christ. The sacrifice expresses also the result of man's breach of the Covenant,—that it must be the endurance of God's anger for ever; and the result of the observance of the Covenant,—that it is repentance, faith, love, and prayer for obedience accepted and blessed for Christ's sake for ever. Such is the Covenant between God and man in all ages. And there are three ways of covenanting with God. One is, the general vow and prayer, independently of the means of grace. The second is, the vowing that which God has not required, such as pilgrimages, penances, and retirement from the world. The third is, to unite the vow and the prayer for grace which God has appointed, and thus to meet the God of the Covenant in the spirit of the Covenant. This last alone is to be adopted as acceptable, because commanded and revealed. We omit the repetition of God's blessings on the observers of the Covenant, and His curses on the transgressors of it, as they are given in this last exhortation of Moses; remarking only his declaration—that the secret, or the hidden things relating to the future history of the transgressions, and consequent punishments, to which he had alluded, belong

to God; the revealed commandments, and promises, and threatenings, and exhortations to the Covenant of Repentance, which he was about to deliver to them, belonged to them, and to their children. He then concludes his exhortation by relating once more the events of the latter days of the Jewish History, such as our own eyes see, in their dispersion, with the promise which still remains to be fulfilled,—that they shall be finally restored to their own land. I believe their present dispersion to be the pledge of their future restoration. I believe that the time must and will come, when the house of Israel shall cease to expect a temporal Messiah only. They were scattered among all nations at the last overthrow of Jerusalem. The promise, therefore, and the prophecy of the final exhortation of Moses cannot have been accomplished in their return from Babylon. The time must come when the remembrance of the unchangeable love of God to their fathers shall be overruled to their conviction,—that an earthly Messiah, who shall give victory to armies, and empire to their chiefs, and wealth to the people, cannot be the worthy objects of a Covenant which was cemented by the blood of Christ; but that the promises of God must refer to higher blessings, and a heavenly state[3]. The clearness of these promises, thus interpreted, is plainly declared[4], and is alluded to by St. Paul[5]. And the exhortation concludes with the solemn appeal to them, that life and death, and good and evil, are set before them; and with the charge, that they choose life, and love the Lord God, the Ruler of their destinies and the true object of their love. And we can only add, that it is with us as it was with Israel. The same exhortation is addressed to us. The wilderness in which Moses spake was a type of this world. The promised land before him was a type of that world beyond the grave. The same covenant—that repentance under the punishments we have deserved will be accepted for the sake of the Sacrifice—is made to us. And the appeal is now made to us,—that eternal life or eternal death is before us; and that we must choose whether God's grace shall be accepted or refused. If we look within, and find that this question is to us a matter of indifference, the symptoms of spiritual death are apparent. The same sun which softens the wax hardens the clay. If the appeals of God to the conscience do not make us love life, they make us love death. If they do not make us embrace the truth, they make us hate it. If they do not save, they condemn. If they do not soften, they harden. If they do not cause within us the beginning of future happiness, they cause within us the beginning of future misery. If they are not life, they are death. If they are not a blessing, they are a curse. At this very moment they constitute our sorrow, or our joy. They speak peace with God, or war with God. They exhibit to us our own character. They reveal to us what we are, as well as what we know. They are our present greatest good, or they are our present most intolerable evil.

[3] Deut. xxx. 1—10. [4] Deut. xxxii. 11—14. [5] Heb. iv. 1—11.

DEUTERONOMY XXIX. 1.

BEFORE CHRIST 1451.

1 These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside [a] the covenant which he made with them in Horeb.

BEFORE CHRIST 1451.

[a] ch. 5. 2, 3.

DEUTERONOMY XXIX. 10—15.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from [b] the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest † enter into covenant with the LORD thy God, and [c] into his oath, which the LORD thy God maketh with thee this day:

13 That he may [d] establish thee to-day for a people unto himself, and *that* he may be unto thee a God, [e] as he hath said unto thee, and [f] as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only [g] do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, [h] and also with *him* that *is* not here with us this day.

[b] See Josh. 9. 21, 23, 27.

† Heb. *pass.*

[c] Neh. 10. 29.

[d] ch. 28. 9.

[e] Exod. 6. 7.

[f] Gen. 17. 7.

[g] Jer. 31. 31, 32, 33. Hebr. 8. 7, 8.

[h] See Acts 2. 39. 1 Cor. 7. 14.

DEUTERONOMY XXIX. 29.

29 The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

DEUTERONOMY XXX.

1 And [i] it shall come to pass, when [k] all these things are come upon thee, the blessing and the curse, which I have set before thee, and [l] thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt [m] return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 [n] That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and [o] gather thee from all the nations, whi-

[i] Lev. 26. 40.

[k] ch. 28.

[l] ch. 4. 29, 30. 1 Kings 8. 47, 48.

[m] Neh. 1. 9. Isai. 55. 7. Lam. 3. 40. Joel 2. 12, 13.

[n] Ps. 106. 45. & 126. 1, 4. Jer. 29. 14. Lam. 3. 22, 32.

[o] Ps. 147. 2. Jer. 32. 37. Ezek. 34. 13. & 36. 24.

BEFORE CHRIST 1451.

ther the LORD thy God hath scattered thee.

4 [p] If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

[p] ch. 28. 64. Neh. 1. 9.

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And [q] the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

[q] ch. 10. 16. Jer. 32. 39. Ezek. 11. 19. & 36. 26.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 [r] And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again [s] rejoice over thee for good, as he rejoiced over thy fathers:

[r] ch. 28. 11.

[s] ch. 28. 63. Jer. 32. 41.

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

BEFORE CHRIST 1451.

11 ¶ For this commandment which I command thee this day, [t] it *is* not hidden from thee, neither *is* it far off.

[t] Isai. 45. 19.

12 [u] It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

[u] Rom. 10. 5, &c.

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, [x] I have set before thee this day life and good, and death and evil;

[x] ver. 1, 19. ch. 11. 26.

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and wor-

BEFORE CHRIST 1451.

ship other gods, and serve them;

[y] ch. 4. 26. & 8. 19.

18 [y] I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

[z] ch. 4. 26. & 31. 28.

19 [z] I call heaven and earth to record this day against you, *that* [a] I have set before you life and death, blessing and cursing: therefore choose life,

[a] ver. 15.

that both thou and thy seed may live:

BEFORE CHRIST 1451.

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy [b] life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

[b] Ps. 27. 1. & 66. 9. John 11. 25.

NUMBERS XXXVI. 13.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel [c] in the plains of Moab by Jordan *near* Jericho.

[c] ch. 26. 3. & 33. 50.

PRAYER.—LET US PRAY, *that the Giver of Revelation, the Creator and Preserver of the world, be the Lord we honour, and the God we love. That we make our solemn covenant with God, praying for grace attendant on the means of grace. That we ever plead with God the merits of the great Sacrifice. And that we choose life before death—the blessing before the curse—and love God now, and rest with God and Christ for ever.*

O THOU, the infinite, the omnipotent, the omnipresent God, Creator and Preserver of the world, who hast been graciously pleased to reveal Thyself to man as the self-existent and eternal Jehovah, the Lord and God of the souls of men; look down, we beseech Thee, in pity and compassion upon us Thy sinful and unworthy servants. We confess with shame, and confusion of face, that other lords beside Thee have had dominion over us; and that other gods have been loved before Thee. O be Thou henceforth and for ever our only Lord God. May no rival to Thy glory govern the thoughts of our minds, or the affections of our hearts. May no object on earth, or in heaven, be dearer to our souls than the God who hath loved us, and given His only Son to be the perfect and sufficient Sacrifice for our sin, our example of life, our Redeemer, and our Intercessor at the throne of our Father which is in heaven. We thank Thee, O Lord our God, for the condescension which has invited, and commanded, and enabled us to enter into covenant with Thee. We humbly praise and bless Thy glorious name, that we, who are but vile dust and miserable sinners, should be graciously permitted to make a covenant with the King of kings and Lord of lords. We thank Thee for the means of grace; and we pray Thee so to pour out upon our hearts the influences of Thy Holy Spirit, that our Sabbaths and our Sacraments, our study of Thy Scriptures, our listening to the preaching of the truth of Thy Gospel, the meditations within our hearts upon the sinfulness

of our fallen nature, and the contemplations of our souls upon Thy mercy and Thy love, be all made to us the seals of the Covenant between us on earth and Thee, our God, in heaven. More especially do we render unto thee our humble and hearty thanks for the redemption of the world by the death and passion of our Saviour Christ, both God and man. For the sake of the same Jesus Christ our Lord, grant us true repentance, and Thy Holy Spirit. Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time have grievously committed by thought, word, and deed, against Thy Divine Majesty. We do earnestly repent, and are heartily sorry for these our misdoings. The remembrance of them is grievous unto us, the burthen of them is intolerable. Have mercy upon us; for Thy Son our Lord Jesus Christ's sake, forgive us all that is past. We pray that we be enabled to present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee. Give us the desire to follow the example, as well as to believe and trust in the Sacrifice, of Thy Son our Lord; that our hope in His death be not presumption, nor our faith in His atonement the source of that worst of sins—continuance in sin, that grace may abound. As thou didst set before Thy people Israel the blessing and the curse, the life and the death of the souls to which Thy word was spoken—the souls with which Thy Covenant was made—so hast Thou been pleased to set before us the promise of a better blessing in a better country—the true Canaan of rest; and the threatening of a worse curse than the miseries of this present life. Ever may we remember the word which Thou hast spoken,—That if they who broke the Covenant which Thou didst make with Thy servant Moses died without mercy, of how much sorer punishment shall he be thought worthy who hath despised the Covenant which is sealed to us by the blood of Christ! Now, even now, may we love the Lord God the Creator for His providence and care over us in this day of our pilgrimage. Now, even now, may we love the Lord God the Saviour for His mercy in redemption. Now, even now, may we love the Lord God the Sanctifier, who makes us fit and prepared for the heaven which the Creator hath promised, and the Saviour hath purchased, and of which the Holy Spirit gives the possession. O God the Father, the Son, and the Holy Ghost, be Thou our God, our portion, and our life for ever. We ask all in the name and for the sake of Him, who, when on earth, as our Teacher, instructed us when we pray, to say,

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE, *On the interpretation of "The secret things that belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."* Deut. xxix. 29.

If we set aside some wild fancies of the Rabbins respecting the meaning of this text, we shall find that the probable interpretations are reducible to two:

First, bearing in mind that, in this chapter, and in the three preceding ones, Moses had been telling the people what special judgments would befal them and their children if they should be guilty of disobedience and apostasy, —judgments which Moses could not have foretold without the gift of prophecy,—we shall see that the Hebrew will admit of a rendering which has not only the sanction of some of the most eminent expositors, both Jewish and Christian, but which commends itself to every reader by its fitness, and by its complete consistency with the context. "These secrets of the Lord our God are made known unto us and to our children, that we and they may be persuaded to observe the covenant for ever." With a full view before him of the revealed counsels of Jehovah respecting the future fate and fortunes of the chosen people, Moses ex-

horts them to obedience, in a posture of mind similar to that in which St. Paul admonished the Corinthian converts:—"Knowing therefore the terror of the Lord, we persuade men" (2 Cor. v. 11). The Apostle, like the Prophet, had been recounting some of "the secret things of God" (iv. 13—18; v. 1—9); and, concluding his prophetic declarations with this solemn appeal, "We must all appear before the judgment seat of Christ," he adds the words I have cited above, which I cannot help thinking were suggested to him by the very words of Moses in the text before us, to which (if the interpretation I now put forward be correct) they are strictly parallel. I find that Grotius (in loc.) takes nearly the same view of Deut. xxix. 29:—"Quæ antea penes se retinuerat Deus, illa nobis patefecit, ut habeamus normam, ad quam componeremus vitam." Cajetan (in Corn. à Lapide) interprets thus:—Hæc flagella futura, prævisa et decreta a Deo, sunt inter occulta Dei judicia, quæ tamen nobis manifestavit, ut eorum metu legem ejus faciamus. "These secrets are revealed to us; and, as they are written in a durable record, they are given, עַד־עוֹלָם, 'for ever,' so that our children, to the latest generation, will never want motives to obedience." Onkelos, a high authority, removes the objection, cited below from Calvin, and renders, "The secrets of the Lord our God are revealed to us." The LXX. manifestly regard הַנִּגְלֹת and הַנִּסְתָּרֹת as placed in opposition to each other; *τὰ κρυπτὰ——τὰ δὲ φανερά.*

Secondly, other commentators interpret the passage as our Translators have done, who seem to have taken the same view of it that was maintained by Calvin, who says, Mihi dubium non est, hic per antithesin conferri patefactam in Lege doctrinam cum occulto et incomprehensibili Dei consilio, de quo scisciari fas non est. Quare (meo judicio) copula [וְ] vice adversativæ particulæ capitur, acsi dictum esset, 'Deus quidem apud se continet secreta quæ scire nostra nihil interest, neque enim expedit, et quæ sensum nostrum transcendunt: at hæc quæ nobis promulgavit, ad nos et filios nostros pertinent.' Locus insignis, et observatu apprime dignus, quo tam audacia et nimia curiositas damnatur, quam excitantur piæ animæ ad discendi studium . . . Priore igitur membro breviter castigat Moses et cohibet illam temeritatem, quæ transilit metas divinitus fixas. Altero autem hortatur ad amplexandam Legis doctrinam, in qua nobis exposita est Dei voluntas, acsi coram nobiscum loqueretur.

SECTION CLXVII.

NUMBERS XXVII. 12—14. DEUTERONOMY XXXI. 1—6. NUMBERS XXVII. 15, TO THE END. DEUTERONOMY XXXI. 9—13. 24—29. XXXI. 14, 15. XXXI. 7, 8.

TITLE.—*The Lord God of the Old Testament is the Jesus Christ of the New Testament. The will of God is known by the actions and laws of God. It is the will of God that all to whom the knowledge of Revelation is granted should die at peace with God, and be happy with Him in their immortality. That there should be a constant succession of spiritual teachers, and political rulers. That the Holy Scriptures be read and studied by all, of all ranks. And that every political society be also one religious society. The knowledge of the will of God is the best guide to modern theological controversialists.*

INTRODUCTION.—Though I have been most anxious in these Sections to avoid any allusion to the controversies which, prevailing among us, constitute the weakness of Christianity, and the triumph of infidelity, the present Section suggests so many reflections which are applicable to our existing divisions, that I shall not hesitate to submit them to all those of my readers who desire to know the will of God, as it was once revealed, upon the subjects which alienate us from each other. Two propositions will, I think, be received by all who believe

in the Divinity of Christ, and accept the Scriptures as a Divine Revelation. One is, that every law, and therefore every law of God, continues so long as the causes of its enactment continue. The second is, that the Lord Jesus Christ, the Divine Head of the Church since the fall of Jerusalem, was the Lord God of Israel, the Divine Head of the Church before the fall of Jerusalem. Such as the Father is, such is the Son; eternal in His duration, unchangeable in His will, and, therefore, unchangeable in the spirit, though not in the letter, of His laws. But the will of God is known only by the actions and words of God, which declare His law; and if we can discover the reasons and the causes for which a law has been once given, we may be assured that the one unchangeable Divine Head of the Church informs us of His unchangeable will, as to the obedience required to the spirit of that law. The lamb, for instance, was commanded to be offered to God in sacrifice. For reasons which do not require to be detailed, we believe that we are no longer commanded to offer one lamb to God every morning and evening, or two lambs on the Sabbath day, or one at the one great season of the Passover. The letter of the law of sacrifice, therefore, may be said to be done away. It is not, however, probable that any Christian will deny that the spirit of that law still continues. It is not probable that any Christian will deny that every morning, and every evening, he is required by the will of God to offer his prayers to God in the name of the great Sacrifice, or to approach Him in the same name on the Lord's day, or to commemorate more peculiarly at the great season of Easter the passion, and death, and resurrection of the Lamb of God. The sacrifice of the lamb was the command of God. The morning, and evening, and Lord's day, and Easter commemoration of that sacrifice we believe to be the will of God. The commanded action, and the written law, are unitedly sufficient to assure us of God's will. We apply the same mode of reasoning to the actions and law of God, recorded in this Section. It begins with the command of God to His servant Moses, that he should go up to mount Abarim, and thence survey the land of Canaan; and then be gathered to his people, to be reunited to the spirits of his fathers, and to the spirit of his brother Aaron. We are not thus commanded to ascend to any particular spot to die there; but we may be assured that it is the will of God that the Christian should be always ready to die, and always prepared to contemplate with delight and joy the promises which reveal the glories of the true Promised Land, and always be ready to meet again, with hope and peace, the spirits of his kindred and friends who have departed this life in the faith and fear of God[1]. The Section then goes on to the exhortation of Moses to his people,—that because the Lord their God should be the defender and the leader of Israel in their approaching warfare with the nations of Canaan, and would destroy them as He had destroyed the Amorites, therefore they were to persevere till they had conquered; they were to be strong and of good courage; for the Lord their Ruler would neither fail them nor forsake them. This was the law of God. We are not commanded to go up to fight with the weapons of carnal warfare; but

[1] Numb. xxvii. 12—14.

no Christian will deny that the spirit of the Law, that is, that the will of God is,—that we remember the mercies of God, the fulfilment of His promises, and the exhortation to perseverance, and to go on against the spiritual enemies of the soul with strength and courage, putting on the whole armour of God, being assured that the providence and grace of God will neither fail us nor forsake us [2]. We apply the same reasoning to the third part of the Section. Moses, being willing and ready to die, prays to the God who had commissioned him to his high office, to appoint a successor. The prayer is answered. Moses is commanded to take Joshua, who had proved his fitness for the office, to lay his hand upon him, to appeal to the congregation, to give him a charge, to obtain the sanction of the high priest, who, according to his office, should pray for the grace of God to direct him in the government of the people [3]. We have no express command that the same ceremonial should be observed at present to uphold the succession of magistrates, priests, or rulers; but we may justly infer from this law of God in the olden time, that it is according to the will of God, when one magistrate, prince, or sovereign, even now succeeds to another, that fitness for the office, the approbation of the people, a public ceremonial, the sanction of the senatorial or sacerdotal advisers, with public prayer for the prosperity of the community, and for the due discharge of his duties by the prince, should be all united in the inauguration of a ruler to his government of a Church or nation; and that there should be a constant succession, for the sake of the general good, of spiritual teachers and political rulers. So far, we may say, there would be little controversy among those who believe that the will of God is to be ascertained from the actions and laws of God. The two next portions of the Section, however, touch more immediately upon the controversies which prevail among us. The fourth portion relates the command and Law of God, that the whole of the Pentateuch, the whole of the revealed and written Law of God, should be read every seventh year before all the people, men, women, children, and strangers; that all individuals, whether high or low, rich or poor, should be made acquainted with the whole Law of God, and fear God, and observe all the precepts, statutes, and ordinances of the revealed will of God, so far as that will was made known. But the God of the Jew is the God of the Christian. The Lord God of Moses is the Christ of the Christian. The same Holy Spirit, which was given by the Lord God of Moses to grant the five books of Moses to the Jewish Church, is given by the Lord Jesus Christ to grant the New Testament to the Christian Church. But the New Testament, being the completion of Revelation, is of equal, or rather of greater, value to the Christian, than the books of Moses were to the Jew. And if it was the will of God that the free, unrestricted, universal use, reading, hearing, and studying of the ancient Law was required of all classes, from the prince to the servant, in the olden time, then we infer that it is the will of God that it be the bounden duty of all classes of Christians, from the prince to the peasant, to possess, to enjoy, and to use the free, unrestricted, universal reading, hearing, and studying

[2] Deut. xxxi. 1—7.

[3] Numb. xxvii. 15—23.

of the more modern and completed Scriptures. We infer, therefore, that that Church is right which not only directs and commands its people thus to value and to honour the revealed Scriptures; but that that Church, that priesthood, that priest, that teacher is wrong, who, on any pretence whatever, abridges, restricts, or withholds the unlimited use of the inspired Volume. We infer that the Church of Rome, and all who symbolize with it in this manner, have not rightly learnt the will of God from the actions and law of the Lord God, the Lord Jesus Christ, the one Head of the Universal Church in all ages, when they presume to withhold the blessing which has been sent down from heaven for the common use of the souls, as the air and light are granted for the common use of the bodies, of men[4]. And, as the fourth portion of this Section thus convicts the Church of Rome of the deep sin of misinterpreting the will of God; so does the next portion convict of great and grievous error those opinionists who proceed to the opposite extreme from Rome. Two words have been of late years much used in the controversies which have prevailed among Christians —CHURCH and STATE; and these two terms are spoken of as if they signified two powers, within one territory, antagonistical to each other. Let us learn from the Word of God, and from the actions and Law of God, what is the will of God as to the identity of religion with Government, and of Government with religion, in every nation. The Law of God, then, was not given to the people of Israel as a Church, independent of the State; nor to a State, independent of a Church. All the laws which the Lord God, or which Christ, gave to the people, were spoken to them as to one society. That society was both political and religious. There was no possibility of separating religion from politics, or politics from religion. Their political duties were a portion of their religion. Their religious duties were a part of their politics. Their citizenship was a double relation to God and their nation, founded upon one Law, which bound them in one brotherhood. The terms,—the Church, the State, the People, the Nation, Israel, the Twelve Tribes, were merely different designations of the one society with which God had made a covenant that He would be their God, and that they should be His people. If we settled our modern controversies on the principle that the will of God, the will of Christ, is to be inferred from the commands, the actions, and the written Law of God, we should certainly come to the conclusion that this is the will of God,—that, as the nation of Israel was regarded as one political and religious society, so also every nation under the completed Revelation should endeavour and pray to become one united Christian political and religious society, bound together by one Divine Law—the Law of Christ. The command of the Lord God of Moses is the command of Jesus Christ to the Christian. I will learn the will of Christ from the commands of Christ. Guided by the revealed written Word, I learn this to be the will of Jesus Christ,—that He will have all the world to acknowledge and confess Him to be their Guide through the wilderness, and their Leader to heaven. But be the prophecies which declare the universal dominion of the God of Israel fulfilled when they may, the

[4] Deut. xxxi. 9—13. 24—27.

world will be divided into its separate independent kingdoms: and, as the Law of Moses made the Jewish nation not a mere collection of isolated religious congregations, taught and presided over by their several isolated instructors, with clashing opinions, and various modes of worship, but one united society of brotherly worshippers of the God of their nation; so will it be when the same God of Israel, the Lord Jesus Christ, rules over every nation. They will preserve their nationality, independently of each other, while they each severally form one, separate, national, political, religious people. And as the Universal Church of the Jews was governed by the Lord God, so will the future Universal Church be governed by the same Lord God, Jesus Christ. I believe that the will of God, thus collected and inferred from the actions and Law of God, given at sundry times, and in divers manners, is the best guide to all our modern controversialists. The will of God, thus inferred from the law of God, or of Christ, will teach the Christian to worship God, if by any means it be possible, with his own nation and people, as the one society in which God's Providence has placed him. The will of God, as I infer that will from His actions, commandments, and Laws, tells me, at least, not to seek any foreign communion, which abhors the worship of my people and nation; not to seek for a sect, or party, or association of any kind, which is separated from the one religious and political society which constitutes the Christian people, and Christian nation. With us the Christian believer in Jesus Christ may thus rightly and safely worship with his own religious, free, truth-loving, Scriptural Church and nation. I judge not others. I speak only of my own conclusions from the study of the conduct of the God of the revealed Scriptures. I rejoice that I can worship with my own people in its National Church. If I did not worship God there, I must worship God in the wilderness: for neither the foreigner, nor the separatist, seems to me to have understood the will of the Almighty so thoroughly as the Scripture-loving masters of Israel in our own National Church. May our dear land be the Israel of modern days; the spiritual leaven, to leaven the mass of the world!

NUMBERS XXVII. 12—14.

BEFORE CHRIST 1452.

12 ¶ And the LORD said unto Moses, [a] Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also [b] shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye [c] rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the [d] water of Meribah in Kadesh in the wilderness of Zin.

BEFORE CHRIST 1452.

[a] ch. 33 47. Deut. 3. 27. & 32. 49. & 34. 1.

[b] ch. 20. 24, 28. & 31. 2. Deut. 10. 6.

[c] ch. 20. 12, 24. Deut. 1. 37. & 32. 51. Ps. 106. 32.

[d] Exod. 17. 7.

DEUTERONOMY XXXI. 1—6.

BEFORE CHRIST 1451.

1 And Moses went and spake these words unto all Israel.

2 And he said unto them, I [c] *am* an hundred and twenty years old this day; I can no more [f] go out and come in: also the LORD hath said unto me, [g] Thou shalt not go over this Jordan.

3 The LORD thy God, [h] he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, [i] as the LORD hath said.

4 [k] And the LORD shall do unto them [l] as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And [m] the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 [n] Be strong and of a good courage, [o] fear not, nor be afraid of them: for the LORD thy God, [p] he *it is* that doth go with thee; [q] he will not fail thee, nor forsake thee.

BEFORE CHRIST 1451.

[k] ch. 3. 21. [l] Numb. 21. 24. 33.

[m] ch. 7. 2.

[n] Josh. 10. 25. 1 Chron. 22. 13. [o] ch. 1. 29. & 7. 18. [p] ch. 20. 4.

[q] Josh. 1. 5. Heb. 13. 5.

[c] Exod. 7. 7. ch. 34. 7. [f] Numb. 27. 17. 1 Kings 3. 7. [g] Numb. 20. 12. & 27. 13. ch. 3. 27. [h] ch. 9. 3. [i] Numb. 27. 21. ch. 3. 28.

NUMBERS XXVII. 15, TO THE END.

1452.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, [r] the God of the spirits of all flesh, set a man over the congregation,

17 [s] Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not [t] as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man [u] in whom *is* the spirit, and [w] lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and [x] give him a charge in their sight.

20 And [y] thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel [z] may be obedient.

21 [a] And he shall stand before Eleazar the priest, who shall ask *counsel* for him [b] after the judgment of Urim before the LORD: [c] at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar

1452.

[x] Deut. 31. 7.

[y] See ch. 11. 17, 25. 1 Sam. 10. 6, 9 2 Kings 2. 15. [z] Josh. 1. 16, 17. [a] See Josh 9. 14. Judg. 1. 1. & 20. 18, 23, 26. 1 Sam. 23. 9. & 30. 7. [b] Exod. 28. 30. [c] Josh. 9. 14. 1 Sam. 22 10, 13, 15.

[r] ch. 16. 22. Heb. 12. 9. [s] Deut. 31. 2. 1 Sam. 8. 20. & 18. 13. 2 Chron. 1. 10. [t] 1 Kings 22. 17. Zech. 10. 2. Matt. 9. 36. Mark 6. 34. [u] Gen. 41. 38. Judg. 3. 10. & 11. 29. 1 Sam. 16. 13, 18. [w] Deut. 34. 9.

BEFORE CHRIST 1452.

the priest, and before all the congregation:

23 And he laid his hands upon him, [d] and gave him a charge, as the LORD commanded by the hand of Moses.

[d] Deut. 3. 28. & 31. 7.

DEUTERONOMY XXXI. 9—13.

Personal history of Moses concluded. His death announced.

1451.

9 ¶ And Moses wrote this law, [e] and delivered it unto the priests the sons of Levi [5], [f] which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the [g] year of release, [h] in the feast of tabernacles,

11 When all Israel is come to [i] appear before the LORD thy God in the place which he shall choose, [k] thou shalt read this law before all Israel in their hearing.

12 [l] Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, [m] which have not known *any thing*, [n] may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

[e] ver. 25. ch. 17. 18.
[f] Numb. 4. 15. Josh. 3. 3. 1 Chron. 15. 12, 15.
[g] ch. 15. 1.
[h] Lev. 23. 34.
[i] ch. 16. 16.
[k] Josh. 8. 34, 35. 2 Kings 23. 2. Neh. 8. 1, 2, 3, &c.
[l] ch. 4. 10.
[m] ch. 11. 2.
[n] Ps. 78. 6, 7.

DEUTERONOMY XXXI. 24—29.

24 ¶ And it came to pass, when Moses had made an end of [o] writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, [p] and put it in the side of the ark of the covenant of the LORD your God, that it may be there [q] for a witness against thee.

27 [r] For I know thy rebellion, and thy [s] stiff neck: behold, while I am yet alive with you this day,

[o] ver. 9.
[p] See 2 Kings 22. 8.
[q] ver. 19.
[r] ch. 9. 24. & 32. 20.
[s] Exod. 32. 9. ch. 9. 6.

[5] The arrangement of this part of the narrative is very difficult. We read of two charges to Joshua, and two charges to the people. We read likewise of the delivery of a copy of the law to the priests, and of another to the Levites. Whether these charges were given at the same time; or whether two copies of the law were delivered, one to be deposited in the ark, the other to be copied by the people, is uncertain. It is supposed that some few passages at the end of Deuteronomy have been added by a later writer, either Samuel, or Ezra, or one of the Prophets. This would account for the apparent repetition.

BEFORE CHRIST 1451.

ye have been rebellious against the LORD; and how much more after my death?

28 ¶ Gather unto me all the elders of your tribes, and your officers, that I may speak these [t] words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly [u] corrupt *yourselves*, and turn aside from the way which I have commanded you; and [x] evil will befall you [y] in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

[t] ch. 30. 19. & 32. 1.

BEFORE CHRIST 1451.

[u] ch 32. 5. Judg. 2. 19. Hos. 9. 9.
[x] ch. 28. 15.
[y] Gen. 49. 1. ch. 4. 30.

DEUTERONOMY XXXI. 14, 15.

[14 ¶ And the LORD said unto Moses, [z] Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that [a] I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And [b] the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

[z] Numb. 27. 13. ch. 34. 5.

[a] ver. 23. Numb 27. 19.

[b] Exod. 33. 9.

DEUTERONOMY XXXI. 7, 8.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, [c] Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, [d] he *it is* that doth go before thee; [e] he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.]

[c] ver. 23. ch. 1. 38. & 3. 28. Josh. 1. 6.

[d] Exod. 13. 21, 22. & 33. 14. ch. 9. 3.

[e] Josh. 1. 5, 9. 1 Chron. 28. 20.

PRAYER.—LET US PRAY, *that we become daily more and more prepared to die, and that we find comfort and peace in the prospect of death by remembering the promises of the blessings of the Christian immortality. That we persevere in our resistance to all evil, relying on the Providence and grace of God. That the Spirit of God rest upon us. That we rise above the controversies of the day, and value the revealed will of God above all worldly treasure. That we worship God with our nation and people, in the Catholic Communion of the national Church, and not with the foreigner, the sectarian, or the separatist.*

O LORD of life and death, who didst command Thy servant Moses, when the days of his appointed labours in Thy service were ended, to go up to the mountain, and survey the Promised Land, and to die upon the mountain, when

he had so gazed upon the inheritance of the people of God; grant the same grace, we beseech Thee, to us Thine unworthy servants, who are still wandering in the wilderness of the present world, and expecting the summons of Thy good Providence to the world of spirits. We know, we feel, that we must also die. The warning is within us. The voice of our ever increasing infirmity tells us that the day is approaching when the dust of the body shall return to the dust of the earth, and the soul, which at this moment thinks of the past, the present, and the future, which remembers its sins with repentance and with sorrow, and which now, even now, believes with stedfast faith and lively hope in the Lord and Saviour of the souls of men, shall be separated from the body, and live in its new state with Thee. O prepare us for the hour of that death. Save us from presumption. Save us from despair. Open the eyes of our minds, that we may gaze with delight and peace upon the promises which Thou hast given in Thy Holy Word to all those who know the plague of their own hearts, and humbly pray, that, for the sake of Jesus Christ their Lord, they may be made partakers of the rest which remaineth for the people of God. Hear, O hear, Thou God and Father of our Lord Jesus Christ. Hear the prayer of the intercession which was offered to Thee by the Son of Thy love, when this earth was honoured and blessed by His presence in the flesh: "Father, I will that they whom Thou hast given me be with me where I am, that they may behold my glory." We desire to depart, and to be present with Christ in heaven; which is far better than all the honours, the riches, and the portion of this present life. Give us the comfort which descends from the Spirit of God alone. Give us that peace within,—that calm, serene, and holy peace with God,—which calls to mind the precious promises that Thou wilt never fail to succour those who in the feebleness of their frame, and in the faintings of death, call upon Thee; and that Thou wilt never forsake the believer who in the valley of the shadow of death leans upon Thy faithfulness for the earnest of heaven, and the strength of his soul. We have no hope, no confidence in life or in death, but in Thy free and undeserved mercy. And because Thy Providence is still prolonging our days upon earth, and because we are still surrounded with the temptations of the world, enable us by Thy aid and strength imparted to persevere against all evil, to be of good courage, and to fear not, nor to be afraid that Thou who hast commanded us to fight the battle against the sins of the soul, and who hast commanded us never to faint, nor to be weary, but to put on the whole armour of God, that we be able to fight the good fight of faith, will still enable us to conquer the enemies of the God of Israel, till the power of Satan is trodden under foot, and we shall be more than conquerors through Him who hath loved us. May the Spirit of the Lord rest upon us! As we know the charge Thou hast given to us, may we observe and do it! And because we are surrounded not only with temptations to break Thy Law, and to wander from the King's high way of holiness and love, but are surrounded also with the variety of controversies, the oppositions of Christian to Christian, and with many contending and discordant divisions, sects, and parties, which disturb our peace, and darken the clearness of the glory of God; so be with us, we pray Thee, that we make Thy Holy Word our guide and our rule, that we learn the will of God from the Scriptures of God. Spirit of the living God, which didst inspire the minds, and direct the hands, of Thy servants the Prophets, the Apostles, and the Evangelists, to write the words of eternal truth, O omnipresent, heart-searching Spirit of God, be with us when we read Thy Word, and guide us into all Truth. Above all worldly treasure may we value that Truth, and rejoice in its guidance, and its comfort. And because we learn Thy will from Thy Law, and because we

know and are certain from that Law, that Thou didst command Thy people to honour Thee as one united society, family, and people; so we believe it to be Thy holy will that we, as one people, society, and family, should be united in the love of the worship of God. We praise and bless Thy holy name that we can worship Thee in the Church of the nation to which we belong. We thank Thee for the public law which gives the Scriptures to the people, which honours Christ the Lord, and teaches the whole truth of Thy Revelation to all ranks and classes among us. Preserve us, we pray Thee, from the wandering which desires the communion in which other mediators than the Lord Jesus Christ are honoured. Keep far from us the restlessness which drives us from the communion with our people. May no love of novelty withdraw us from the paths of our duty. May no excitement of mind be mistaken for the discovery of truth. In peace and love, and hope and patience, may we walk in Thy faith and fear through life and death, rejoicing in the worship which is founded on Thy Holy Word. Give our rulers grace to preserve what is worthy, to change what is useless, to uphold what is good, and true, and useful, and well-pleasing in Thy sight, O Lord. So be with us in life and in death. Guide us here with Thy counsel in our public service and worship, and guide us in our private communion with Thee, that the words of our mouth, and the meditations of our heart, be always acceptable in Thy sight; and after this life is ended, receive us to Thy glory to possess Thy best promises for ever. We ask all in the name and for the sake of Him who hath taught us when we pray to say,

Our Father, &c.

The grace of our Lord, &c.

SECTION CLXVIII.

DEUTERONOMY XXXI. 16—21. 23. 22 AND 30. XXXII. 1—14.

TITLE.—*The remedy of moral evil is more plainly revealed than its origin and cause. The existence of evil is the proof of man's immortality, and of his continued progression in that immortality. The future is ever present with God, and the world is governed on one plan. Moses is commanded to write an ode, which should be a history of the past, a warning, a witness, and a prophetic description of the future conduct and condition of the People. The commerce, the influence, the language, and the religion of England, are beginning to leaven the world with the desire and the resolution to obtain better governments, and a purer faith, than they have possessed under their ancient despotisms, absolutisms, and superstitions.*

INTRODUCTION.—If God could prevent evil, and would not, where is His benevolence? If God wished to prevent evil, and could not, where is His power? are the two questions which have ever been either scornfully asked by the sceptic and the unbeliever, or humbly and reverently asked by the thoughtful and perplexed believer. And these questions never can be, and never have been so answered, as to satisfy the human mind. If, after all the deep and beautiful

reasonings and speculations of the various metaphysical and philosophical writers who have endeavoured to solve the difficulties arising from the permission of the wrong choices of happiness, the unavoidable calamities, the profound ignorance, the contending errors, the tendencies to the injurious, and all other sources of sorrow that abound among us, the heart of the reflecting observer still sinks within him at the contemplation of so much that pains him; the unbeliever in Revelation has no power at all to answer such questions. With him the world is one great maze, and all without a plan. The believer in Revelation has many answers which content him, though they do not so remove all his difficulties, as to give him that perfect pleasure which he hopes to enjoy from clearer views, and stronger proofs, in a future state of existence. Because he trusts God's Providence implicitly, where he can only trace it partially, he will answer,—that evil is permitted in all its various forms, that greater good may befal mankind, than if that evil had not been permitted; he looks on the present life with the light which beams on him from the invisible world; and so walking by the faith which believes the truth of Revelation rather than by the sight of his own limited experience, he answers, that what he knows not now, he shall know hereafter. He answers that, judging from his own limited experience, he has repeatedly found that his understanding has solved many spiritual and moral difficulties which he once deemed to be inexplicable; and he believes that in the continued progress which the human soul must make under the guidance of that Holy Spirit which will give him as much knowledge as is necessary to his happiness in a future state, as He has given as much knowledge as is necessary for his guidance in the present state, he shall gradually be enabled to comprehend more and more of the wisdom of Providence which first created man, and which still preserves him; and being thus convinced, he never permits the afflictions which seem at first sight to be inconsistent with God's benevolence to make him doubt God's power to remove them; and he never permits the non-exercise of God's power to remove them to make him doubt, or distrust, God's benevolence. He perceives that moral evil does certainly exist within him and around him. He believes that the cause and origin of that evil related in Revelation, is a partial though sufficient account of its beginning among men; and its origin on earth, while the remedy of all the inward and all the outward spiritual and moral calamities which torment and disturb mankind are plainly and fully developed in the Revelation which connects the present life with the life to come. And because he is convinced that evil began among mankind from the connexion between the state which is now invisible to the senses and the present life; and because, also, the remedy of that evil is given also from the same invisible state; therefore he concludes that the very obscurities and difficulties which arise from the seemingly clashing attributes of God's benevolence and God's power, are the proofs at once both of his immortality after death, and of his continual improvement in the knowledge, apprehension, and enjoyment of still greater Revelations from God after the death of the body, as the employment of that immortality. The Section before us confirms the truth of all these most satisfactory anticipations. It contains

the discovery of the one plan, which, indeed, has been often mentioned, and which is familiarly known to every believer in Christianity. The only way in which, as we have said, we can now answer the perplexities respecting the benevolence and the power of God is, by believing that more good will result to the human race from the permission than from the non-permission of moral and physical evil. This conclusion, however, involves the conviction that such a result was known from the beginning, and therefore that such a result was the object of the permission of evil; and therefore, also, that the events which with man follow the present, and are called by him the future, were and are known to the Deity, not as the future, but as a part of His ever-present. Hence it is that the prophecies which abound in Revelation are only a communication from the invisible world of a part of that knowledge of God which with Him is the present, though with man it is the future; and, therefore, "no prophecy is of private interpretation[1];" that is, no prophecy is to be separated from the general mass of that knowledge which communicates to man at sundry times, and in divers manners, the appointed developments of parts of that one great plan by which the God of Creation, Revelation, Grace, and Nature, rules and governs the world. In the Section before us we read that Moses is commanded to bring his divine legation to a close by writing an ode which thus developes the chief portion of the plan on which the world is governed, and which we shall now consider, and which then relates the future condition of the people in the Holy Land, with the promise that the Gentile nations should again, as we now see they do, form a part of the Universal Church, the inheritance of God, as we shall consider in the next Section. It begins with the general prediction that Israel, after the death of Moses, would corrupt themselves, and break the Covenant which God made with them, and be visited with so many and great calamities, that they shall say, as they did in their first captivity, and as they will again say at the end of their present dispersion, "Are not these evils come upon us, because our God is not among us[2]?" It then proceeds with the command to Moses to write an Ode or Song, which the people should learn; and this Song was to relate their election and their history, the mercies they should receive, the sins they should commit, the punishments they should incur, and the final reunion of the Gentiles with the Jews as one people, after the wonderful prophecies in this Ode had been all completed. It is a summary of the prophetical history of the world. It explains the whole theory of the government of God. And it ends, as we shall see in the next Section, with declaring the more general happiness of the world, as the result of God's power accomplishing the objects of God's benevolence, and thus overruling evil to the production of the greater good. The Song of Moses, therefore, was to be written, and learnt, and remembered, both by the literal Israel and by us, the spiritual Israel, as the warning that God knows, sees, and punishes, and rewards, and as a witness and proof, not only that He can, but that He ever has seen, and does see, and know, and punish or reward, the actions and the conduct both of indi-

[1] 2 Pet. i. 20.

[2] Deut. xxxi. 16, 17.

viduals and of the Church[3]. After, as we may believe, another charge to Joshua, the Song was written on the same day, and given to the people. It was spoken to all. There is no concealment, no priestcraft, no keeping back, in a wicked reserve, from all the people in the true religion of God, any doctrine, or truth, or threatening, in which the common mass is interested. "Give ear, O ye heavens," it begins, let the inhabitants of the invisible state, who learn the wisdom of the common God of the Church by His conduct to the Church[4]: "and I will speak," and let all the inhabitants of the earth in all ages to come hear the words I utter, the doctrine, the expressive truths, which shall not be delivered in the terrors of Sinai, but which shall drop upon the hearts of all to whom they come as the meditation and nourishment of the soul that ponders them. The Ode then proceeds to relate the unchangeableness of God, as "the Rock" on which the Universal Church should be built, the sins of the people, and the expostulation of God for their folly[5]. This ends the sixth verse. The tenth goes on to relate the mercies of God to the people. But the passage from the seventh to the ninth verse is that to which I have principally referred as the key to all history. We are there assured that the division of the earth among the sons of Adam was not made by chance. When the several nations dispersed from their original settlement in one place they might appear to themselves so to have exercised their power of choosing the various places to which they should proceed, and in which their descendants in subsequent ages should establish themselves, that it might seem as if no overruling power had ordained the bounds of their territories; but that chance, or coincidence, or plans of human wisdom, only appropriated to each their settlements and possessions. This, however, was not so. Man might select by choice, or receive by lot; but God's Providence decreed the several homes of the primitive nations, with reference to the conduct, the character, the position, and the influence of the Jewish people. We are justified, therefore, in believing that the same Providence not only now governs the world, and will accomplish all the remaining prophecies that relate to His own people, but also that the theory is correct, and worthy of our reception, that the same Providence, in a manner unseen and incomprehensible by us, has so ordered the movements of nations, the climates of the world, the course of rivers, the divisions of countries by plains and mountains, the productions which excite and uphold commerce, the relative positions of islands and continents, of land and ocean[6], "that the events of history have the coherence and unity of a moral drama," the scenes and order of which we may contemplate both now and in our immortality. We may believe, with the same thoughtful, learned author to whom I am referring, that the moral system of the world is more especially the subject of the providential government of God[7]. We may believe, with another most eminent writer of our own age, that "the great Architect of the universe overrules both signal wickedness, and the performance of duty, to the ultimate good of man, and builds up the fabric of

[3] Deut. xxxi. 19—21. [4] Eph. iii. 10. [5] Deut. xxxii. 1—6.
[6] Miller's Philosophy of History. [7] Ibid. vol. viii. p. 425.

general and progressive improvement from the wisdom and the folly, the virtues and the vices, the greatness and the weakness, of men[8]." And we may rejoice as we thus believe in the providence of God, that we have reason to hope that the God of Creation and of Redemption has raised up our own island to be among those that were predicted to "wait for His law[9];" and that the commerce, the political influence, the naval and military prowess, the language, the literature, the civil liberty, and the religious enlightenment of our land, as they are now beginning to leaven the world, will so continue to impress the progressing race of mankind with holy principles towards God, with the honourable desire and the stedfast resolution of obtaining better governments than the old despotisms, and a purer faith than the ancient superstitions, which place men upon the throne of the one Mediator between God and man. We may hope, and we may pray, that the old political and religious absolutisms, which were founded upon the supposition that States and Churches ought to be established for the benefit of rulers and priests alone, have been, and ought to be, founded, established, and preserved, for the peace, and happiness, and benefit of the ruled and rulers, the people and the governors. We may hope and pray for the arrival of that period, when every nation shall regard itself as one political and religious society, honouring, worshipping, and encouraging each other to worship and honour the God of Israel, the God of Christianity.

DEUTERONOMY XXXI. 16—21.

BEFORE CHRIST 1451.

16 ¶ And the LORD said unto Moses, Behold, thou shalt † sleep with thy fathers; and this people will [a] rise up, and [b] go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will [c] forsake me, and [d] break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and [e] I will forsake them, and I will [f] hide my face from them, and they shall be devoured, and many evils and troubles shall † befall them; so that they will say in that day, [g] Are not these evils come upon us, because our God *is* [h] not among us?

18 And [i] I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be [j] a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves,

† Heb. *lie down*, 2 Sam. 7. 12.
[a] Exod. 32. 6.
[b] Exod. 34. 15. Judg. 2. 17.
[c] ch. 32. 15. Judg. 2. 12. & 10. 6, 13.
[d] Judg. 2. 20.
[e] 2 Chron. 15. 2.
[f] ch. 32. 20. Ps. 104. 29. Isai. 8. 17. & 64. 7. Ezek. 39. 23.
† Heb. *find them*. Neh. 9. 32.
[g] Judg. 6. 13.
[h] Numb. 14. 42.
[i] ver. 17.
[j] ver. 26.

[8] Alison's History of Europe, vol. x. p. 1019, post 8vo edit.
[9] Isa. xlii. 4.

BEFORE CHRIST 1451.

[k] and waxen fat; [l] then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, [m] when many evils and troubles are befallen them, that this song shall testify † against them as a witness; for it shall not be forgotten out of the mouths of their seed: for [n] I know their imagination [o] which they † go about, even now, before I have brought them into the land which I sware.

BEFORE CHRIST 1451.

[k] ch. 32. 15. Neh. 9. 25, 26. Hos. 13. 6.
[l] ver. 16.
[m] ver. 17.
† Heb. *b-fore*
[n] Hos. 5. 3. & 13. 5, 6.
[o] Amos 5. 25, 26.
† Heb. *do.*

DEUTERONOMY XXXI. 23.

23 [p] And he gave Joshua the son of Nun a charge, and said, [q] Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

[p] ver. 14.
[q] ver. 7. Josh. 1. 6.

DEUTERONOMY XXXI. 22 AND 30.

Song of Moses.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

DEUTERONOMY XXXII. 1—14.

1 Give [r] ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 [s] My doctrine shall drop as the rain, my speech shall distil as the dew, [t] as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: [u] ascribe ye greatness unto our God.

4 *He is* [x] the Rock, [y] his work *is* perfect: for [z] all his ways *are* judgment: [a] a God of truth and [b] without iniquity, just and right *is* he.

5 † [c] They have corrupted themselves, ‖ their spot *is* not *the spot* of his children: *they are* a [d] perverse and crooked generation.

6 Do ye thus [e] requite the LORD, O foolish people and unwise? *is* not he [f] thy father *that* hath [g] bought thee? hath he not [h] made thee, and established thee?

7 ¶ Remember the days of old, consider the years of † many generations: [i] ask thy father, and he

[r] ch. 4. 26. & 30. 19. & 31. 28. Ps. 50. 4. Isai. 1. 2. Jer. 2. 12. & 6. 19.
[s] Isai. 55. 10, 11. 1 Cor. 3. 6, 7, 8.
[t] Ps. 72. 6. Mic. 5. 7.
[u] 1 Chron. 29. 11.
[x] 2 Sam. 22. 3. & 23. 3. Ps. 18. 2, 31, 46. Hab. 1. 12.
[y] 2 Sam. 22. 31.
[z] Dan. 4. 37. Rev. 15. 3.
[a] Jer. 10. 10.
[b] Job 34. 10. Ps. 92. 15.
† Heb. *He hath corrupted to himself.*
[c] ch. 31. 29.
‖ Or, that they are *not his children*, that is *their blot.*
[d] Matt. 17. 17. Luke 9. 41. Phil. 2. 15.
[e] Ps. 116. 12.
[f] Isai. 63. 16.
[g] Ps. 74. 2.
[h] ver. 15. Isai. 27. 11. & 44. 2.
† Heb. *generation and generation.*
[i] Exod. 13. 14. Ps. 44. 1. & 78. 3, 4.

BEFORE CHRIST 1451.

will shew thee; thy elders, and they will tell thee.

8 When the most High [k] divided to the nations their inheritance, when he [l] separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

9 For [m] the LORD's portion *is* his people; Jacob *is* the †lot of his inheritance.

10 He found him [n] in a desert land, and in the waste howling wilderness; he ‖led him about, he [o] instructed him, he [p] kept him as the apple of his eye.

11 [q] As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 [r] He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck [s] honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, [t] with the fat of kidneys of wheat; and thou didst drink the pure [u] blood of the grape.

BEFORE CHRIST 1451.

[k] Zech. 9. 2. Acts 17. 26.

[l] Gen. 11. 8.

[m] Exod. 15. 16. & 19. 5. 1 Sam. 10. 1. Ps. 78. 71.

† Heb. *cord.*

[n] ch. 8. 15. Jer. 2. 6. Hos. 13. 5.

‖ Or, *compassed him about.*

[o] Deut. 4. 36.

[p] Ps. 17. 8. Prov. 7. 2. Zech. 2. 8.

[q] Exod. 19. 4. ch. 1. 31. Isai. 31. 5. & 46. 4. & 63. 9. Hos. 11. 3.

[r] ch. 33. 29. Isai. 58. 14. Ezek. 36. 2.

[s] Job 29. 6. Ps. 81. 16.

[t] Ps. 81. 16 & 147. 14.

[u] Gen. 49. 11.

PRAYER.—LET US PRAY, *that when we are called upon to die, we may be able to bear witness to the mercy and Providence of God. That we appeal to our friends and kindred to continue faithful to the truth and service of God. That we be comforted by the remembrance of the wonderful discoveries which the soul shall make through its immortality of the Providence of its Creator, the love of its Redeemer, and the sinless perfection which shall be granted by its Sanctifier. That our souls may be the inheritance of God, and that God may be the portion of our souls for ever.*

ALMIGHTY and most merciful Father, God of Providence and of Grace, who hast brought us safely to the present day and hour in which we worship Thee and praise Thee, and confess to Thee our utter unworthiness of all Thy mercies; we know and feel the justice of the sentence of death under which we live. We know that it is appointed unto us once to die, and that after the death is the judgment. So prepare us by Thy grace for that day of judgment, that we truly repent us of the sins we have committed, that we be brought to sincere and humble faith in Christ our Saviour, and that we loathe and abhor the sins which have caused our souls to revolt from God. So prepare us, we pray Thee, for the day of the judgment that follows death, that when the hour shall come when the soul shall be parted from the body, death may have no terrors, and the grave no victory. O, in that hour of anxious hope, when the best and holiest of Thy saints more solemnly remember the past, and more earnestly implore the pardon of the sins of the soul, and the continuance of the comfort of the Holy Spirit to be with them; then, even then, O God and Father of the Lord Jesus Christ, enable us by faith in Thy promises, and patience under Thy dispensations, to follow the examples of Thy servants Jacob and Moses, to bear witness to Thy mercy and

truth, to exhort the kindred and the friends to believe in the presence and support of the God of the written Scriptures. Increase our dying comfort by the remembrance that we have endeavoured to employ our influence, while health and strength continued, to the advancement of Thy honour and glory; that our dying words may more certainly and more deeply impress the consciences and the hearts of the survivors; and that we may assure ourselves and others that the terrors of death have not been the only cause of the sorrow and the repentance which attend us at the last. While we still live, give us grace to fear Thee, to serve Thee, and to praise Thee. We place our sole dependence, both in life and death, upon the merits and death of Thy Son Jesus Christ our Lord: but we pray Thee to enable us to prove our faith by loving Thee and honouring Thee in life as well as in death. As the word was spoken to Thy servant Moses after his faithful obedience in the wilderness, that his last appeal should be made as a witness to his people never to be forgotten; so enable us to charge our friends and our kindred to remember the dying words of their brother and their friend, and never to forget the farewell and the blessings which Thy grace and favour may enable us to speak to them from the bed of death. And as we pray Thee to bestow Thy blessing upon the mourning friends around us, no less we pray Thee to give to us, within our souls, the comfort of Thy Holy Spirit, the peace of God, the earnest of the heavenly happiness which Thou hast promised to those who believe. When the day shall come that the business of life shall have been ended, when the pleasures of the world can attract us no longer, when the engagements of life can bind us to earth no more, when the soul looks back upon life with prayer for pardon, and with praise for mercies as manifold as they have been undeserved, when the soul looks forward to the future with silent, humble hope, and with silent, humble confidence in the Providence which had guided it through life to that hour of approaching death, then, O then, Lord God of the souls of men, let the light of heaven so shine upon us, that we be comforted with the hope and with the assurance, that the same mercy which enabled us to trace the Providence of God guiding us from earth to heaven, will still enable us ever and ever to advance in the perpetual knowledge of the glories and the wonders, the greatness and the excellency of God. O give us the society of the innumerable company of angels. May we rejoice in the hope of the presence of "the spirits of the just made perfect." May the dying anticipations of our souls repose with peace and hope on our reunion in the world beyond the grave, within the veil of the tabernacle, with the souls of the dear, dear kindred, the beloved friend, the holy and the humble, who have gone before us to Thy kingdom. No less do we pray Thee that we may be comforted in the hour of our death, by the ever-increasing knowledge of the height and depth, the length and breadth, of the exceeding great love of our Lord and Saviour, by whose perfect Atonement we shall have obtained the restoration of our immortality, and the innumerable benefits which by His precious bloodshedding He will have obtained to us. O Son of God, as Thou hast been present with us in life, as Thou hast been with us in the hours of our private worship, at Thy Table, in the services and employments of Thy earthly Temple, so may the hope of Thy perpetual presence, and the ever-increasing knowledge of the sources, the extent, and the duration of Thine infinite love to man, be found among the comforts that shall console, and strengthen, and bless us, when we are about to die; and when the last moment arrives, when the consciousness of the presence of earthly existences shall cease, and the faintings of death are increasing, then, even then, Holy Spirit of God, may the hope of the ceaseless freedom from the sin which God has pardoned, and which the blood of Christ has expiated, be the

stay and comfort of the departing soul: may this great comfort add peace and rest to our souls at that hour, not only that infirmity and sorrow shall cease for ever, but that the very possibility of falling away from God and Christ, and from the holiness which they have commanded, and which is the best happiness, shall cease for ever: so may our sinful souls, Father, Son, and Holy Spirit, ever be Thine inheritance: so mayest Thou, Holy, Blessed, Glorious, Mysterious Trinity, be our heritage and our portion in heaven for ever. Whom have we in heaven but Thee? And there is none upon earth that we, whether living or dying, desire in comparison of Thee. Hear, O Lord God, hear our imperfect petitions, which we offer in the name and in the words of our Lord and Saviour Jesus Christ.

Our Father, &c.

The grace of our Lord, &c.

NOTE.

NOTE. *On the several insertions of the declaration that Moses gave a charge to Joshua.*

As it seemed good to Jehovah to deprive both Moses and Aaron of the high privilege of entering the promised land, and, as those two distinguished servants of God had long exercised their special and important functions in the eyes of the people, we might naturally expect to see very distinct and frequent intimations of the Divine will respecting the person who was destined to lead the hosts of Israel into that land, to the verge of which their great lawgiver was to conduct them, and then to disappear. Accordingly, before Aaron and Moses leave the stage, another personage makes his appearance upon it, bearing the plainest and most unquestionable credentials of his destination to the honour of succeeding Moses, as the leader of the people of God:—this was Joshua. His original name was Oshea; his father's name was Nun, of the tribe of Ephraim. And not only did Moses change his name to Joshua, as marking his special designation to his high office, and his character as a type of Jesus Christ,—the true Joshua, who leads His own people into the heavenly Canaan,—but he, on several occasions, gives various charges to him, as intimations of the functions which he would shortly be called upon to fulfil. The first of these is mentioned in Exod. xvii. 14 [1]. The selection of Joshua as the representative of the tribe of Ephraim, when the twelve spies were sent out to search the land, is the second occasion on which Joshua appears with a public charge; and the promise made to him by Jehovah, that he should, along with Caleb, enter the promised land, is the next occasion in which he is brought before us, with an intimation that he would have to sustain an important office. We next hear of him in Numb. xxvii. 18—23, where his approaching elevation to his high dignity is thus set forth: "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he and all the children of Israel with him, with all the congregation. And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation; and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses." This may be regarded as the Divine declaration of Joshua's solemn investiture with the authority to lead the people, which had been so long and faithfully exercised by Moses. To this Moses himself refers (Deut. i. 37, 38), "The Lord was angry with me for your sakes, saying, Thou also shalt not go in thither. But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it." Again (Deut. iii. 28), "Charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see."

[1] See also Exod. xxiv. 13.

SECTION CLXIX.

DEUTERONOMY XXXII. 15—43. 44—47.

TITLE.—*The subject of prophecy further considered. The interpreters of prophecy may be divided into three classes,—the pastists, presentists, and futurists; and their several theories of interpretation are partly right, and partly wrong. The certainty of this truth is illustrated by the Song of Moses. The object of prophecy is to predict sin and its punishment, its pardon and removal. The predictions in the Song of Moses have been fulfilled, are being fulfilled, and remain to be fulfilled. But while they are thus general, there are more especial and peculiar accomplishings, which compel the conviction of their Divine origin. The sins, the punishments, the restorations of Israel are foretold.*

INTRODUCTION.—We proceed to consider the subject of prophecy. We defined prophecy to be the impartation by the Almighty of a portion of that knowledge which is present to Himself. With Him is no future: to the mind of man, that which is neither past nor present is unavoidably future. Because, then, the objects of prophecy are in one sense the same in all ages; because they are imparted by one God, to one end, in one system, and as one portion only of the one great plan of Providence which is governing the world; and because the design of that system and plan in all ages is to reprove sin, to declare its punishments, and to assure the sinful individual, or the sinful nation, of the removal of that punishment upon the extension of the influence of the one true Religion, either to the heart of man, or to the mass of the people; and because also the details of the progressive history by which these great truths are to be enforced by the prophets could not be given in detail, on account of the quantity of matter which would be then revealed, and could not be given with so much clearness, that men could endeavour to set aside its testimony: therefore, from these and other causes, there has ever been much obscurity in the language in which the general meaning of the prophecies of the future has been conveyed. *Two painful consequences* have resulted from this obscurity: *One* is, that the opponents of the truth of Religion have declared that the prophecies have been mere fancies in their origin, and mere coincidences in their fulfilment. The *other* is, that the humble believer has been perplexed and bewildered by the innumerable theories and calculations, the clashing data, and conflicting conclusions, of Christian interpreters. To the former of these—to the infidel who rejects the doctrine of prophecy—we may observe, that the general predictions of punishment against evil abound in minutenesses of detail, which could not have proceeded from unassisted human wisdom or forethought. To the latter—to the perplexed yet humble inquirer after truth—we answer that, while the minutenesses of the fulfilment of various prophecies proves the Divine superintendence over the minds of the writers—the very generality of the lofty

subjects of prophecy compels the use of language which will in all ages be applicable to the existing generations of mankind, and will consequently produce much difficulty in appropriating the particular prophecies to particular periods. While the prophecies may all be said to refer generally to sin and its punishments, by the calamities of individuals and nations; to sin and its removal, by the mercy and power of Christ, and to the details of His character, conduct, and government in all ages; and while the prophecies refer to sin and its removal by the power of the Holy Spirit from the hearts of individuals, and eventually, as the universal curse, from the universal family of man—the result of this generality of prophecy is twofold. *One* is, that the peculiar language of prophecy seems to be in all ages applicable to the existing age, by its adaptation to the sins, the punishments, and the mercies which abound. The *other* is, that as it relates to the eventual, final, certain overthrow of the dominion of evil, it must relate to a period which has not yet arrived. Three things, therefore, are always to be observed by the student of prophecy: one is, that prophecy contains much that has been already fulfilled; the next is, that prophecy contains much that is being fulfilled; the third is, that prophecy contains much that remains to be fulfilled. From this threefold view of prophecy has resulted that unhappy consequence of which the humble believer complains. Instead of being satisfied with the general confirmation afforded by the past and present minute fulfilment of so many great and undeniable anticipations of the final development of the universal influence of the truth, the students of prophecy frame curious but uncertain, interesting but doubtful, ingenious but questionable, theories of the more explicit, detailed, traceable modes in which the Inspirer of the prophecies will establish the dominion of Christ, and the influence of His Religion. Every splendid and magnificent metaphor, every graphic description of crimes, calamities, and judgments, every unfixed date of years and days, is enlisted into the service of an hypothesis. Years roll on; sins, crimes, punishments, and judgments, afflict the world and the Church; and the language of prophecy seems to be adapted to them all. The consequence has been, that the interpreters of prophecy may be said to have become divided into three classes, according to their respective calculations of the times in which the predictions of God are supposed to be fulfilled. They may be called the pastists, the presentists, and the futurists. The pastists are those who would prove to us that the prophecies have already been all fulfilled. The presentists are those who hold that the prophecies are now being fulfilled. The futurists are those who say that the great bulk of the prophecies have not been fulfilled, and are not now fulfilling, but remain to be fulfilled. All these may be defended by arguments which are either refuted, or supported with difficulty; and all are maintained by thoughtful, reflecting, and believing men: and the foundation of the interpretations, or of the theories on which their interpretations rest, may be declared to be such an admixture of certainty and truth, that they are partly defensible and partly indefensible. While the restoration of the Jews, the overthrow of Paganism, the extirpation of Infidelity, and the rooting out of the garden of God of the tares of falsehood,

Popery, irreligion, heresy, and schism, and the general establishment of the best form of Christian faith, and the best mode of Christian governments, are all predicted; yet the times and the end are not so clearly made known, even from the numbering of the years which are mentioned in the Inspired Volume. The prophecies abound in minute accomplishings and general results; and the more especial and peculiar fulfilments prove only the certainty of those general results. And because all prophecy, as we have said, refers only to sin and its punishment, to sin and its pardon, to sin and its removal; and the sins, the punishments, the pardons, and the removal of sin ever continue—therefore we may say that the prophecies have both been fulfilled, are being fulfilled, and still remain to be fulfilled: and the best illustration, perhaps, of this view of the prophecies generally, may be said to be afforded us by the prophecy in this Section, which contains an account of the conduct and destinies of the Church of Israel from the day of their entrance into the Land of Promise to the very conclusion of their marvellous history, in that still future period, when the Gentile nations and the Jewish nation, that is, all mankind, shall form, as they did after the deluge, one united Church of God. We shall see that we may say with truth of the prophecies with which the mission of Moses is concluded, that they have been fulfilled, that they are being fulfilled, and that they still remain to be fulfilled. To make the argument more clear, we will imagine that we are commenting on the prophecy in the days of the last of the Apostles, and reasoning on the fulfilment of the predictions of Moses, as St. Paul and his coadjutors reasoned, and therefore as we ourselves may reason. On looking then into the prophecy, we find that it may be divided in the manner I have mentioned. It begins with enumerating the sins of Israel (ver. 15—21). It goes on to relate their punishment (ver. 22—25). It proceeds with the causes of their deliverance from total destruction (ver. 26—28). It predicts the united infliction of plagues upon themselves and their enemies if they still persist in sin (ver. 29—40). And it concludes with the solemn prophecy which was accomplished at the end of the Babylonish captivity, which St. Paul refers to as being accomplished in his own age, and which we of the Holy Catholic Church fondly believe will take place more fully, more evidently, more universally, when the kingdoms of a fallen earth become the kingdoms of a pardoning God. To make the argument more clear, we will select the same expressions from each of the five divisions, and see in what manner the interpretation of the pastist, the presentist, and the futurist, may each be justified in applying and interpreting the prophecy to the upholding of his own theory. "Is not the *sin* of Israel, the sin of Jeshurun gone by?" might the Jew, as a *pastist*, say, in the time of our Saviour. "Does the Jew now serve strange gods? (ver. 18.)—Is he now unmindful of the 'Rock' that formed him?—Does he now provoke God to jealousy?—Is not the sin of the Jew gone by? and does he not so keep the law, that he will tithe even the mint, the anise, and the cummin, rather than offend the God of Moses?—The prophecy, therefore, can only refer to the idolatries of Canaan, and the sins which preceded the captivity.—Are not the *punishments* of Israel also over?—Does the anger of the God of Israel now burn unto

the lowest hell?—Are mischiefs now heaped upon them?—Are God's arrows now spent upon them?—We have the Romans among us, it is true; but we have been restored to our own Judea; and those prophecies were only then all fulfilled, when the siege of Jerusalem, and the eating of their own children by the delicate women, spake the outpouring of the wrath of God.—We are at peace in our Canaan.—The *third* part of the prophecy relates, it is true, to us as well as to our fathers.—They were restored, lest the Chaldæan and the Amalekite should exalt their own power over the God of Israel, and say, 'Our hand alone has punished Israel:' and the God who then delivered our fathers, now continues to protect their children.—No less has the *fourth* part of the prophecy been fulfilled, when God rewarded them according to their obedience, or punished them according to their disobedience.—And the *fifth* part also of the prophecy was accomplished, when the decrees of Nebuchadnezzar, and of Cyrus, and of Darius were fulfilled, which commanded that men should tremble before the God of Daniel, and that the heathen should assist our fathers in the building of the temple; and the nations rejoiced with his people, and God was merciful to his land and to his people."—Such would be the language of the *pastist*. "All that you say is true" (would the *presentist*, whom we may believe would be a follower of Christ and His Apostles, reply); "but the prophecy of Moses is being fulfilled at present.—Are you not unmindful of Christ, the true Messiah, who has come into the world, and who is the true Rock, the only Rock of the Church: and do you not provoke God to jealousy, when you depend on your own self-righteousness, and not on the true Sacrifice for sin?—Is not the punishment of your sin upon you when the Romans are among you, and will prove to you if you dare to attempt to throw off their heathen yoke, that God's fire is kindled in His anger? The causes of your preservation shall remain, it is true; for other prophecies remain to be accomplished to your nation. And not even the Romans shall be able to destroy you.—You will, therefore, be preserved: but God's plagues are beginning now to be poured out upon you, and both the enemies of Jerusalem and yourselves shall be still punished as the witness to all the world. The proof, too, that this prophecy is now being fulfilled at this present moment, is, that we, the Apostles of the true Messiah, are beginning to make the Gentile nations rejoice with His people; and the common Lord of the Gentile and of the Jew will be merciful to you who are converted, and to those who are converted to Christianity; so that now, even now, before Jerusalem falls, you are both one Church and one people."—"You are both right," the *futurist* will say; "but the prophecy, in all its parts will still be more evidently fulfilled than it has ever hitherto been. The Jews shall still for a long time provoke God to jealousy by remaining unmindful of the true Messiah, the only Rock on which the Universal Church of the Gentile and of the Jew shall be built. They will still long provoke God to jealousy: and though the time of their restoration may be near, and they are about to return to Canaan, severe judgments and calamities will still prove the anger of God against them, unless they accept the spiritual Messiah. They shall never be utterly destroyed, lest the Christian nations, or the infidel faction, or the

pagan people around Judea, boast themselves against the God of Israel. But even renewed plagues shall fall upon them till they repent. Then the *fifth* part of this prophecy shall be accomplished. Then the day shall come, when the nations shall rejoice with the restored and converted Jew. Then God will be merciful to the Universal Church. And as in the Babylonish captivity the heathen emperors and their heathen subjects united with the Jews to build their temple; and as in the days of the Roman emperors from Tiberius to Titus, the Gentile and the Jew formed one Apostolic Church, so also shall the prophecy of Moses be yet more extensively fulfilled in the future, when the kings of the earth and the nations of the earth shall rejoice to build up the holy Temple; and so form one spiritual communion, mindful of the Rock on which alone the Church Universal in all ages is built."—This is the right way to study and to receive the prophecies of the Holy Scriptures. The past fulfilment and the present fulfilment, are the pledge and the earnest of the future fulfilment. We can only pray that God would graciously hasten the advent of His kingdom; that Christ would take upon Him His predicted glory.

DEUTERONOMY XXXII. 15—43.

BEFORE CHRIST 1451.

15 ¶ But [a] Jeshurun waxed fat, and [b] kicked: [c] thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he [d] forsook God *which* [e] made him, and lightly esteemed the [f] Rock of his salvation.

16 [g] They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 [h] They sacrificed unto devils, ‖ not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 [i] Of the Rock *that* begat thee thou art unmindful, and hast [k] forgotten God that formed thee.

19 [l] And when the LORD saw *it*, he ‖ abhorred *them*, [m] because of the provoking of his sons, and of his daughters.

20 And he said, [n] I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, [o] children in whom *is* no faith.

21 [p] They have moved me to jealousy with *that which is* not God; they have provoked me to anger [q] with their vanities: and [r] I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For [s] a fire is kindled in mine anger, and ‖ shall burn unto the lowest hell, and ‖ shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will [t] heap mischiefs

BEFORE CHRIST 1451.

[a] ch. 33. 5, 26. Isai. 44. 2.
[b] 1 Sam. 2. 29.
[c] ch. 31. 20. Neh. 9. 25. Ps. 17. 10. Jer. 2. 7. & 5. 7, 28. Hos. 13. 6.
[d] ch. 31. 16. Isai. 1. 4.
[e] ver. 6. Isai. 51. 13.
[f] 2 Sam. 22. 47. Ps. 89. 26. & 95 1.
[g] 1 Kings 14. 22. 1 Cor. 10. 22.
[h] Lev. 17. 7. Ps. 106. 37. 1 Cor. 10. 20. Rev. 9. 20.
‖ Or, which were *not God*, ver. 21.
[i] Isai. 17. 10.
[k] Jer. 2. 32.
[l] Judg. 2. 14.
‖ Or, *despised*, Lam. 2. 6.
[m] Isai. 1. 2.
[n] ch. 31. 17.
[o] Isai. 30. 9. Matt. 17. 17.
[p] ver. 16. Ps. 78. 58.
[q] 1 Sam. 12. 21. 1 Kings 16. 13. 26. Ps. 31. 6. Jer. 8. 19. & 10. 8. & 14. 22. Jonah 2. 8. Acts 14. 15.
[r] Hos. 1. 10. Rom. 10. 19.
[s] Jer. 15. 14. & 17. 4. Lam. 4. 11.
‖ Or, *hath burned.*
‖ Or, *hath consumed.*
[t] Isai. 26. 15.

upon them; [u] I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with † burning heat, and with bitter destruction: I will also send [x] the teeth of beasts upon them, with the poison of serpents of the dust.

25 [y] The sword without, and terror † within, shall † destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 [z] I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries [a] should behave themselves strangely, *and* lest they should [b] say, ‖ Our hand *is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counsel, [c] neither *is there any* understanding in them.

29 [d] O *that* they were wise, *that* they understood this, [e] *that* they would consider their latter end!

30 How should [f] one chase a thousand, and two put ten thousand to flight, except their Rock [g] had sold them, and the LORD had shut them up?

31 For [h] their rock *is* not as our Rock, [i] even our enemies themselves *being* judges.

32 For [k] their vine ‖ *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* [l] the poison of dragons, and the cruel [m] venom of asps.

34 *Is* not this [n] laid up in store with me, *and* sealed up among my treasures?

35 [o] To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for [p] the day of their calamity *is* at hand, and the things that shall come upon them make haste.

36 [q] For the LORD shall judge his people, [r] and repent himself for his servants, when he seeth that *their* † power is gone, and [s] *there is* none shut up, or left.

37 And he shall say, [t] Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be † your protection.

39 See now that [u] I, *even* I, *am* he, and [x] *there is* no god with me: [y] I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 [z] For I lift up my hand to heaven, and say, I live for ever.

41 [a] If I whet my glit-

BEFORE CHRIST 1451.

[u] Ps. 7. 12, 13. Ezek. 5. 16.

† Heb. *burning coals:* Hab. 3. 5.

[x] Lev. 26. 22.

[y] Lam. 1. 20. Ezek. 7. 15. 2 Cor. 7. 5.

† Heb. *from the chambers.*

† Heb. *bereave.*

[z] Ezek. 20. 13, 14, 23.

[a] Jer. 10. 4.

[b] Ps. 140. 8.

‖ Or, *Our high hand, and not the LORD, hath done all this.*

[c] Isai. 27. 11. Jer. 4. 22.

[d] ch. 5. 29. Ps. 81. 13. & 107. 43. Luke 19. 42.

[e] Isai. 47. 7. Lam. 1. 9.

[f] Lev. 26. 8. Josh. 23. 10. 2 Chron. 24. 24. Isai. 30. 17.

[g] Ps. 44. 12. Isai. 50. 1. & 52. 3.

[h] 1 Sam. 2. 2.

[i] 1 Sam. 4. 8. Jer. 40. 3.

[k] Isai. 1. 10.

‖ Or, *is worse than the vine of Sodom, &c.*

BEFORE CHRIST 1451.

[l] Ps. 58. 4.

[m] Ps. 140. 3. Rom. 3. 13.

[n] Job 14. 17. Jer. 2. 22. Hos. 13. 12. Rom. 2. 5.

[o] Ps. 94. 1. Rom. 12. 19. Hebr. 10. 30.

[p] 2 Pet. 2. 3.

[q] Ps. 135. 14.

[r] Judg. 2. 18. Ps. 106. 45. Jer. 31. 20. Joel 2. 14.

† Heb. *hand.*

[s] 1 Kings 14. 10. & 21. 21. 2 Kings 9. 8. & 14. 26.

[t] Judg. 10. 14. Jer. 2. 28.

† Heb. *an hiding for you.*

[u] Ps. 102. 27. Isai. 41. 4. & 48. 12.

[x] ch. 4. 35. Isai. 45. 5, 18, 22.

[y] 1 Sam. 2. 6. 2 Kings 5. 7. Job 5. 18. Ps. 68. 20. Hos. 6. 1.

[z] Gen. 14. 22. Exod. 6. 8. Numb. 14. 30.

[a] Isai. 27. 1. & 34. 5. & 66. 16. Ezek. 21. 9, 10, 14, 20.

BEFORE CHRIST 1451.

tering sword, and mine hand take hold on judgment; [b] I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows [c] drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of [d] revenges upon the enemy.

43 ‖ [e] Rejoice, O ye nations, *with* his people: for he will [f] avenge the blood of his servants, and [g] will render vengeance to his adversaries, and [h] will be merciful unto his land, *and* to his people.

[b] Isai. 1. 24. Nahum 1. 2.

[c] Jer. 46. 10.

[d] Job 13. 24. Jer. 30. 14. Lam. 2. 5.

‖ Or, *Praise his people, ye nations:* or, *Sing ye.*

[e] Rom. 15. 10.

[f] Rev. 6. 10. & 19. 2.

[g] ver. 41.

[h] Ps. 85. 1.

DEUTERONOMY XXXII. 44—47.

Moses's farewell to the people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and ‖ Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, [i] Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you; [k] because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.

‖ Or, *Joshua.*

[i] ch. 6. 6. & 11. 18. Ezek. 40. 4.

[k] ch. 30. 19. Lev. 18. 5. Prov. 3. 2, 22. & 4. 22. Rom. 10. 5.

PRAYER.—LET US PRAY, *that we repent of sins past, remove the sins that so easily beset us at present, and avoid all temptations to sin for the future. That we thank God for the sorrows and punishments of sin in the past; that we be resigned to the sorrows and punishments of sins that are present, and that we submit to the sorrows and punishments of sin in the future. That we be no less grateful for the mercies that are past, the mercies of the present, and the promise of mercies for the future. That we rejoice in the fulfilment of the prophecies of the past, in the fulfilment of the prophecies of the present, and in the future establishment of the kingdom of God.*

ALMIGHTY and most merciful Father, we have erred and strayed from Thy ways like lost sheep; we have followed too much the devices and desires of our own hearts. Like Thy servants the children of Abraham in the olden times of Thy Church, we have forsaken the God which made us; we have lightly esteemed the Rock of our salvation; we have forgotten the God that formed us. We have provoked Thee to jealousy with that which is no god, and which ought not to have been the object of our affections. We do earnestly repent, and are heartily sorry for these our misdoings. The remembrance of them is grievous unto us, the burthen of them is intolerable. We pray Thee so to give us true repentance and Thy Holy Spirit, that we may unfeignedly lament the sins that are past, and that we may give to ourselves and to Thee that proof of our deep and sincere repentance which consists in removing from us every present

hindrance to our more holy walk and conversation. May the sin which doth so easily beset us in our place and station be laid aside, and conquered and perish under the power of Thy grace. Forgive the past. Guide us for the present. Protect us in the future. May the influence of temptation be subdued, and our hearts be devoted to our God. Give us grace, we pray Thee, to look with a stedfast eye upon the sorrows and the joys of the past, the present, and the future years of our pilgrimage in this wilderness of life. Whether we have experienced adversity or prosperity, grief or joy, enable us to contemplate Thy mercy, to acknowledge Thy mercy, and to be thankful for Thy mercy in all things. If in the course of our past lives we have experienced the bitterness of loss of friends, may we mourn over them as not lost to us for ever, but as the forerunners only of our own footsteps towards the world to come. If at this moment we experience the sorrows of sickness in our bodies, may every pain we suffer remind us of the sin which is the cause of all sorrow, and may we be brought by our sufferings to more stedfast faith and firmer confidence in God. If the anticipation of calamities and sorrows cloud the future, still may we put our whole trust and confidence in Thy mercy alone, remembering the troubles from which we have escaped, the calamities from which we have been delivered, and the still greater troubles and calamities which we have deserved. If the retrospect of our past lives remind us of the bounties of Thy Providence, and that we have received more and greater temporal blessings from Thy hand than others have received, give us grateful hearts and charitable hands. If the present hour be blessed with Thy bountiful Providence, may the cause of Thy Church, the extension of Sion, the distribution of Thy Holy Word, and the spiritual as well as the temporal wants of the poor and the ignorant, be the objects of our thoughts, and care, and beneficence. And because the future is unknown to us, may the experience of the past, and of the present, so increase our faith in the continuance of Thy good Providence, that we never be depressed with useless fear and burdensome anxiety, but that with faith, and hope, and cheerful trust in Thee we go on to the end. So do we pray Thee to continue to us the blessings of the present life, if it be Thy will. But above all, and more than all, we pray Thee for the better and more abundant blessings which relate to the world to come. We praise and bless Thy holy name for the Volume of Thy Word, for the discoveries of the past, for the spiritual gifts of the present, and for the hope of immortality in the future. We praise and bless Thy holy name for the Revelation of the past creation, of the beginning of sin, the record of Thy Providence in the government of the world and of the Church, the system of redemption through our Lord Jesus Christ, the institutions of all the means of present grace, and all the promises of the hope of future glory. May the records of the past be our comfort and our consolation, our foundation of present faith, and our source of trust, and peace, and joy. May the present hour of our lives be rejoiced and gladdened with the conviction of the continued fulfilment of Thy prophecies, and with the expectation and the prospect of the glorious day, when all the prophecies shall have been fulfilled; when the fulness of the Gentiles shall have come in, and Thy people of Israel shall be restored from their dispersion, to confess the faith of Christ crucified, and to possess once more the hills and the valleys of the land of their fathers. Establish the kingdom of Christ. Let not the blood of the Atonement and Sacrifice of the Son of Thy love have been shed in vain. Give to the nations of the world, that they rejoice with Thy people as one holy family, one united Church of the Prince of Peace, one holy nation under Thee, God of the Universe, King of kings and Lord of lords. Save Thy people, bless Thine heritage. Scatter the

darkness of idolatry, vice, and error. Pour out Thy Spirit upon Thy people Israel. Pour out Thy Spirit upon the heathen, the pagan, and the infidel, that they may all be changed, and converted, and turned to Thee. Fulfil Thy prophecies to the world and to the Church,—that all the children of men become the children of God; and so fulfil Thy promises of strength and grace, and peace and holiness, to our hearts, who pray to Thee, that we may become more and more Thine accepted servants, and Thy beloved sons, through Jesus Christ our Lord, in whose name and words we sum up all our petitions, calling upon Thee as

Our Father, &c.

The grace of our Lord, &c.

SECTION CLXX.

DEUTERONOMY XXXII. 48, TO THE END. XXXIII.

TITLE.—*Revelation and prophecy anticipated history, philosophy, and experience. The influence of the Divine power acts upon the human mind according to the laws of mind, as explained by ancient and modern metaphysicians; and it still continues, that prophecy may be fulfilled. The blessing of Moses on the twelve tribes must be primarily interpreted of their temporal, not of their spiritual condition. Moses predicts the continuance of* REUBEN, *and probably the powerlessness of* SIMEON; *the prosperity of* JUDAH; *the religious influence of* LEVI; *the power of* BENJAMIN; *the wealth of* JOSEPH; *the commerce of* ZEBULON; *the agriculture of* ISSACHAR; *the military zeal of* GAD; *the violence of* DAN; *the fertility of* NAPHTALI; *the quietness of* ASHER; *the separation of Israel from other nations; and their safe establishment in Canaan.*

INTRODUCTION.—The whole controversy between Infidelity and Christianity may be said to depend upon the answer to this one question: If God performed the great miracle of creating man, in what manner did He provide at the beginning for his mental happiness? He had no instinct, like the inferior animals around him. He had no experience to direct him by the results of previous deliberation. He had no exercise of reason; for the exercise of reason arises from circumstances which had not then existed. The Infidel theory makes the human being slowly emerge from the helpless misery of such a state, to civilization, society, and the combinations which constitute political happiness. The facts recorded in Revelation—for Christians have no theories in this matter—relate the creation of man, and the immediate substitution of Divine Communion with his mind, in place of the animal instinct which satisfied the beasts around him. That divine power of the Creator was exercised to preserve his body and impress his mind. He had the Revelation which was at first the impartation of a law, and which was accompanied with a prophecy of the consequences of its non-observance. With this impression in his mind, reason began to exist,

reflection attended reason, inquiry followed reflection. Reflection gave the consciousness of the power of choice; and when the power of choice was wrongly exerted, so that the reason of man was separated from the will of man, and the aberration of man from his best happiness commenced, then another prophecy was given, which has been in all ages the germ of history, and which will be the perpetual anticipation of history, till the time comes when "the seed of the woman shall have bruised the serpent's head." But not only is prophecy in this manner the anticipation of history—it anticipates philosophy. By philosophy, I mean not the systems, theories, and hypotheses, respecting mind, thought, ideas, faculties, and capacities, which justify the definition of metaphysics, that it is the art only of bewildering the intellect; but by philosophy, I mean the knowledge of God in action both on mind and matter, whether according to that general uniformity, which we term Nature; or by a deviation from that uniformity, which we call Miracle. Revelation anticipated this philosophy by ascribing all things to God. By thus anticipating history and philosophy, prophecy anticipates also the experience of mankind; for the actions of men which have accomplished the perpetually increasing development of the mass of prophecy, extending from the fall to the end of the world, are the result of experience in the latter ages of the world; though they might be the result of inexperience, or impulse, in the early ages. Modern experience is still fulfilling prophecy. The commerce, arts, sciences, and energies of the nations which are filling the world with good, are all, all fulfilling, by their silent influence, the first prophecy at the fall of man, and the last prophecy of the Book of Revelation, which is only the repetition of the first prophecy, that "there shall be no more curse[1]." But if the Creator of the world is thus the Preserver of the world; and if He has hitherto governed the human mind in such manner, that the actions of men shall accomplish His fore-ordained and fore-decreed will; then, it is evident, that not only are the actions of men the accomplishers of God's decrees, but that the motives of those actions must be, in some most mysterious manner, under the cognizance, the superintendence, and the influence of the Creator of the human mind. Now we know that the human mind is ruled by the laws of association, or relative suggestion—that it receives ideas from the senses, combines them in certain modes, and resolves upon certain actions: and the theories of ancient and modern metaphysicians are generally formed upon the supposition that the human mind alone, by its own innate powers, arrives at its own conclusions, forms its own motives, and exercises its own will. The Christian who believes in the continuance of the Providence which orders the eventually greater happiness of mankind, for the purpose of accomplishing the prophecies, will not be content with this supposition. He will believe with the Catholic Church in all ages, that though the God of Christianity does not now give the power of predicting events to the human mind, He still influences the human mind; and that, not merely by the continuance of the general law of association, but by suspending that law, or interfering to change the order of the

[1] Rev. xxii. 3.

thoughts, the government of the motives, and the source of action. He "puts into the mind good desires;" and He gives strength to the mind to develope those desires in the good actions which shall tend to the fulfilment of the good and merciful designs enunciated beforehand in His prophecies. This is the Christian view of history, philosophy, and experience. And if this view had been adopted, the world would not have been insulted by the writing of histories which omit the subject of God's Providence altogether; neither would the thoughtful and reflecting student of the philosophy of mind have been offended by those theories of metaphysicians (I omit every English name) which profess to account for the conduct and motives of men without any reference to the Father of Spirits, whose agency influences thought in its origin, progress, and objects. We should not, for instance, have been grieved by the psychology of Kant, the idealism of Fichte, the intellectual tuition of Schelling, or the identity of contraries of Hegel. It is now, as it ever was—"the world by wisdom knew not the God" of Revelation; and every other God is the phantom of folly. Prophecy is still being fulfilled by the God who gave prophecy at the first; and therefore the mind of man must be influenced, not merely by the laws which would never lead men to God, but by the perpetual Divine interference with the human mind, till all His prophecies be fulfilled. The present Section proves the truth and justice of these remarks. The twelve tribes were now about to take possession of the Holy Land, and their inspired lawgiver pronounces that blessing upon them which predicts their future condition in the territory of their fathers. Their destinies, their actions, their motives, all seemed to themselves to be the result of what the world would call chance, accident, human resolution, their own choice: but all was decreed beforehand. God's Providence influenced their decision, so that they all accomplished a pre-ordained destiny; and a pre-ordained destiny still continues to mark the character of the nation, though it no longer distinguishes in their nation tribe from tribe. Beginning, then, with the recapitulation of the guidance of God in the wilderness from Sinai to Meribah Kadesh, which last place in our Translation is erroneously interpreted "with ten thousands of His saints," after declaring the general love of God to Israel, and the giving of the Law, which constituted their inheritance, which distinguished them from other nations[2]; he commences the blessings with *Reuben*. I will go through the whole twelve, and apply the prophecy to their temporal condition in Canaan. "Let Reuben," he prays, still continue to be numbered, in spite of the sin of his ancestor, among the tribes of Israel. Let him "live, and not perish." And he was preserved, but without the influence of his seniority. The name of *Simeon* is not mentioned: but there are some Versions which place his name in the same verse with *Reuben*. If they are right, the second clause of the sixth verse will mean, "Let the number of the men of *Simeon* be few;" and they were scattered among the tribes as Jacob had predicted, and were few in number (ver. 6). *Judah* was blessed with the promise of the prosperity which

[2] Deut. xxxiii. 1—6.

made him the head of the tribes. He was brought to the monarchy over his people. His "hands," or his troops, were sufficient for his protection, and God was his help from his enemies (ver. 7). *Levi* was blessed with the religious influence afforded by the oracular power of the Urim and Thummim resting with the High Priest before the captivity; (the power of that oracle being with the manifested God of Israel before the captivity;) and with the same Holy One, Christ the incarnate God, who was tempted by the Israelites at Massah. *Levi* had inflicted the judgments of God upon his own kindred in the matter of Zimri and Cozbi, and the promise of the priesthood was preserved to him; so that *Levi*, in all the ages of the future possession of Canaan, taught the Law, and offered incense, and upheld the service of the tabernacle and of the temple (ver. 8—11). *Benjamin* was the possessor of the land upon which the temple was built; and he did not apostatize with the rest of the tribes. His power was continued and identified with that of *Judah*; but God dwelt between his borders, the shoulders, the mountains of his territories (ver. 12). *Joseph*, that is, Ephraim and Manasseh, or the descendants of these his two sons, was blessed with the most extensive, fruitful, and wealthy of all the territories granted to the twelve tribes. *Zebulun* rejoiced in its commerce. It was the possessor of the safest place for ships on the coast of the Mediterranean (ver. 18). *Issachar* was blessed with the tranquillity of its agricultural possessions. It neither enlarged its borders by war, nor increased its wealth by commerce (ver. 18). Both these two tribes attracted the surrounding nations to the commerce and peace of their land. *Zebulun*, from the abundance of the seas and the treasures of the land, possessed and enjoyed the commerce of the Tyrian purple and the manufacture of glass. And thus, at that time, as now, commerce made the nations of the world acquainted with the God of Revelation (ver. 19). *Gad* was blessed as a military tribe. Jephthah[3] enlarged its borders. Exposed to the incursions of the Moabites and Ammonites, he "tore the arm," that is, he destroyed the strength of the one, and "tore the scalp of the head," that is, he overthrew the sovereignty of the other. This tribe was first settled of all the twelve, in that portion of the conquered territory of Sihon, which Moses the lawgiver assigned to him; but this tribe joined its brethren in the conquest of Canaan, and in executing, therefore, the judgment of the Lord. "He said, he shall leap from Bashan." The history does not tell us when this was done. I have no doubt that when the tribe of Dan, as the "lion's whelp," took possession of Laish in the north of Canaan, they passed from mount Ephraim by the east of Bashan, and thence took the city by surprise, which they called after their own name (ver. 22). *Naphtali* possessed the west of Dan, and extended to the Sea of Tiberias, which is here called "the south." Its territory was fertile, fruitful, pleasant—abounding in the fig, the palm, and the olive (ver. 23). *Asher* was blessed with quietness and peace. It was the neighbour of Tyre and Sidon, which it did not, or would not, conquer. It submitted to the tyranny of Jabin, and became enriched by the commerce of its neighbours in brass and

[3] Judges xi.

iron, to which allusion seems to be made. Its strength was as its duration, for it held its possessions till the Captivity, and was preserved by God's Providence against all the power of Syria (ver. 24, 25). Such were the blessings of the dying Moses upon the twelve tribes; and with these his invaluable life ended. One blessing more he adds, indeed, not upon one or more of the tribes, but upon all Israel; and that blessing, though it was first, we may say, accomplished by the past establishment of the tribes in Canaan, is still being accomplished in the declaration (ver. 28) that "Israel shall dwell in safety alone." And Israel does still dwell alone; and we may believe that it will be, as other prophecies declare, still preserved to dwell alone, as the accomplisher of God's prophecies, till the time shall come when Christ, the God of Israel, shall restore the people to Canaan by His Providence, and to His heavenly Father by His Holy Spirit: and this hope and this assurance justify the remarks we have made, that the only true philosophy is that which thus regards God as the God who fulfils prophecy in history; and that the God of Revelation thus accomplishes all his prophecies, by ordering, impressing, and directing, in a manner more than human—though seemingly only human—the thoughts, the motives, the reasonings, and the conclusions of the minds of men.

DEUTERONOMY XXXII. 48, TO THE END.

Moses ascends Mount Nebo to die.

BEFORE CHRIST 1451.

48 [a] And the LORD spake unto Moses that selfsame day, saying,

[a] Numb. 27. 12, 13.

49 Get thee up into this [b] mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

[b] Numb. 33. 47, 48. ch. 34. 1.

50 And die in the mount whither thou goest up, and be gathered unto thy people; as [c] Aaron thy brother died in mount Hor, and was gathered unto his people:

[c] Numb. 20. 25, 28. & 33. 38.

BEFORE CHRIST 1451.

51 Because [d] ye trespassed against me among the children of Israel at the waters of ‖ Meribah-Kadesh, in the wilderness of Zin; because ye [e] sanctified me not in the midst of the children of Israel.

[d] Numb. 20. 11, 12, 13, & 27. 14.

‖ Or, *strife at Kadesh.*

[e] See Lev. 10. 3.

52 [f] Yet thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

[f] Numb. 27. 12. ch. 34. 4.

DEUTERONOMY XXXIII.

Moses blesses the people.

[g] Gen. 49. 28.

[h] Ps. 90, title.

1 And this *is* [g] the blessing, wherewith Moses [h] the man of God blessed the children of Israel before his death.

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[i] Exod. 19. 18, 20. Judg. 5. 4, 5. Hab. 3. 3.

2 And he said, [i] The

BEFORE CHRIST 1451.

LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with [k] ten thousands of saints: from his right hand *went* † a fiery law for them.

3 Yea, [l] he loved the people; [m] all his saints *are* in thy hand: and they [n] sat down at thy feet; *every one* shall [o] receive of thy words.

4 [p] Moses commanded us a law, [q] *even* the inheritance of the congregation of Jacob.

5 And he was [r] king in [s] Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: [t] let his hands be sufficient for him; and be thou [u] an help *to him* from his enemies.

8 ¶ And of Levi he said, [x] *Let* thy Thummim and thy Urim *be* with thy holy one, [y] whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, I have not [z] seen him; [a] neither did he acknowledge his brethren, nor knew his own children: for [b] they have observed thy word, and kept thy covenant.

10 ‖ [c] They shall teach Jacob thy judgments, and Israel thy law: ‖ [d] they shall put incense † before thee, [e] and whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and [f] accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, [g] Blessed of the LORD *be* his land, for the precious things of heaven, for [h] the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things † put forth by the † moon,

15 And for the chief things of [i] the ancient mountains, and for the precious things [k] of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of [l] him that dwelt in the bush: let *the blessing* [m] come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.

BEFORE CHRIST 1451.

[k] See Ps. 68. 17. Dan. 7. 10. Acts 7. 53. Gal. 3. 19. Hebr. 2. 2. Rev. 5. 11. & 9. 16.
† Heb. *a fire of law.*
[l] Exod. 19. 5. ch. 7. 7, 8. Ps. 47. 4. Hos. 11. 1. Mal. 1. 2.
[m] ch. 7. 6. 1 Sam. 2. 9. Ps. 50. 5.
[n] Luke 10. 39. Acts 22. 3.
[o] Prov. 2. 1.
[p] John 1. 17. & 7. 19.
[q] Ps. 119. 111.
[r] See Gen. 36. 31. Judg. 9. 2. & 17. 6.
[s] ch. 32. 15.
[t] Gen. 49. 8.
[u] Ps. 146. 5.
[x] Exod. 28. 30.
[y] Exod. 17. 7. Numb. 20. 13. ch. 8. 2, 3, 16. Ps. 81. 7.
[z] Gen. 29. 32. 1 Chron. 17. 17. Job 37. 24.
[a] Exod. 32. 26, 27, 28.
[b] See Jer. 18. 18. Mal. 2. 5, 6.
‖ Or, *Let them teach, &c.*
[c] Lev. 10. 11. ch. 17. 9, 10, 11. & 24. 8. Ezek. 44. 23, 24. Mal. 2. 7.
‖ Or, *let them put incense.*
[d] Exod. 30. 7, 8. Numb. 16. 40. 1 Sam. 2. 28.
† Heb. *at thy nose.*
[e] Lev. 1. 9, 13, 17. Ps. 51. 19. Ezek. 43. 27.
[f] 2 Sam. 24. 23. Ps. 20. 3. Ezek. 20. 40, 41. & 43. 27.
[g] Gen. 49. 25.
[h] Gen. 27. 28.
† Heb. *first forth.*
† Heb. *moons.*
[i] Gen. 49. 26.
[k] Hab. 3. 6.
[l] Exod. 3. 2, 4. Acts 7. 30, 35.
[m] Gen. 49. 26.

BEFORE CHRIST 1451.

17 His glory *is like* the [n] firstling of his bullock, and his horns *are like* [o] the horns of † unicorns: with them [p] he shall push the people together to the ends of the earth: and [q] they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, [r] Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall [s] call the people unto the mountain; there [t] they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, Blessed *be* he that [u] enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And [x] he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* † seated; and [y] he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan *is* a lion's whelp: [z] he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, [a] satisfied with favour, and full with the blessing of the LORD: [b] possess thou the west and the south.

24 ¶ And of Asher he said, [c] *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him [d] dip his foot in oil.

25 ‖ Thy shoes *shall be* [e] iron and brass; and as thy days, *so shall* thy strength *be*.

26 ¶ *There is* [f] none like unto the God of [g] Jeshurun, [h] *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is* *thy* [i] refuge, and underneath *are* the everlasting arms: and [k] he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 [l] Israel then shall dwell in safety alone: [m] the fountain of Jacob *shall be* upon a land of corn and wine; also his [n] heavens shall drop down dew.

29 [o] Happy *art* thou, O Israel: [p] who *is* like unto thee, O people saved by the LORD, [q] the shield of thy help, and who *is* the sword of thy excellency! and thine enemies [r] ‖ shall be found liars unto thee; and [s] thou shalt treat upon their high places.

[n] 1 Chron. 5. 1.
[o] Numb. 23. 22. Ps. 92. 10.
† Heb. *as unicorns.*
[p] 1 Kings 22. 11. Ps. 44. 5.
[q] Gen. 48. 19.
[r] Gen. 49. 13, 14, 15.
[s] Isai. 2. 3.
[t] Ps. 4. 5.
[u] See Josh. 13. 10, &c. 1 Chron. 12. 8, &c.
[x] Numb. 32. 16, 17, &c.
† Heb. *cieled.*
[y] Josh. 4. 12.
[z] Josh. 19. 47. Judg. 18. 27.
[a] Gen. 49. 21.
[b] See Josh. 19. 32, &c.
[c] Gen. 49. 20.
[d] See Job 29. 6.
‖ Or, Under *thy shoes* shall be *iron.*
[e] ch. 8. 9.
[f] Exod. 15. 11. Ps. 86. 8. Jer. 10. 6.
[g] ch. 32. 15.
[h] Ps. 68. 4, 33, 34. & 104. 3. Hab. 3. 8.
[i] Ps. 90. 1.
[k] ch. 9. 3, 4, 5.
[l] Numb. 23. 9. Jer. 23. 6. & 33. 16.
[m] ch. 8. 7, 8.
[n] Gen. 27. 28. ch. 11. 11.
[o] Ps. 144. 15.
[p] 2 Sam. 7. 23.
[q] Ps. 115. 9, 10, 11.
[r] 2 Sam. 22. 45. Ps. 18. 44. & 66. 3. & 81. 15.
‖ Or, *shall be subdued.*
[s] ch. 32. 13.

PRAYER.—LET US PRAY, *that no false theories of philosophy withdraw us from the conviction of the presence and influence of the Holy Spirit of God upon the understanding, the reason, the will, and the affections of the human mind. That we ever seek our spiritual blessings from the divine and omnipresent power of the Holy Spirit, which Christ promised to His Church and its members. That we ever possess spiritually the blessings which were granted*

temporally to the twelve tribes separately; and that we obtain the better blessings which He pronounced on the Church of Israel generally. That the eternal God be our refuge. That we be separated from the follies and sins of the world, and be guided in safety by God's grace and power to the better and heavenly Canaan.

O ALMIGHTY GOD, Creator of the souls of men, Father of the spirits of all flesh, who hast implanted within the souls of all, the understanding which receives the impressions of the objects of thought, the reason which contemplates them, and the will which grieves or hates, or hopes or fears, and which forms the inward happiness, or the inward misery, of the souls Thou hast made; we thank Thee for the promise which Thou hast given us by Thy Son our Lord, whom Thou didst exalt with great glory into Thy kingdom in heaven, of the presence of Thy Holy Spirit to abide with us for ever. We plead Thy promise. We pray for the Holy Comfort. We implore Thy grace and favour that Thou wouldst grant us Thy Holy Spirit, to derive all our happiness from the power and influence of that Comforter of the souls of men. Grant us, we pray Thee, by the same Spirit to have a right judgment in all things, so that our understandings be rightly directed, and our reason be rightly employed, devoted, and dedicated to the subjects which are alone worthy of the attention of a dying man, with an immortal soul. Grant us by the same Spirit evermore so to rejoice in His holy comfort, that our *will* be conformed to the will of God, that our *affections* be set upon heavenly, and not upon earthly things; that our principal *grief* be that we love God so little; that our *hatred* be directed against the sins that Thou hast forbidden; that our *hopes* be, the confidence and assurance of Thy favour; that our *fears* be, lest we offend our God, and resist, and grieve, and quench, the influences of His Holy Spirit within us. So bless us, we pray Thee, with the peace of God which comes from Thee alone, that our whole body, and soul, and spirit, with the understanding, the reason, the will, and the affections, be entirely sanctified and blessed by the peace and the happiness which descend from heaven. Ever may we seek for all our true, and spiritual inward felicity from God, and from God alone. Drive far from us, we pray Thee, all the false philosophy, by whatever name it be called, by whatever arguments it be defended, by whatever supporters it be upheld, which teaches us to hope for mental happiness, and to obtain spiritual delight, and peace, and satisfaction from any source which shall be independent of the influence of the invisible Spirit of God upon the soul and its powers. Let no man take our crown. Let no man spoil us through any philosophy, or any science, falsely so called. Never let us forsake the only fountain of the living waters of spiritual inward satisfaction, to hew out for ourselves the broken cisterns which can hold no water, to refresh the contrite, penitent, and believing spirit. We thank Thee for the knowledge of the blessings which Thy servant in the olden time, under the influence of the Holy Spirit, which had guided him in safety through the wilderness to Canaan, pronounced upon the tribes of his people. We pray Thee to bestow upon our souls the spiritual and the better blessings which can be given to us by the power of the same Holy Spirit alone, and not by any human philosophy. May the words of the blessings pronounced by Thy servant upon the tribes of his brethren assist and guide our humble supplications at this moment to Thee, the ever-present Fountain of peace to our souls. Remember not, Lord, our offences, nor the offences of our forefathers; but as the sin of *Reuben* was not so visited upon his children that his tribe should cease from among their brethren; so let us live before Thee as a part of Thy Universal Church; and not die the second death

of apostasy, and sorrow, and despair. Give us the blessing of *Judah*. Hear our voice of prayer, and bring us to Thy Church in heaven. Ever may we lift up our hands in prayer to Thee. Be thou our help against all the enemies of our souls. May the blessing of *Levi* be ours. May the light of our knowledge, and the perfections of our spirit, come down from the Holy One, whom we have too often tempted by our sins in the wilderness through which we are passing to our heavenly Canaan. May the blessing of *Benjamin* be ours. May we be found among the beloved of the Lord, and dwell in peace and safety under the protection of the Lord our God all the day long, and all our life long. Give us the blessing of *Joseph*. Feed us with food convenient for us. If it be Thy will, grant us the prosperity which might increase our power to be useful. But above all the precious things of earth, grant us the precious things of heaven. May grace, mercy, and peace be with us. Give us the blessings of *Zebulun* and of *Issachar*, that both in our goings out, and in our comings in, abroad and at home, we may offer the sacrifices of righteousness, and put our trust in the Lord. May the blessings of *Gad* and of *Dan* be ours, that we be valiant for the truth, clothed with the whole armour of God, and victorious over all the sins within us, which call forth the justice and judgments of the Lord. May the blessings of *Naphtali* and of *Asher* be ours; that we be satisfied with Thy favour, full of Thy blessings, acceptable to our brethren, and find our strength from heaven proportioned to our temptations, our dangers, and our fears. O eternal God, be Thou our refuge. O protect us by Thy power. Thrust out the spiritual enemy from our soul. Destroy all evil within us. Separate us from the sins, the follies, and the degradations of the world. Tread down Satan under our feet. And after this life is ended, receive our souls into that true Promised Land, the inheritance of Thy people, the Canaan of rest, and peace, and perfectness for ever. We ask all in the name and in the words of Thy Son our Lord and Saviour.

Our Father, &c.

The grace of our Lord, &c.

SECTION CLXXI. DEUTERONOMY XXXIV.

TITLE.—*As a flower, breaking forth from the bud in the midst of summer, finds itself in the presence of the glorious sun, the blue sky, and the green earth, all of which were there before, so the Christian soul, bursting from the prison of the body, will find itself in the manifested presence of God, of Christ, and of the state of souls departed. The death of Moses, his continued existence, his appearance at the Transfiguration of our Lord, and the subject of his conversation there. The character of Moses. The gathering of the spirits of the members of the Universal Church in the invisible world.*

INTRODUCTION.—I have come to the conclusion of my delightful task. We are to contemplate in this Section the death of Moses.

"In God's own hand he left the breath
That God's own Spirit gave:
His was the noblest road to death,
And his the sweetest grave;"

says, or sings, on the subject of the death of Moses one of the most devotional of

our poets of the last century. One of the contemporaries of Dr. Watts, Bishop Warburton, endeavoured to prove that the Divine legation of Moses was to be demonstrated from the omission of the doctrine of a future state of rewards and punishments from the Law which the inspired legislator was commanded to give to the people. And it is certain that neither is the happiness of heaven promised, nor the misery of hell threatened, in the Pentateuch. This, however, is most certain, that whether the people of Israel believed in the immortality of the soul or not, they must have believed in the existence of an invisible state in which the spirits of the righteous were gathered to their people. Bishop Warburton, indeed, endeavours to prove that the expression "to be gathered to his people," denotes only "to die, and to be buried." He has, however, omitted to observe the refutation of his conclusion which is apparently implied in the Book of Job (ch. xxvii. 19), where Job, describing the death of the irreligious and rich man, tells us that he shall "lie down," that is, he shall die and be buried, but he "shall not be gathered;" that is, his spirit shall not be united to the spirits of the just. Neither did the bishop remember the Twenty-sixth Psalm, "gather not my soul with the sinners[1];" that is, "Let not my soul, after the death of the body, be united with the souls of the unrighteous in their place or portion." Even, therefore, though the theory of Bishop Warburton, that the omission of all mention of a future state, was a proof of the Divine origin of the Mosaic Law because God declared the visible punishment of sin, or the visible reward of obedience in the present life, it will by no means follow that the people of Israel did not believe that when the body died the soul continued to exist; that, when the faintings of death were over, and the consciousness of the mere mortal existence, as we at present live, ceased, when the senses, the organs of present consciousness, ceased, another mode of consciousness, incomprehensible, though certain, immediately began. This is not the time to argue a question of such extent, which has given rise to so many, and so learned and elaborate discussions. I therefore pass by the various arguments on which my conclusion rests, to express my persuasion that the Church of God, in all ages, from the very beginning of the creation of man in Paradise, to the day of the death of Moses, and from thence to the present, having been accustomed to receive communications at sundry times and in divers manners from the Divine Being who was sometimes personally manifested from the invisible world, and sometimes spake by an audible voice of more than human influence from the same invisible world, always uniformly believed in the certain existence of another world; and also that they generally believed and hoped that the thinking principle within them should continue, they knew not how, to exist when the body died. I cannot, I will not believe, that when the Lord God of Israel spake to Moses from the invisible state, and said, "Go up to mount Nebo, and die," Moses believed that his consciousness was to cease for ever, and that his soul was to live no longer. The Lord, the tutelar God of Israel, who had guided the people through the wilderness, and who fifteen hundred years after

[1] "Gather not," μὴ συναπολέσῃς, LXX.

was about to return to the earth as the incarnate Son of God, bade the dying prophet survey, by the exercise of miraculous power, the large extent, the length and breadth of the Holy Land, from Dan in the extreme north, to Zoar in the south, from Gilead, near the place where he stood, across the country of Ephraim and the future possession of Judah, to the coast of the Mediterranean[2]. "This is the land," He said, "which I sware unto Abraham, unto Isaac, and unto Jacob, to give them." That land was only the earnest of a better inheritance, to be given to the spiritual Israel. Moses was about to die; and the next thing that we read of Moses after his death is this, that when Christ was upon earth, after He had declared to the twelve that some of their number should see the Son of Man in His glory, He went up with His three disciples, Peter, James, and John, into an high mountain, there they beheld Him in that glory in which He should be hereafter universally manifested. He was transfigured before them. He was metamorphosed in some utterly unknown and most incomprehensible manner from the human being which He had seemed to them to be, into something which was evidently superhuman[3]. "He was transfigured," or "metamorphosed, before them," says St. Matthew and St. Mark, or "His form became different or otherwise than it had been," says St. Luke[4]. The spirit of Moses appeared from the invisible future state in which its immortality had begun, and was manifested to the chosen disciples in company with their Divine Master. And when the spirit of Moses, the inspired giver of the Law, was thus seen in company with Christ, the common God of the one spiritual Israel, the superseder of the ritual and ceremonial Law, what was the subject of their conversation? Moses had led the people by one literal Exodus out of Egypt. Christ was about to lead the spiritual Israel by another Exodus out of another Egypt; and the subject of the conversation between *Moses*, the giver of the Law, *Elijah*, the restorer of the Law, and *Christ*, the fulfiller and superseder of the Law, related to that better Exodus which Christ should accomplish at Jerusalem. This took place fifteen hundred years after the death of Moses. It is related to us as a specimen, or an instance, of the subjects of conversation among the spirits of believers in their immortality. And Moses was commanded to go up, to survey the land, and to die, and then,—what then? Can we, dare we, shall we imagine that he whose spirit had so long communed with God, whose spirit we behold when the veil between the two worlds of the visible and invisible state is partially rent asunder, and whose spirit is found to be conversing with the Messiah about the true Exodus of that Messiah,—can we imagine him to be consigned to sleep in the grave, to be given to the oblivion of soul, as his body was given to corruption, till the very day when he appeared on the mount to talk with Christ respecting the perfected redemption of mankind? Others may believe the notion: I will never believe it. "Absent from the body, present with the Lord." I believe, and will believe, that as soon as the faintings of death are over, as soon as the present mysterious connexion between mental

[2] Deut. xxxiv. 1—3. [3] Hengstenberg on the Genuineness of the Pentateuch, vol. ii. 461.
[4] Dr. Townson on the Difference between the Narratives of the Evangelists.

thought and bodily organization shall cease, as soon as the corruption of the body, muscle, nerve, and flesh shall begin, and the unfitness and impossibility of the continuance of the thinking principle with that organized body shall be therefore evident; then, at that hour I believe that the consciousness of the thinking principle inheres in[5], or is united to, a new molecular inhabitation,—that new manifestations of Deity take place;—that as the Israelite in the wilderness saw at a distance the Tabernacle, the Holy place, the Holy of holies, so we shall see the true Holy of holies, surrounded by the spirits of the just made perfect, of our kindred, and the angels of heaven. We shall see the manifestation of the presence of God, and the Mediator of the new Covenant. As the flower breaking forth from its bud, where it had been veiled in darkness and obscurity, in the brightness of the midday sun, in summer, finds itself in the presence of the midday sun, the blue sky, and the green earth, all of which were beforehand present in their magnificence and glory, so the soul of Moses, and so the soul of every believer in the God of the religion of the God of Moses and of Christ, when it breaks forth from the prison of the body, will find itself transfigured, changed, fitted to exist in the manifested presence of God, of Christ, and of souls departed. We cannot believe that Moses talked with God, and that his soul then fell into a state of sleep till the Transfiguration. We cannot believe that we shall commune with God, delight in God, commend our souls to God, and then sleep, in the corrupting, corruptible body, till the last transfiguration takes place, and we meet with Christ in glory. The death which Moses died proves the continued existence of his soul till his appearance at the Transfiguration. His appearance at the Transfiguration, and his conversation there, prove to us that the redemption of the soul by Christ is the one great object of the thoughts of the redeemed; and the whole history therefore of his death and of his appearance with Christ presents us with the earnest of the scenes that shall follow our own death, if the God of Moses, the Lord Jesus Christ, be our God. On the character of Moses as the servant of God, and the friend of his brethren, the exemplary teacher and the disinterested leader of his people, the faithful priest, the prevailing intercessor, the impartial historian, and the holy lawgiver, the prophet, the poet, the judge, and the sovereign, we have no need to speak. The record of his excellencies is familiar to us all. This lesson only let us learn from his life, his death, and his appearance at the Transfiguration of Christ, to fulfil all righteousness, to obey the Law in its spirit, to commune with Christ on his redemption; and to pray that we be united with Moses, and Elias, and Christ, in the world of souls, to rejoice in his redemption, and to be re-united with the souls of the Patriarchs, of the prophets, of the Apostles, and of all who have passed from earth to heaven in the faith and fear of God. O may God grant that thus, even thus, we all meet together in the invisible world as members of the one Universal Church, redeemed by the blood of Christ, and sanctified, and perfected, and blessed, and made happy for ever, by the influence, the comfort, and the peace of the eternal Spirit of God!

[5] Locke's Essay on the Human Understanding.

DEUTERONOMY XXXIV.

Death of Moses.—Lamentation of the people.

BEFORE CHRIST 1451.

1 And Moses went up from the plains of Moab [a] unto the mountain of Nebo, to the top of ‖ Pisgah, that *is* over against Jericho. And the LORD [b] shewed him all the land of Gilead, [c] unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, [d] unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, [e] the city of palm trees, unto Zoar.

4 And the LORD said unto him, [f] This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: [g] I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 ¶ [h] So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but [i] no man knoweth of his sepulchre unto this day.

7 ¶ [k] And Moses *was* an hundred and twenty years old when he died: [l] his eye was not dim, nor his †natural force †abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab [m] thirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the [n] spirit of wisdom; for [o] Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there [p] arose not a prophet since in Israel like unto Moses, [q] whom the LORD knew face to face,

11 In all [r] the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

[a] Numb. 27. 12. & 33. 47. ch. 32. 49.
‖ Or, *The hill.*
[b] ch. 3. 27.
[c] Gen. 14. 14.
[d] ch. 11. 24.
[e] Judg. 1. 16. & 3. 13. 2 Chron. 28. 15.
[f] Gen. 12. 7. & 13. 15. & 15. 18. & 26. 3. & 28. 13.
[g] ch. 3. 27. & 32. 52.
[h] ch. 32. 50. Josh. 1. 1, 2.
[i] See Jude 9.

BEFORE CHRIST 1451.

[k] ch. 31. 2.
[l] See Gen. 27. 1. & 48. 10. Josh. 14. 10, 11.
† Heb. *moisture.*
† Heb. *fled.*
1451.
[m] See Gen. 50. 3, 10. Numb. 20. 29.
[n] Isai. 11. 2. Dan. 6. 3.
[o] Numb. 27. 18, 23.
[p] See ch. 18. 15, 18.
[q] Exod. 33. 11. Numb. 12. 6, 8. ch. 5. 4.
[r] ch. 4. 34. & 7. 19.

PRAYER.—LET US PRAY, *that we be prepared to meet God in death and in the world of souls, by the faith which produces love, and hope, and obedience. That we delight in the contemplation of the promise of the happiness of the world beyond the grave. That we obey God, not in the spirit of bondage, as the servant and the slave, but in the spirit of adoption, as the children of God, the brethren of Christ, and the joint heirs with Him of the best inheritance of the soul. That God's Holy Spirit give a right judgment to our intellect and*

reason, and holy comfort to our will and affections in the prospect of death, and the hope of heaven.

ALMIGHTY GOD, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burthen of the flesh, are in joy and felicity; prepare us, O prepare us, we beseech Thee, for that day when the body shall return to the dust; and when the soul, which now thinks, and reasons, and repents, and worships, and adores, and prays to Thee, shall live with Thee in new scenes, new conditions, new states of existence. Prepare, O prepare my trembling, anxious, sinful, yet repentant soul to dwell in its new life with Thee. In the name of the Conqueror of death, the Bruiser of the serpent's head, the Friend, the Brother, the Saviour and Redeemer of all the souls that believe His Holy Word, and trust His ceaseless love, and pray to obey His blessed will, we come to Thee. We pray Thee to strengthen our faith, that we may love Thee more and serve Thee better; and that without presumption, or dread, or terror, we may look for that day of death. Into Thy hands we commend our spirits. Absent from the body, may we be present with the Lord. As Thy servant Moses was commanded to ascend the hill, to survey the Land of Promise, and to die; and as Thy servant cheerfully and joyfully obeyed Thy holy will, and gazed upon the inheritance of his people, before Thou didst separate his soul from its earthly tabernacle; so hast Thou commanded us Thine unworthy servants, in the spirit of holy contemplation, to meditate on the world beyond the grave; to survey the Promised Land, the true Canaan of heaven; to fear no evil; to ponder the fulness of joy, and the pleasures which shall be for evermore, to the dead which die in the Lord. Make us willing to expect our death, and to be joyful in the anticipation of eternal glory. Cause to begin now, in our peaceful souls, the happiness of the world to come. May we, by faith in the Lamb of God, which taketh away the sins of the world, draw near with boldness to the throne of grace, and there behold our Creator reconciled to His child, and the child reconciled to his Creator. Now, even now, O Father of Spirits, begin within our souls that unspeakable blessedness, when the soul shall know neither sin, nor temptation, nor sorrow, nor suffering; but when the obedience and resignation of the will to God shall be the only desire of the tranquil spirit. Unite us to the Universal Church in heaven. As Moses and Elias, at the Transfiguration of Thy blessed Son, talked with Christ on the Redemption He was about to perfect for all believers; so unite us to the Church of the firstborn, and to the souls of our dear kindred and friends, who, having died in faith, are gone before us to their rest. May we rejoice together with them in the Providence that guided us through life and death to Thy glory; and still more rejoice in the mysteries of Redemption, the accomplishment of Thy promises, and the perpetual communion with our God. Give us the Spirit of Thy Son in our hearts. As children, and not as slaves, may we love Thee and fear Thee. May Thy Holy Spirit be the Spirit of adoption to our souls,—that as Thy sons and children—as the children of God—the brethren of Christ—the heirs of Thy kingdom—the joint heirs of the glory, which the Son of God Himself possesses with Thee—we may praise Thee, and bless Thee, in life, and in death, and in the immortality before us. Lead us to the living fountains of waters. Take away the sins of the soul, and the sorrow of the heart. Speak peace to Thy servants. Evermore mightily defend us. Grant us, by Thy holy inspiration upon our minds and souls, to think the things that be good; whatsoever things be true, whatsoever things be honest, and just, and pure, and lovely; whatsoever

things are of good report: if there be any virtue, or holiness, or praise, may we think of these things. On earth, as in heaven, Thou dost pour forth the wisdom and comfort of Thy Holy Spirit, till the soul be filled with all the fulness of God; so send down Thy Holy Spirit upon us, that, as we draw nearer and nearer to the grave, we may descry more clearly the gates of the heavenly Jerusalem, breathe more freely the gales of Thy Paradise, and hear more distinctly the voices of the harpers harping with their harps. Pardon all our sins for Christ's sake. Accomplish the promise within us—that there shall be no more curse. Now, even now, before we die, grant us, by the same Spirit, so to have a right judgment in all things, that our understanding, and our reason, and all the powers of our mind, may be strengthened, and delivered from false hopes, vain fears, sinful doubts, and all the dark imaginations which cloud the bright hopes of the soul. So grant us by the same Spirit to rejoice in Thy holy comfort—that our will may choose, and our affections delight in, the peace, the love, the joy, that come from Thee. Where Christ dwelleth, may we dwell. With the Prince and the Saviour whom Thou hast exalted may we rest for ever. Now, even now, O Lord our God, we thank the Prince of Peace who has given repentance unto Israel and forgiveness of sins. Now, in life, in death, and for ever, may we come to Thee in that name which is above every name. At the name of Jesus we bow. In the name of Jesus we offer all our prayers, now, in death, and for ever. With angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory; glory be to Thee, O Lord most high. O Son of God, Intercessor for man at the throne of God, Mediator,—the one only Mediator between God and man, offer Thou our prayers; in Thine own words we pray to Thy Father and our Father, to Thy God and our God, saying,

Our Father, &c.

The grace of our Lord, &c.

NOTES.

NOTE 1. *On the structure of the Book of Deuteronomy.* Deut. xxxiv. 1.

This part of the Book of Deuteronomy could not have been written by Moses. It was added probably by Joshua, or inserted in the sacred canon by order of the seventy elders, immediately after the death of Moses. I may observe here, that the Book of Deuteronomy may be regarded as a speech—a speech made on one and the same day by Moses to the assembled tribes. Any objections that a perusal of the Book may suggest to this view, will be removed by the recollection that Moses was commanded not only to *speak* the words here delivered, but to *write* them. We have the written speech, containing, therefore, besides the words that were spoken, such additional passages as were designed for the better understanding of the speech on the part of those who should read it. These additions will be found to embrace the following verses:—

Ch. i. 1—5.
ii. 20—23.
iv. 41—49.
Ch. v. 1. "And Moses called all Israel, and said unto them."
xxvii. 1. "And Moses with the elders of Israel commanded the people, saying,
xxix. 1, part of 2, "These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. And Moses called all Israel, and said unto them."
xxxii. 44, 45, part of 46, "And he said unto them"
48—52.
xxxiii. 1, part of 2, "And this is the blessing wherewith Moses the man blessed the children of Israel before his death. And he said."
xxxiii. 4; xxxiv.

NOTE 2. *On the words* הַיָּם הָאַחֲרוֹן, *rendered by our translators, "the utmost sea."* Deut. xxxiv. 2.

The Mediterranean Sea (called the "utmost sea," or "the hinder sea" Zech. xiv. 8; and here, too, as the same word in the original is used, the same English term might as well have been employed) was the western boundary of the Promised Land. Jarchi would render it "the latter day;" for he says that the Lord showed to Moses all that should happen to Israel until the resurrection of the dead. And so the Targum of Jonathan paraphrases the above passages, and observes that the Lord showed Moses the mighty deeds of Jephthah of Gilead, and the victories of Samson, who was of the tribe of Dan; the idolatries of that tribe; and Samson; the Saviour that should spring from them; Deborah, and Barak, and the princes of the house of Naphtali; Joshua, the son of Nun, of the tribe of Ephraim, that should fight with and slay the kings of Canaan; and Gideon, the son of Joash, of the tribe of Manasseh, that should fight with Midian and Amalek, and all the kings of Israel, and the kingdom of the house of Judah; the king of the south, that should join the king of the north, to destroy the inhabitants of the earth; and even the destruction of Armillus, or Antichrist, and the war of Gog and Magog, and the great affliction Michael shall save from. Gill in loc.

CONCLUDING NOTE. *On the history of Moses. The remarkable confirmation of the truth of the declaration, that "he refused to be called the son of Pharaoh's daughter." The meaning of his "being gathered to his fathers;" his appearance at the Transfiguration; and his present existence.* Deut. xxxiv. 10.

I must refer the student for animated and eloquent reflections on the life, character, actions, and death of Moses, to the numerous extracts in Mant and D'Oyly; the admirable summary by Adam Clarke, at the end of Deuteronomy; Graves on the Pentateuch; and generally to the commentators: all of whom are justly lavish of their encomiums on him, "the prophet, like unto whom no prophet arose in Israel." I conclude these notes, therefore, not by repeating the praises which I must suppose are familiar to all readers of Scripture, but by adding some few observations which have escaped their notice on the singular confirmation discovered by my learned friend, Dr. Nolan, of the declaration of the author of the Epistle to the Hebrews, that Moses "refused to be called the son of Pharaoh's daughter," xi. 24; on his being "gathered to his fathers;" his appearance at the Transfiguration of Christ, and the conversation which then took place; and on his present existence in the invisible state.

Dr. Nolan, then, in his work on Egyptian chronology [6], has shown that the daughter of Pharaoh was Amense, who succeeded Amenophis, 1560 B.C., and whose reign extended from the twelfth to the thirty-fourth year of Moses [7]. Amense adopted Moses as her son, having no children of her own. In consequence of the refusal of Moses to accept the sovereignty over Egypt, Amense was succeeded by Mœris, the next heir of a former race of kings. As Christ at His temptation refused the temporal dominion of the world, Moses refused the dominion of the metropolis of the world, the powerful and magnificent kingdom of Egypt, which was then at its greatest height of fame and worldly glory. Amense had been converted to better principles than those generally maintained by her idolatrous countrymen, under the influence of her youthful protegé, whom she had drawn from the water in his infancy, and confided to his sister, to be educated by their religious mother. Mr. Nolan's book should be diligently studied by the lover of Biblical antiquity, and Scriptural truth. He gives the following tabular view of the Egyptian sovereigns who filled the throne of Egypt from the birth of Moses to the Exodus:—

	B.C.		B.C.
Moses born.....	1572	Amenophis, 10th year	1572
——— is 12 years of age	1560	Amense, 1st year ...	1560
——— is 34 years of age.....	1538	——— last year...	1538
——— flees from Egypt when 40....	1532	Mœris, 7th year.....	1532
——— departs with the Israelites when 80.....	1492	Thothmes IV., last year	[8]1492

"One of the strongest proofs," says Dr. Nolan, "that the princess named Amense, whose reign extended from the twelth to the thirty-fourth year of Moses, was the 'Pharaoh's daughter' by whom he was saved and patronised, arises from the consideration of the insurmountable difficulties with which the account of his Egyptian education is embarrassed, if the notion of the identity of those princesses is rejected. It is otherwise inexplicable how he could have been versed 'in all the learning of the Egyptians' (Acts vii. 22), which must have been acquired in the intermediate years of his life, and which was only to be obtained through the authority of the reigning monarch; for we know that all approach to their mystic lore was closed against strangers, to whom nothing short of the authority of the sovereign could compel the priests to throw it open.

[6] "The Egyptian Chronology analyzed; its Theory developed, and practically applied; and confirmed in its dates and details, from its agreement with the hieroglyphic monuments and the Scripture Chronology. By Frederick Nolan, LL.D., Vicar of Prittlewell. Seeleys, 8vo. 1848."

[7] Page 428. [8] Page 426.

"On the assumption of those princesses being identical," says Dr. Nolan [9], "not only the preceding difficulty disappears, but every other difficulty in the account of the princess and her ward, which is preserved on native monuments, or inserted in the Sacred records. I have elsewhere undertaken [1] to prove them the same person, from an examination of the monuments, which appear, from the inscriptions upon them, to have been erected in the reign of Amense. The investigation terminated in eliciting such evidence of her religious opinions, as left no reasonable ground for doubt on her personal identity. The hostility with which these monuments were treated by her successor, by whom they were obliterated and effaced, was traced to a probable motive; and other difficulties in her history were satisfactorily explained, which had involved the antiquaries, who undertook to remove them, in hopeless contradiction.

"There is not a circumstance, on the contrary, which is related of Pharaoh's daughter, which may not be verified in the short account which we have received of Amense. Even to her latest years this Egyptian queen appears to have been distinguished by the title which she exclusively receives from Moses (Exod. ii. 5). On an obelisk which was raised by her at Thebes, and which is one of the most splendid of the monuments which attest her taste and munificence as a patroness of the arts, she is repeatedly termed 'Pharaoh's daughter.' When she recovered Moses from the Nile, she must have arrived at maturity, from the attendants with which it appears she was then surrounded; but nine years had then elapsed from the death of her father, under whom that title, which is equivalent to 'princess,' was acquired, which had become by this time fixed by custom. The circumstances which led to the choice of Moses as her successor, are discussed page 293. While his adoption to the throne proves that she had no child to succeed her, it verifies the account of her having been prevented from nominating Moses to that honour solely through his disinclination to become her successor (Heb. xi. 24, comp. Exod. ii. 10). The preference thus shown to him above Mœris, his competitor for the throne, will serve to account for the disrespect manifested by that prince to her memory, and which was principally directed towards those monuments which possessed records of her superiority to the errors of the national superstition. As she imbibed purer religious notions from her Hebrew ward, the difference in her opinions must have still further exasperated a prince whom she had alienated by her preference for a rival and an alien."

In another part of his learned work, Dr. Nolan notices the facilities afforded to Moses during the whole of Amense's reign, from the time of his attaining the age of twelve, to his reaching thirty-four, to acquire a knowledge of the learning and religion of the Egyptians. Of his acquaintance with them he has left unquestionable evidence in the code which he promulgated, and which exhibits a studied opposition to many of their rites and ceremonies. In little more than six years from the death of the queen, his patroness, he was compelled to flee from Egypt, his life having been menaced by her successor, who, as his early competitor for the throne, had manifested a hostile spirit to the memory of his royal mistress. Whatever might have been the provocation, or the palliation, of his offence, it is plain he had no hopes from the mercy of a king who had sentenced him to death on the bare report of his criminality. This circumstance may be mentioned, as it authenticates by its consistency and verisimilitude the notices respecting the early life of Moses, which have reached us from pagan sources [2].

I commend the whole work of Dr. Nolan to the notice of the student. It affords, like Layard's Nineveh, another and most wonderful proof that, in proportion as we can redeem from the depths of time the hidden treasures of antiquity, precisely in the same proportion we discover new arguments, new proofs and evidences, to confirm the truth of the Scriptures, and to assure us of the certainty of Revelation.

The next observation I shall make on the death of Moses is, that whereas in this Section (Deut. xxxiv. 10) he is said to have died; he is said in a former chapter (Deut. xxxii. 50) to be "gathered to his people." The same expression is used in many places—Gen. xxv. 8. 17; xxxv. 29; xlix. 29. 33. Numb. xx. 24. 26. 28, &c. &c.—to describe the cessation of the present life, and Bishop Warburton therefore considers the two phrases to be synonymous, and to denote only the death of the body.

I will not again discuss the question whether the doctrine of the immortality of the soul was taught in the Old Testament. I have endeavoured, in many places, in the course of these humble pages, to show that, though it was not made the foundation and sanction of the Mosaic Law, the belief in an invisible world, from which the angel Jehovah appeared to Adam, to Noah, and to the Patriarchs generally, was uniformly taken for granted; and that we have sufficient proof to warrant the conviction, that the ancient Church of God believed that the souls of men should exist in that world after the dissolution of the body [3]. When I remember that

[9] Page 428. [1] Page 278.

[2] Nolan on the Egyptian Chronology, p. 401, et seqq.

[3] I am sorry that Dr. Lee, in his Lexicon, art. נפש, has adopted the opinion of Schroeder and of War-

the doctrines of Scripture are best explained by the facts of Scripture, and that the spirit of Moses appeared in glory at the transfiguration of Christ; that is, that he was manifested to the disciples in the same form in which Christ shall again come forth from the same state; I cannot believe that the death of Moses denoted only that his body was committed to the grave, and that the thinking soul, which had been clothed with that body, slept with it till the day of the transfiguration. The Christian Church has never taught the doctrine that the soul ceases to exist, because the body dies. The question—whether the soul be immortal, is widely different from that, whether it ceases to live, because the present organization of the body has ceased. The original word, אָסַף, "to collect or gather," is applied to the plucking of fruit for use, or preservation [4]. When united with נֶפֶשׁ, "the person, or breathing frame of man," it preserves the same meaning. The person of man consists of two parts,—the body, which is gathered to the grave among the bodies of those who died before it; and the thinking soul, which is gathered, in some unknown manner, to the souls of those who were disembodied before it. In both senses the dying are gathered to their people. In whatever sense the word שְׁאוֹל, "the grave, or the state of death," be interpreted, we cannot exclude from its meaning the twofold senses of the former words, אָסַף and נֶפֶשׁ. The person, therefore, of the man who dies, being compounded of body and soul, is united to, or gathered to, the grave where his body shall rest; and to the invisible state, where his soul shall continue in the manner which the Creator has ordained. So it was with the leader of Israel: so will it be with all mankind. His body died. His spirit was received into the invisible state from which the angel Jehovah was accustomed to speak to him, and from which He was manifested. There, in some mode, which we shall all understand when we ourselves become separated from the bodies which now enclothe the soul, Moses remained till the day when he was permitted to become visible to the disciples of Christ, and thus anticipate their future more continued communion with him after the death of their own bodies. There we shall live after our own death, till the day when our souls at the resurrection shall enter upon the third stage of their endless existence. The present life is the first stage; the intermediate state from which Moses came at the transfiguration is the second; the third commences with the resurrection, and continues for ever. Nothing is worthy the serious regard of a man when compared with such subjects as these. The argument of Bishop Warburton has always appeared to me to be both unfair and unphilosophical.

1. "The objectors to his interpretation that 'to be gathered to his people' merely signified to die, do not," he says, "reflect upon the genius of the Eastern speech, which gives action and motion to every thing; in which being reduced to one common lot and condition is called being *gathered to their people*.

2. "The objectors forget, too, the peculiar genius of the Hebrew tongue, that delights so much in pleonasms; in which *to die*, and *to be gathered to their people*, are but two different phrases for the same thing. At the same time I am ready to allow that this latter phrase originally arose (whatever people first employed it) from the notion of some common receptacle of souls. But we know how soon, and from what various causes, *terms* and *phrases* lose the memory of their original.

3. "The truth of this interpretation is confirmed by the several contents, where all these expressions occur; the historian's purpose being evidently nothing else than to record the period of their existence here on earth [5]."

I do not recollect to have seen any where else, within the same compass, a collection of remarks so calculated to mislead. While the Bishop is professedly defending the Scripture against its adversaries, he admits that one error, which is the foundation of nearly all the falsehood of the rationalistic and neologian infidelity of the day. We are told by these writers, that the language of the Holy Book, which we who welcome the common Christianity regard as a revelation from God, is notoriously figurative: and they then proceed to resolve both the facts and doctrines of Scripture into *Oriental metaphor*. If we concede to those writers Warburton's principle, we give them the means of overthrowing every truth which Christians regard as the very charter of their salvation. Warburton ought to have laid down his principle broadly,—that all Scripture is figurative; or, that in Scripture there are many figurative expressions, and that this phrase in question is one of them. But he affects to adopt the latter principle, and adroitly avails himself of the former. Secondly, he represents the Hebrew language as delighting in pleonasms; in which *to die*, and *to be gathered to their people*, are but different phrases for the same thing,—thus begging the very question in dispute. It was the learned writer's business to prove this; not to take it for granted. But, indeed, the invalidity of this reasoning is its least defect: it is openly and intolerably mischievous. Apart from the structure of Hebrew poetry, in which the iteration of the

burton on this point. The faith of Abel and of the Patriarchs cannot be comprehended, if they had no belief in another life after death.

[4] Isa. xxxii. 10; Exod. xxiii. 16.

[5] Divine Legation, book vi. sect. 3.

same sentiment in varied phrase is a well-known characteristic, and in apophthegmatic compositions, as in the death-bed speeches of the Patriarchs, and in the Proverbs, I know of no writings so free from pleonasm as the Hebrew Scriptures. I cannot, too, but regard the remark with which the learned and ingenious author of the Divine Legation follows up and illustrates the foregoing argument, as most indefensible. "At the same time," are his words, "I am ready to allow that this latter phrase ['to be gathered to their people'] originally arose (whatever people first employed it) from the notion of a common receptacle of souls. But we know how soon, and from what various causes, *terms* and *phrases* lose the memory of their original." The reader of Scripture, however, will deduce from this an inference directly opposite to that drawn by the learned prelate. Warburton would persuade us that a principle, or a tenet, of an antiquity so remote, that its source is lost to view, must be false; that in course of time it works itself true; and that the *words* and *phrases*, which once embodied or expressed those principles, have irrecoverably lost their original meaning. Now (setting aside the physical sciences) in morals, or, rather, in the memorials of great religious truths, the progress is always not from what is false to what is true, but directly the reverse. Truth is older than falsehood. Falsehood is the corruption of pre-existing truth. And the terms which still survive, so far from clouding the view of what is thus debased, are often the most precious instruments which time has preserved to us, to enable us to feel our way back to those great truths, of which more recent opinions are but perversions.

Thirdly, when the Bishop says that "the objectors overlook the context, in which the writer's design is plainly seen to be nothing else but a purpose to record the period of the patriarch's existence here on earth," he again begs the question, and also employs an argument utterly unfounded. If I were to read in an inscription upon a tomb, that the deceased died; and then read,—"in the sure and stedfast hope of immortality," the inscription could not be called pleonastic, and be said to denote that the epitaph meant only to tell us how long the deceased lived in this world. I consider the whole theory of Warburton, as he has proposed it, popular as his learned work has long been, to be most untenable, and most injurious to Christianity. It has long been used by the opponents of the spiritual religion of revelation as an objection to the inspiration and divinity of Scripture; and it is most especially refuted by the fact we have considered, that the appearance of Moses at the transfiguration demonstrates that the expression, "to be gathered to his fathers," denoted that the spirit of the person of whom these words were used, was united to the spirits of his fathers in the world of souls.

It cannot be now necessary to prolong this inquiry. I will merely observe, that one of the chief arguments in favour of Bishop Warburton's theory is derived from 2 Tim. i. 10 [1], which in our version is translated, "brought life and immortality to light through the Gospel." The translation is erroneous. The original words, *φωτίσαντος ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου*, mean that Christ, by His Gospel, illustrated and made plain and clear the truths respecting the future life, the incorruption of the body, and the continued existence of the soul, which had previously been comparatively obscure. It does not mean that Christ was the first discoverer or revealer to the world, that man was compounded of a body which should die, and of a soul which should live. He demonstrated by the transfiguration the existence of the world of souls. He demonstrated by His resurrection the incorruption of the body, and its reunion with the soul. He demonstrated by His ascension the continuance of His holy love, as the High Priest, to intercede for His Church. All,—all were component parts of His Gospel, illustrating and proving the true nature and dignity of man. Very remarkable, I may here too observe, was the conversation which took place at the transfiguration, between Moses, and Christ, and the spirit of the other Hebrew servant of the King of kings; who, having been taken, without passing through death, into the invisible world, now appeared again to the witnesses of this wonderful transaction. The last act of the life of Moses was the transferring to Joshua, the type of Christ, the completion of the Exodus from Egypt to Canaan. The subject of the conversation at the transfiguration was the better Exodus which Christ should accomplish at Jerusalem, when He should overcome the sharpness of death, and open the true Canaan—the kingdom of heaven—to all the tribes of the true Israel, to all believers in the atonement of Christ. And such, we may believe, will be our conversation when our bodies are gathered to the bodies of our fathers in the grave, and our spirits are gathered to the spirits of believers in the world of souls. We shall talk of the work of Christ. We shall ponder the eternity that is past, and the eternity that is to come; and the work, and mercy, and wonders of the eternal Saviour shall be the theme of our contemplation and communion. Where, and what was the state of existence in which Moses lived between his death and the transfiguration; and where, and what is the place and manner

[1] Divine Legation, book ix. cap. 2.

of his existence at present, we cannot tell till ourselves are united with the souls of the just made perfect. But that the lawgiver of Israel is not merely dust and ashes; that he does not merely exist with the loathsome worm, may be firmly believed. And where he, and Elias, and Christ, and the faithful live now, we also may hope to live. The voice which came from heaven at the transfiguration terminated the mission of the religion of Moses, as the faith of the Universal Church: "This is my beloved Son; hear Him:"—hear no longer, as your only faith, the words of Moses the lawgiver, nor of Elias the prophet; but hear Him, who is the greater Lawgiver, and the nobler Prophet. In the presence of the three chosen witnesses,—the number required by the Law,—the spirit of Moses may be said to have resigned the sceptre over the conscience of the Jewish believer to the promised Messiah, in whom the Jew and the Gentile are one. Then the work of Moses was over, when, in conjunction with Elijah and with Christ, He confirmed the faith of the disciples, that the Old Dispensation was ending. His office was to continue but for a time—and God summoned his spirit from the world of disembodied spirits to appear once more to the embodied spirits of the men who followed Christ; that he might be a witness to the fact, recorded by one of their number for our benefit for ever, that "the law was given by Moses, but grace and truth came by Jesus Christ." The kingdom of Moses ended: the kingdom of Christ shall never end. Of that kingdom Moses is still a servant in heaven. Of that kingdom we are still the servants upon earth. As we know not the thoughts of Moses as the disembodied spirit between the day of his death and the day of his appearing at the transfiguration, so do we now know nothing of his present mode of existence. But as at the transfiguration he delighted to talk with Christ and Elijah of the true Exodus, the Exodus of Christ, from the Egypt of this world, to the Canaan of heaven; so also may we now find our highest spiritual happiness in pondering the same great mystery. And if we may presume to rise in thought within the veil, and to inquire into the nature of the contemplations of the spirits in heaven; we may believe that they rejoice to anticipate the result of that true Exodus, when the kingdom of that Christ, the common God of the Jew and the Gentile, shall be co-extensive with the earth and heaven. We may believe that the one prayer which unites earth with heaven, and the souls of Moses and Elias, and the disciples of their Saviour and our Saviour, is this,—"Thy kingdom come." So do the souls on earth and the souls in heaven form but one communion. They have one God, one Saviour, one prayer. So may we consider the death of Moses, and his appearance at the transfiguration of our Lord, as the earnest of the two great events, which must pertain to ourselves,—the death of the body; and the appearance of the soul, in a spiritual body, before the Judge of the world. We must all appear before the judgment-seat of Christ, to partake of His glory, as Moses and Elias; or to be banished from the presence of the Lord and of His glory. The day is at hand when the reader who ponders over these lines, and thinks, and reasons, and conjectures within himself the nature, the destiny, and the continued existence of the soul in the state that follows death, shall know and understand all these things. Who will not pray that we may all meet in peace and safety, through God's mercy, in that better, happier, higher state, where Christ, and Moses, and Elijah, and the innumerable company of angels, and the spirits of the just made perfect, and our own kindred and friends among them, and the presence of God, manifested in some different mode from that in which we now behold Him, shall form one holy society! Who will not rejoice, if the soul be indeed capable of an immortality of happiness, in such reflections, which are but the anticipations, and the realizations, and the earnest, of the employments and the felicities of that immortality! Who will not exclaim, with the pious Father of the early Church, "If these things are true, I often wish to die[2]!" Who will not weep over the infirmities, the weaknesses, and the inconsistencies, which so often make death dreadful, and render the loftier aspirations of the soul a mockery and a scorn to itself! and who will not rejoice, though with trembling, that the last recorded action of the leader of Israel, with whose death the Pentateuch is now concluded, was the testifying from the invisible world to the sinful, the repentant, the humble believer, that while he welcomes the Revelation of Moses and of the Prophets, he must be still more persuaded to obey, and hope, and trust, and persevere by Him who rose from the dead! Who will not rejoice in the words which came from the invisible state, in the hearing of Moses, of Elias, and of the disciples of Christ: "This is my beloved Son; hear Him!" Let the heart of man hear Him, who still speaks to all, by the Holy Spirit which He sends forth, to bring His people from Egypt, to guide them through the wilderness, to uphold them in the death, which divides the present world from the future, and unites us to the true Israel in *the Canaan of rest*. Amen.

[2] ἐγὼ μὲν γὰρ πολλάκις ἐθέλω τεθνάναι εἰ ταῦτά ἐστιν ἀληθῆ.—Justin Martyr.

TABULAR VIEW

OF THE

JOURNEYS OF THE ISRAELITES

IN THE WILDERNESS.

FIRST YEAR.

	First Month, *Abib* [Chald. *Nisan*, Esth. iii. 7]. **March and April.** **(It began with the first new moon after the vernal equinox.)**
First Month, *Abib*. **March—April.**	Setting out on their march on the morning of the 15th day (on the morrow after the Passover, Exod. xii. 37; Numb. xxxiii. 3) from *Rameses* to *Succoth*.
	2nd Stage.—From *Succoth* to *Etham*. [Cloudy pillar first mentioned.]
	3rd Stage.—From *Etham* to *Pi-hahiroth*. [Now Pharaoh's army approaches.]
	4th Stage.—From *Pi-hahiroth*, through the Red Sea, to *Marah*. [In this stage they went three days' journey through the wilderness of *Etham*, or of *Shur*.]
Second Month, *Zif* (1 Kgs. vi. 1). **[Chald. *Ijar*.]** **April—May.**	5th Stage.—From *Marah* (seven miles only) to *Elim*, where they found palms.
	6th Stage.—From *Elim* (sixteen miles, a long day's journey) to the *Red Sea*, where they encamped, but only for two or three days.
	7th Stage and Station omitted (?)
	8th Stage.—From ———(?) to the wilderness of Sin, where they arrive on the 15th day of the month (the 30th day after their departure from Egypt).
	9th Stage.—From *Sin* to *Dophkah*.
	10th Stage.—From *Dophkah* to *Alush*.
	11th Stage.—From *Alush* to *Rephidim*, where they murmured for water, were miraculously supplied by streams that issued from the rock at Horeb, and defeated Amalek (Exod. xvii.; Numb. xxxiii. 14).
Third Month. **[Chald. *Sivan*, Esth. viii. 9.]** **This month has no recorded Scriptural Hebrew name.** **May—June.**	12th Stage.—From *Rephidim* to *SINAI*, where they arrive on the 3rd day of the month (about the 15th or 18th of May), and in FIVE days after (about the 20th or 22nd of May) the Law is first given. [Here they remain for nearly a year.]
	[The transactions at Mount Sinai are related in Exod. xix. to the end of the book; in Leviticus; and in Numb. i.—ix.; x. 1—10.]
Fourth Month. **[Chald. *Thammuz*.]** **June—July.**	
Fifth Month [Chald. *Ab*]. **July—August.**	
Sixth Month [Chald. *Elul*]. **August—September.**	
Seventh Month [Chald. *Tisri*]. **The Hebrew name (1 Kgs. viii. 2) is *Ethanim*.** **September—October.**	
Eighth Month. **[Chald. *Marchesvan*.]** **The Hebrew name (1 Kgs. vi. 38) is *Bul*.** **October—November.**	*Sinai*. The Law given.
Ninth Month [Chald. *Chisleu*]. **November—December.**	*Sinai*. The Law given. The golden calf.
Tenth Month [Chald. *Tebet*]. **December—January.**	*Sinai*. The Law given.
Eleventh Month [Chald. *Sebat*]. **January—February.**	
Twelfth Month [Chald. *Adar*]. **February—March.**	

SECOND YEAR.

First Month, *Abib*. March—April.	*Sinai*. The Passover observed (Numb. ix. 1).
Second Month, *Zif*. April—May.	Leave *Sinai* on the 20th of this month (Numb. x. 11); but before they go, on the 1st day of the month, they are numbered for the second (?) time (Numb. i. 1, 2). On the 20th day they march, and, going three days' journey, stop at *Taberah*, their 13th Stage (Numb. x. 33; xi. 3). [Qu. in the wilderness of Paran (Numb. x. 11, 12)? or at Kibroth-Hattaavah (Numb. xxxiii. 16)?
Third Month. May—June.	*Kibroth-Hattaavah*, or *Taberah*.
Fourth Month. June—July.	14th Stage.—From *Kibroth-Hattaavah* to *Haseroth*. Miriam's leprosy.
Fifth Month. July—August.	15th Stage. From *Haseroth* to *Rithmah* (?) (Numb. xxxiii. 18). —— or *Paran* (?) (Numb. xii. 16). —— or *Kadesh-Barnea* (?) (Numb. xxxii. 8). Spies sent hence.
Sixth Month. August—September.	At *Kadesh* they "spent many days," at least they spent forty; till the spies returned.
Seventh Month. September—October.	
Eighth Month. October—November.	
Ninth Month. November—December.	
Tenth Month. December—January.	
Eleventh Month. January—February.	
Twelfth Month. February—March.	

THE THIRD TO THE THIRTY-NINTH YEAR,

Compassing *Mount Seir*.

FORTIETH YEAR.

First Month. March—April.	They come to the desert of *Zin* (Numb. xx. 1) in this first month. Here, at Kadesh [Meribah] (Numb. xx. 13), they murmur for want of water. It appears to be a long stage from Ezion-gaber to Kadesh (Numb. xxxiii. 36). Miriam dies.
Second Month. April—May.	They request permission of Edom to pass through that territory; and, being refused, they turned southward from *Kadesh*, and journeyed to *Mount Hor*.
Third Month. May—June. Fourth Month. June—July.	*Mount Hor* (?).
Fifth Month. July—August.	On the 1st day of this month Aaron dies, at Mount Hor. Thirty days' mourning for Aaron.
Sixth Month. August—September.	And the Canaanite (Numb. xxi. 1) disputing the passage of Israel, they turn aside to fetch a circuit of Edom, from Mount Hor, "*by the way of the Red Sea*" (Numb. xxi. 4). But compare Numb. xxi. 4 with Deut. ii. 8. It appears that there was a long defile, or narrow plain, from Elath to Moab.
Seventh Month. September—October.	Fiery Serpents. This must have been either at *Zalmonah* (Numb. xxxiii. 41) or *Punon* (ver. 42). I think it was the latter; because the next station we find them at (Numb. xxi. 10) was Oboth; and at Oboth (Numb. xxxiii. 43) they arrived from Punon.

Eighth Month. October—November.	*Ije-abarim*, in the border of Moab, "to the east of Moab" (Numb. xxi 11). Observe, that they have come up thus far, leaving Mount Hor S.W. They are still tending *northward;* they are now "in the wilderness before Moab" (Numb. xxi. 11). Next they come to "*Dibon-gad*" (Numb. xxxiii. 45), which was probably in the valley, or brook, of Zared? (Numb. xxi. 12.) Passing quietly by the Moabites, they pass the brook Zared.
Ninth Month. November—December.	The north side of the brook *Zared*. Thirty-eight years have now elapsed since they sent the spies from Kadesh-barnea (Deut. ii. 14), and all the military men are dead that came out of Egypt. They are now on the borders of the *Ammonites* (?) (neighbours of the Moabites), whom they are commanded not to molest (Deut. ii. 19).
Tenth Month. December—January.	They pass over the river *Arnon*, into the country of the *Amorites**. Sihon is defeated at Jahaz; the Israelites lay waste his cities from Aroer, on the Arnon, to Gilead. They advance to the river *Jabbok*, the southern boundary of the Ammonites, which they did not cross, having received a Divine command not to molest the children of Ammon. They now turned (eastward?) and attacked Og, the king of Bashan, whom they defeated at Edrei (Numb. xxi. 13; Deut. iii. 1). They then settle in the plains of *Moab*, on the east side of Jordan, over against Jericho. Here Balaam's affair took place, between Beth-Jesimoth and Abel-Shittim. Here also they are seduced to idolatry and fornication with the daughters of Moab. Here, too, the people are numbered. (This was the third numbering, but *not of the same persons.*) Laws respecting sacrifices, Numb. xxviii. xxix. xxx. The Midianites are spoiled, and Balaam is slain. Reuben and Gad have their territories assigned them. Cities of the Levites and of refuge.
Eleventh Month. January—February.	On the 1st day of this month Moses recites the book of Deuteronomy to the assembled tribes. (See Note 1, Sect. clxxi.) He afterwards ascends Pisgah, the highest point of Mount Nebo, one of the mountains of Abarim, or a mountain named both Nebo and Abarim, and there dies, after taking a survey of the promised land.
Twelfth Month. February—March.	The people mourn for Moses thirty days.

Deuteronomy contains the events of these two months.

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* This part is difficult; I will here give the reader the parallel passages from Numbers and Deuteronomy:—

Numbers xxi.	Deuteronomy ii.
Ver. 12.—"And pitched in the valley of Zared."	Ver. 13.—"Get ye over the brook Zered."
13.—"Pitched on the other side of Arnon" (qy. the *south* side?).	18.—"Pass over through Ar, the coast of Moab."
16.—"Thence they went to Beer" [in the wilderness (ver. 18)]. [A well dug here, and song sung by the people.]	[No parallel passage.]
20.—"From the top of Pisgah, which looketh towards Jeshimon." Rather, as in margin, "From the top of the hill, which looketh towards the wilderness." A civil message sent "to Sihon king of the Amorites."	26.—"And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon."

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Dignity of man, that we may be enabled to understand that it consists in becoming changed from that which the world commands to that which God requires, i. 547.
Dreams, our broken, that both they and our waking thoughts may be pious, i. 639.
Duty, our, that we may ever discharge it under a sense of our responsibility to God, i. 291.
——, that we may ever do our, in that state of life to which it shall please God to call us, i. 663.
—— to man, that we may ever do our, in obedience to the will and law of God, ii. 382.

E.

Ease, worldly, that the love of it may never lead us to forsake the altars of God, i. 371.
Egypt of this world, that while we live in it, we be preserved from neglect of religion which renders adversity indispensable, i. 724.
——————, that we may live in it under the influence of faith in the true Passover, spiritually eating His flesh and drinking His blood, ii. 91.
———, that the history of the wonders in, may lead us to honour God, to tremble at His judgments, and to escape the second death, i. 789.
———, that we proceed with joy from its corruptions and bondage to the tabernacles of the spiritual Israel, ii. 114.
Elim, that with the spiritual Israel at, we seek refreshment in the wilderness from the consolations of the word of God, ii. 153.
England, that it be honoured as the instrument of the accomplishment of the prophecies, ii. 578.
Enoch, that, like him, we may be found walking with God, i. 82.
Evidences of the truth of Christianity, in Scripture, history, and the present state of the world, that we may be contented with them, i. 571.
Evil and the evil one, that we may be delivered from, and put on the whole armour of God, i. 345.
——, that we be delivered from its beginning, and repent if we have fallen, i. 429.
——, that we be so recovered from the dominion of, that we rejoice to hear God's truth, to do His will, and to walk in His ways, through life and in death, to heaven, ii. 459.
Evil, that we rejoice in the hope of our final deliverance from it, ii. 98.
Examples, bad, that we may hate them even in those near and dear to us, i. 663.
Excuses, our past, false, that God will pardon them, ii. 283.
Exodus, that we may have a better than that of Israel from Egypt, by following Christ, a better guide than Moses, i. 724.
Experience, that we never make our own the criterion of the truths of revelation, ii. 650.

F.

Faith, our, that it may be like the faith of Abram, and that we may prove it by the sacrifice of ourselves, our souls, and bodies, i. 383.
——, that we may keep stedfast in it, and earnestly contend for it, i. 382.
——, that we may so have, in the Father, Son, and Holy Spirit, that we present to God, not only our belief in the atonement of Christ, but ourselves also, as a reasonable sacrifice to Him, ii. 349.
——, undoubting, that we so offer to God the sacrifice of, that we receive the blessing of the better High Priest than Aaron—Jesus Christ, the true Melchisedec, ii. 410.
—— in Christ, as our great sin-offering and peace-offering, that we prove it by that love to Him which shall conquer the evil of the heart, the temptations of society, and our easily-besetting sins, ii. 382.
————, that it may produce in us good works, so that we may have boldness before man, repentance and humility before God, and consolation amidst all the changes of life, i. 296.
Fathers, our, that we may meet their souls in the heavenly Canaan, i. 388.
Fear of God, the best portion and true wisdom of man, that we may never value earthly science and knowledge above it, i. 280.
——, that we may be found without, when fire from heaven shall descend to destroy the world, ii. 411.
Fire of the Holy Spirit, that it may descend upon our hearts, to destroy the remains of unholiness within us, ii. 411.
Forgiveness of sin, that we depend for it only on the mercy of God, through Jesus Christ, ii. 684.
Fornication, that the Lord would deliver us from it, and all other deadly sin, i. 620.
Friends and kindred, that they may increase, and not diminish, the influence of religion on the soul, i. 141.
———, death of, that we learn from it the lesson how to die, ii. 631.
———, that we so live with them, that we

may bless each other when we die, and be again united after death, i. 450.
Friendship, human, that we may not trust in it in the time of trouble, but in the mercy of God, i. 158.
Friendships, that all we form may increase our power to live in holiness and die in peace, i. 594.

G.

Garments of salvation, that we may put them on, and ever live as the royal priesthood of the Church of God, ii. 244.
Glory of the Lord, that it may appear unto us, ii. 411.
God, that we may be prepared to meet Him in death, and that His image may be restored to our souls, i. 44.
——, that we may walk with Him in the common pursuits of life, i. 82.
——, that we may never forget His presence, His threatenings, or His mercies, i. 162.
——, that we may never banish the remembrance of Him from our conscience, so that we sin without fear, i. 222.
——, that whether in prosperity or adversity, we may be at peace with Him, and ever delight in communion with Him, i. 274.
——, that we may be more anxious to understand His revelation, and obey His will, than to speculate on His existence and nature, i. 316.
——, that when we behold His power in creation, we may regard Him also as the God of providence and revelation, as our Ruler and future Judge, i. 322.
——, that we see Him in all things, and ever remember that He sees us, i. 393.
——, that we may acknowledge Him in all our ways, and that He may direct our paths, i. 460.
——, that His kingdom may be established in the world, and in our hearts; and that His power may both rule the heathen world and govern the wills of His people, i. 631; ii. 641.
——, that He may be with us in all time, both of prosperity and adversity, i. 640.
——, that we prepare for His presence by laying aside every weight and the sin that doth so easily beset us, i. 742.
——, that we serve Him, and not the world, daily more and more, i. 757.
——, that we may know the Father, Son, and Holy Spirit, as our Deliverer, i. 765.
——, that we may fear and love Him, and know no other God than the Lord, ii. 187.
——, that as we are now dedicated to Him in baptism, we may become in all things His faithful sons and servants, by holy obedience, and especially by faith in Christ, ii. 257.
God, that He be our Guide through the wilderness of this world, ii. 300.
——, that we never know the misery of believing Him to be our Father, while we dare not worship Him as His loving and beloved children, ii. 301.
——, that we study His glory by our actions and in His revealed will, ii. 301.
——, that we give to Him the homage which He has commanded, and not that which man has invented, ii. 312.
——, that we worship Him in spirit and in truth, and serve Him with all our heart, in communion with His Church, ii. 329.
——, that we commune with Him at His altar and table, till our souls be admitted to the true Holy of holies in heaven, ii. 344.
——, that we study His will in the types and shadows of His law, ii. 349.
——, that we contemplate Him in the past with gratitude, in the present with the conviction of His love and our own unworthiness, and in the future with faith and hope, ii. 355.
——, that we endeavour to please Him by serving Him in the way He has commanded, and not by inventing or imagining new modes of worship, ii. 417. 631.
——, that our duty to Him be our happiness, and our happiness be our duty, ii. 492.
——, that we ever retain a sense of His presence, and keep the charge that He has committed to us, ii. 545.
——, that we ever be able to implore His blessing upon the friendships, affections, and marriages we form in life, ii. 554.
——, that we pray that He would scatter the enemies of the soul, and make the soul His dwelling-place, ii. 563; that we never murmur at His dispensations, nor set our hearts on such things as His wisdom sees fit to deny us, *ib.*
——, that we pray to be permitted to live a peaceable life, in all godliness and honesty, ii. 571.
——, that we seek to please Him in the way which He has Himself commanded in His Holy Word, ii. 586.
——, that we give our whole heart to Him, ii. 677.
——, that we put on the whole armour of God, and never put it off till we exchange it for a robe of glory, ii. 677.
Good, that we may study to do it both to the Church and to the world, with prudence, diligence, and zeal, i. 671.
Gospel, that as we have its treasure in the earthen vessels of our frail, dying bodies, we be preserved by God's Holy Spirit from the power and influence of the evil one, ii. 442; that we read it in the Law, and the Law in it, 510.
Government, that it increase the happiness,

prosperity, influence, and union of the people, ii. 370.
Grace, that we seek for it by using the means of grace, ii. 563.
—— of God, that we never separate it from the means of grace, ii. 68.
Great Britain, that we pray for God's blessing upon her, and that we make her the spiritual leaven of the world in these latter days, ii. 692; that she be zealous, through all degrees and classes of her people, for the glory of God, *ib.*

H.

Happiness, that we may seek it only in that inward religion which produces obedience and speaks peace, i. 217.
———— of man, that God would enable us to understand that it consists in communion with Him, i. 547.
Heart, that we may give it, as well as the life, to the God and Saviour of the soul, i. 429; ii. 501. 700.
Hearts and lives, our, that they may be devoted to God as His baptized people, ii. 269.
———, our, that they may rest in heaven adorned with the crowns of gold and the graces of the Spirit, and rejoice in communion with God in His mercy-seat, ii. 215.
———, that they may be sprinkled from an evil conscience, ii. 91. 613; that we dedicate them wholly to God, 537.
Heave-offering and wave-offering, that our souls be lifted up and devoted to God as a, ii. 262.
Heaven, that we begin the happiness of, on earth, by delighting in the law of God, and in the grace and liberty of the Gospel, ii. 510.
High-priest, that as he was consecrated to his holy office by washing, clothing, anointing, offering of blood, and continuing seven days in the tabernacle, so we may be consecrated as God's spiritual and royal priesthood by faith in the antitypes of these things, and fitted for the Sabbath in heaven, ii. 404.
History, that we may study it as believers in the God of prophecy, assured that His promises and threatenings will be fulfilled to individuals as well as to nations, i. 377.
Holiness, that it be united with our knowledge, ii. 475.
Holy of holies, that having boldness to enter it by the blood of Christ, we may draw near to our reconciled God in full assurance of faith, having our hearts sprinkled from an evil conscience, and the service of our bodies directed by the ordinances of His Church, ii. 425.
Holy Spirit, that He would be our guide from the Egypt of this world to the heavenly Canaan, i. 757.
————, that He would preserve us from all evil, and enable us to endure, as seeing Him who is invisible, i. 571.
Holy Spirit, that we never grieve Him till He strive with us no longer, i. 90; that He would put into our minds good desires, and enable us to bring the same to good effect, i. 564.
————, that we take warning by Pharaoh, not to resist or grieve Him, lest He leave us to die in despair, i. 772; that we distinguish between His gifts and His graces, ii. 677.
Hypocrisy of devoting the heart to the world while we give only the service of the lips to God, that we may be kept from the, i. 164.
————, that we may abhor that, which gives the heart to the world, misery to the conscience, and profession to God, i. 217; ii. 700.

I.

Ideas, that those which arise in our minds may be such as the Holy Spirit will improve and bless, i. 639.
Idolatries of the world, that we depart from, and live in communion with God, ii. 350.
Idols of earthly love, that we never so set them up in our hearts, as to forget to acknowledge God in all our ways, i. 594.
—— of the heart, that we may put them away, i. 601.
Image of God, that we pray for the restoration of it to our souls, i. 44.
Immortality, our, that its happiness may begin in the present life, i. 233.
Infidelity, that we be preserved from, and from resisting the power and grace of God within us, i. 781.
Infirmities and weakness, that we confess our, after our utmost efforts at obedience and submission, ii. 418.
Influence, our, that we may use it aright on all around us, i. 422.
Ingratitude, that the certainty of it may not destroy our benevolence, i. 291.
Inheritance, that we go on to possess our, building our altar to God, and rejoicing in Him, i. 362.
————, that God will bestow upon us at death a better blessing than any earthly, i. 708.
Instinct of animals, that we may learn useful lessons from observing the, as Christ derived instruction from the birds of the air, i. 339.
Isaac, that we may imitate him in his obedience, i. 443.
Israelites, that we may imitate them in keeping our passover, ii. 106.
————, that we follow the example of the spiritual and wise-hearted, who devoted their wealth to the service of the tabernacle, ii. 329.

J.

Jacob, that his God may be our God, i. 678.
Joseph, that we may be imitators of his conduct, i. 663.
———, that we may imitate him in his patience, faith, and hope, i. 678.
Judgment, day of, that we ever remember it, and Him who shall then be seated on the throne of judgment, ii. 545.
Judgments of God, that we may believe they will be executed, as well as His promises fulfilled, i. 102.
———————, that we fall not into the condemnation of those who believe they have been executed upon others, but never apply the threatenings of God to themselves, ii. 60.
———————— upon His enemies, and His mercies to our own souls, that the contemplation of them may be to us an earnest of joining in the song of the redeemed hereafter, ii. 126.
Justified, being, freely before God by His grace, through faith in Christ, that we may be also justified before men by our good works, i. 254.

K.

Kindred, our dearest, that we never be influenced by them to crime or error, i. 488.
———— and friends, our, that we follow the good examples of those who have departed this life, and be partakers with them of the heavenly kingdom, i. 699.
Kings and priests unto God and Christ for ever, that we may become, i. 708.
Knowledge, that we may dedicate all our, to the service of God, i. 82.
————, that we may have the light of it in our understandings, ii. 83.
————, that as we possess the knowledge of God and His attributes, as well as of our religious duties, and have the power of contemplating the greatness and goodness of God, and the blessedness of the state beyond the grave, we may walk worthy of our privileges, and so commend our religion to others, ii. 475.
———— and science, earthly, that we may never value it above the fear of God, i. 280.

L.

Lamb of God, that our prayers may ever be offered in His name, i. 72.
Last day on earth, that ours may be comforted with the remembrance of God's promises, hope in His mercies, and prayer for our kindred and the Church, i. 699.
Law, that as it was given to the Israelites to make them God's peculiar people, so we may become the peculiar people of Christ, and be continually looking for His appearance, ii. 175.
Law of God, that as we know it, and have made a covenant with Him by the sacrifice of Christ, we may devote ourselves and all we have to His service, ii. 215.
————————, that we learn from its perfection and spirituality the purity and holiness which God demands of His people, ii. 483; that we read it in the Gospel, and the Gospel in it, 510; that we learn from the Mosaic law the Christian lessons of separation from the world, and the necessity of faith and amendment of life, 621.
—— of Moses, that as we believe it to have been given by Christ to separate the Jews from idolaters, so we may seek in its types for new motives to holiness and new knowledge of Christ, ii. 237.
Leaven of inward sin, that we remove it from the heart, and be always ready to march on our way to heaven, ii. 98.
Leper, that as Christ healed the, who prayed to Him, we may be healed by the Holy Spirit of the leprosy of habitual and wilful sin, from its indulgence in the heart, from the extension of inward evil to the life, and from the backsliding which ends in presumption or despair, ii. 458.
Leprosy of sin, that we never be confirmed in, till we be unfit for the society of the people of God, and be banished from the Church either on earth or in heaven, ii. 459.
Life, the present, that we may remember the shortness of, i. 685; ii. 586.
Light, our, that we so let it shine before men, that they may glorify our Father who is in heaven, i. 436.
————, that we may let ours shine before men, to the glory of our heavenly Father, ii. 312.
—— of knowledge, that we may have it in our understandings, ii. 83.
Lives, our, that we may devote them to God as those who have made a covenant with Him by sacrifice, i. 108.
Lord, the, our Creator, Preserver, and Redeemer, that we remember He shall also be our Judge, and that we submit to Him and trust in Him, i. 330.
Lord's days, festivals of the Church, and holy sacraments, that we rejoice in them, ii. 312.
Loss of worldly blessings or religious privileges, that if called to suffer, we may be enabled to look back on a right employment of them while in our possession, i. 286.
Lot, our, in this world, that wherever it may be cast, we may never depart from the truth, nor, in the love of worldly ease, forsake the altars of God, i. 371.

M.

Man, that we be ever mindful of his true dignity at the beginning, the depth of our sinfulness by the fall, and the provision made for our restoration to that communion which our father lost, ii. 243.

Manna, that we begin here, in the tents of the Church, to eat of that hidden manna which is laid up for the Christian soul in heaven, ii. 159.

Marah, that with Israel at, we seek for the removal of the bitternesses of life from the tree of life, ii. 153.

Marriage, that those about to enter that state may seek for God's blessing on their union, and those who are married live together as heirs of the same immortality, i. 460.

————, that it be entered into only in the fear of God, and with those who fear Him, and that the union, when formed, may be a blessing here, and be continued in heaven, i. 554.

Meditations, our, that they may always be acceptable in the sight of God, i. 118.

Melchisedek, that we may receive Christ as the true, and that He may bless us now and for ever, i. 382.

Mercies, past, that we ever be mindful of them, and rely on God's providence for the future, ii. 153.

——— of God to our own souls, and His judgments upon His enemies, that our contemplation of them may be to us an earnest of our joining hereafter in the song of Moses and the Lamb, ii. 126.

Mercy of God, that our trust may be put in it in the time of trouble, and not in human friendship, i. 158.

————, that it would deliver us from the sorrows of our hearts under a sense of sin and fear of its consequences, i. 735.

————, that we especially commemorate its seven principal acts, which relate personally to us all—creation, redemption, resurrection, sanctification, the flight of time, our future judgment, and the hope of resting with Christ, ii. 492.

Metaphysical curiosity respecting the nature of God, that we never mistake it for the devotional humility which is founded on a desire to obey His commandments as the Triune God of Revelation, ii. 311.

Ministers of God's word and sacraments, that they may teach the whole truth to the people, fully, faithfully, and wisely, ii. 370.

Miracles, that we desire not their revival, seeing that the evidence we have already is sufficient for us, ii. 613.

Money, the love of, that we guard our hearts against it, ii. 650.

Mothers, Christian, that they be ever mindful that they are the first divinely-appointed guardians of the souls of their children, ii. 443.

Murmuring against God, that we may be kept from, and rely upon His wisdom to do for us what is best as immortal spirits, i. 310.

Mysteries, that we may believe those which are concealed from us at present will be understood in the world to come, i. 316.

——— of religion, that we may be preserved from that philosophy which would lead us to reject revealed truth on account of them, i. 781.

N.

Name, our, received at baptism, that it may ever make us mindful of the covenant we have made with our God, and lead us to live accordingly, i. 410.

Noah, that we may follow his example, and prepare an ark to the saving of our souls, i. 103.

O.

Obedience to parents, that we may imitate the conduct of Joseph in, i. 663.

——— to the will of God, that we ever remember it is our best privilege, the best proof of faith, and the beginning of future happiness, ii. 284.

Offences, that we never esteem those light or trivial, which God has forbidden, ii. 382.

Oil of gladness, that it may be poured upon us by the Spirit of God, and our prayers be as fragrant incense offered from a contrite heart, ii. 269.

Opinions, our, of the reasonableness of the laws of God, that they may never prevent our obedience to His written word, ii. 283.

Ordinances of the Church, for a sanctified use of them, i. 21.

Ourselves, the sacrifice of, with all we have and are, that we offer to God as a free-will offering to His service, ii. 323.

————, that we daily devote and dedicate, as holy temples to the Lord, ii. 343.

————, that God will pardon all our sins of negligence, ignorance, and error, ii. 371.

————, that we ever consider, as temples of the Holy Ghost, and never defile those temples by any known sin, ii. 389.

P.

Paradise; that we may so live to God in the Church on earth, as to enjoy Him hereafter in a better paradise than that of Eden, i. 50.

Parents, obedience to, that we may imitate the conduct of Joseph in, i. 663.

Passover, that we learn from it the right

mode of commemorating the death of the true passover, the Lamb of God, ii. 68.
Passover, the true, that we may live in this world under the influence of faith in it, ii. 91.
————, that we may imitate the Israelites, and keep ours amidst the darkness of surrounding infidelity, the death of souls, and our journey through the wilderness of life, ii. 106.
Peace which God alone can impart, that we may obtain it, i. 311.
——, that we study it with all men, i. 436.
——, that we live in, with all men, and build an altar wherever we pitch our tent, i. 583; that we never disturb the peace of the Church, ii. 571.
——, that we so approach to God with faith and the desire of holiness, as to obtain, in the contemplation of His love and mercy, that peace which the world can neither give nor destroy, ii. 362.
——, from the conviction of reconciliation with God through the blood of Christ, that it may be our holy and constant joy, ii. 398.
—— of God, that we enjoy it under all the varying circumstances of life, and in the prospect of death, ii. 363.
———— in heaven, that we may begin it in the peace of God on earth, ii. 363.
Peace-offering for the guilt of man, that we prove our faith in Christ as the great, ii. 382.
Peculiar people of Christ, that we may become, and be daily looking for His glorious appearance, ii. 175.
Pedigree, that whatever be our earthly, we may be found among the first-born of the children of God, i. 467.
People, prayer for the, that they never abuse their power, ii. 371.
Pharaoh, that we take warning by his example, not to harden our hearts, nor resist nor grieve God's Holy Spirit till He leave us to die in despair, i. 772.
Philosophy, that our reason be not perverted by that which rejects the evidences of religion because of its mysteries, i. 781.
Plagues of Egypt, that we remember, as certainly as they were sent upon the Egyptians, so will every prophetic threatening be accomplished on souls that refuse to repent, ii. 60.
Pleasures of the world, that we never prefer them to the peace of God in the heart, ii. 283.
Prayer, that we offer it only for those things that are agreeable to the will of God, i. 577.
————, that we wrestle with God in, without ceasing, i. 583.
Prayers for those we love, that they may be heard and answered, i. 421.
Prayers with our families on earth, that they may be the earnest of our united praises in heaven, i. 601.
————, that ours may ascend as the incense, ii. 344.
Presence, spiritual, of God, that we be ever mindful of it, and remember the hour when every eye shall see the Judge of the world, i. 421.
Priesthood, that we may be consecrated as God's spiritual and royal, as the high-priest was consecrated to his holy office, ii. 404.
———— and the Church, prayer for the, ii. 369.
Privileges, outward, of the Church, that we be not satisfied with partaking of them, but that we become a part of the Israel of God, i. 436.
Promises and threatenings of God, that we may be assured of their fulfilment to the souls of individuals as well as to nations, i. 377; ii. 658.
———— of God's word, that we may apply to our own hearts those which are granted to ourselves, as we believe its prophecies respecting others, i. 393.
Property, that we may be kept from murmuring at the loss of, i. 130.
Prophecies, that we look stedfastly for their punctual fulfilment, ii. 658.
————, that we rejoice in the hope and persuasion of their punctual fulfilment, ii. 530.
Prophet greater than Moses, that as God now speaks to us by Him, we may so listen to Him, depend upon His atonement, and welcome His Holy Spirit, that we may meet Him without trembling when He comes to judgment, ii. 195.
Prosperity and adversity, for a sanctified use of both, i. 130.
————, worldly, that whatever amount of it be granted to us, we may be kept from taking it as our best portion, i. 274.
Providence, that we ever delight in the contemplation of the plans of, past, present, and future, ii. 491.
———— of God, that we follow its guidance, and remember His promises which comforted our dying friends, ii. 106.
Punishment of the wicked in the world to come, that we may be delivered from it, i. 310.
Purity, prayer, and praise, that they may be our constant offering, ii. 398.

R.

Reason, that we may improve it to the glory of God and our own happiness, by the right use of revelation, i. 339.
————, our, that it may be governed by the

Holy Scriptures, and the ordinances of the Church, so that we escape from infidelity, heresy, and schism, and serve God with gratitude and love, i. 670.
Reason, that we may daily more and more submit it to the God of reason and revelation, giving it up to God with our affections and our will, i. 752.
Redemption, that the knowledge which God has given us of its wonders may be to us a pledge of our immortality, and prepare us to serve Him better in heaven, i. 175.
Religion, the one true, which began at the fall, and is now taught by the Church of Christ, that we may walk acceptably before God, as those who profess it, i. 118.
———, true, that we ever deem it our duty to promote it amongst all with whom we have influence, i. 594.
———, that we never allow the difficulties of it to lessen or shake our faith, ii. 631.
Repentance, that we may return to God with a true and lasting, i. 73.
Responsibility to God, that we may ever discharge our duty under a proper sense of, i. 291.
Rest that remaineth for the people of God, that we may know it before called to give up our final account, i. 193.
—— of the spiritual Canaan, that we never forfeit our title to it, ii. 586.
Resurrection, that we may die in the hope of a joyful, meeting again with our friends, to live for ever in holy communion with the Church triumphant, i. 718.
Revealed will of God, that we may be guided by it in preference to false philosophy, i. 303; that our conduct be always regulated by it, ii. 554. 650. 700.
Revelation, the Author of it, that we regard Him alone as the God we love, and the Lord we honour, ii. 723; that we make our solemn covenant with Him, and ever plead the merits of that great Sacrifice which He has accepted, *ib.*
———— of God, that we may be more anxious to understand it, and to obey His will, than to speculate on His existence and nature, i. 316.
Robes of righteousness, that we daily put them on, offering our hearts and souls to God with purity, praise, and cheerfulness, ii. 263.

S.

Sabbath, that we observe it with gratitude and humility on earth, and find its rest an anticipation and beginning of the rest in heaven, ii. 275.
——— day, that we keep it holy, as the earnest of the true sabbath of rest, ii. 322.
Sabbaths, that we may welcome them as a privilege more than as a duty, ii. 98.
Sacrament, the holy, that in it we may feed on the true manna, and become leavened with the leaven of the grace of God, ii. 166.
————, prayer for the, ii. 465.
Sacraments and ordinances of the Word of God, that we may value them, as well as its truths and discoveries, i. 752.
Sacrifice of Christ, that we ever remember it, and offer the sacrifice of our hearts in faith, ii. 344.
————————, that by it we may ever keep the light of the golden candlestick burning, the fire of the Holy Spirit unquenched, and the altar of the heart purified, ii. 390.
——— of ourselves, that we may offer it to God with faith in the passover, and the sprinkling of its blood upon our consciences, ii. 83.
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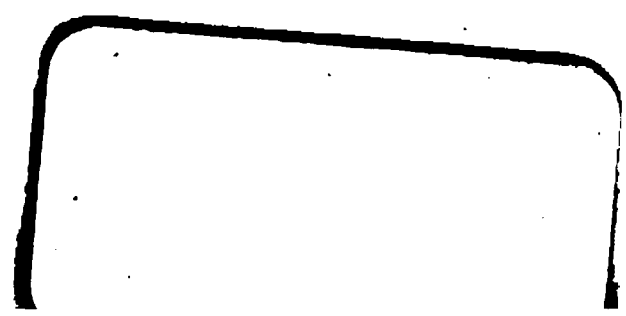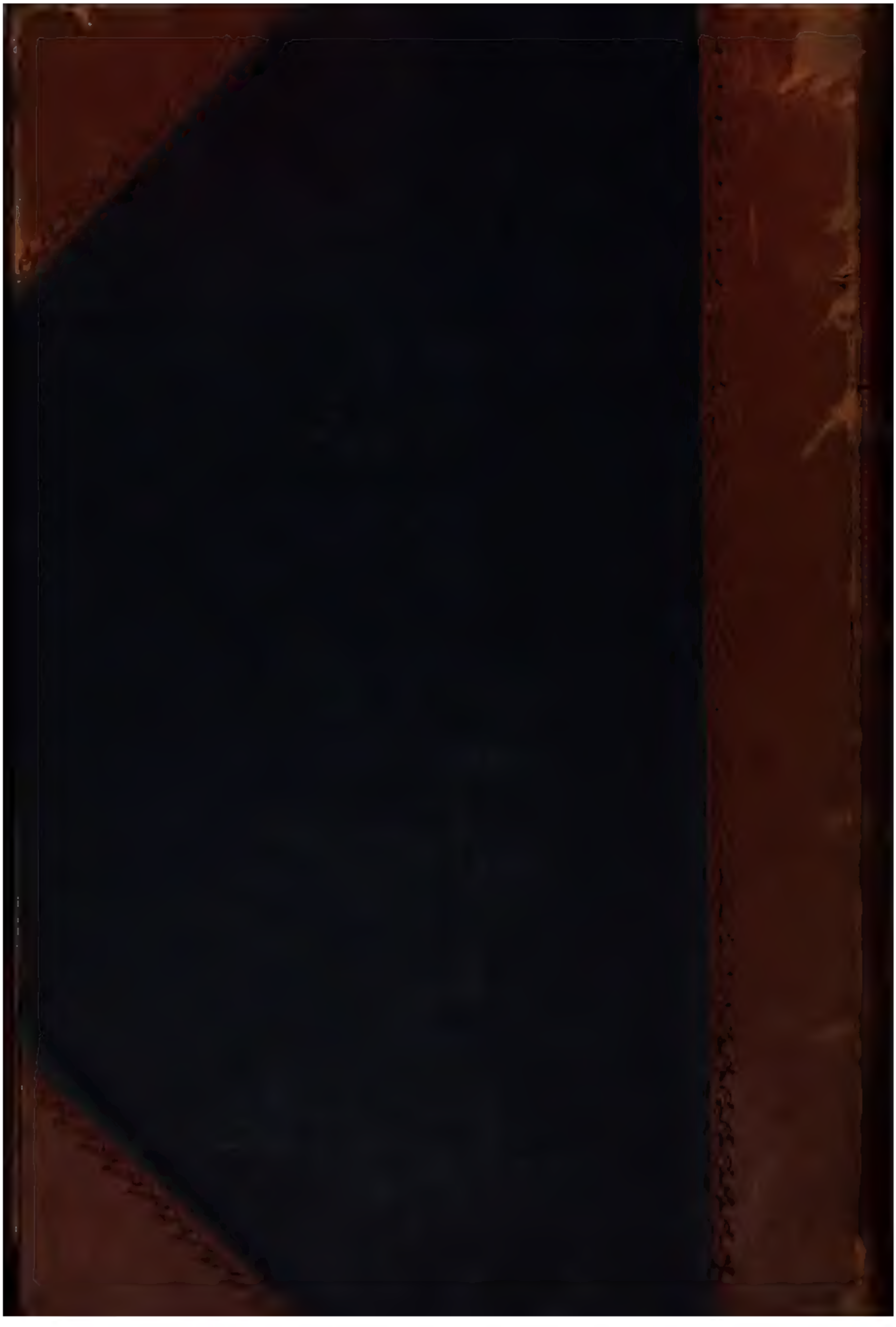
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